WADY FASAÏL.

(POSSIBLY THE BROOK CHERITH.)

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7

THE

TREASURY OF BIBLE KNOWLEDGE

BEING

A Dictionary

OF

THE BOOKS, PERSONS, PLACES, EVENTS, AND OTHER MATTERS OF WHICH MENTION IS MADE IN HOLY SCRIPTURE

INTENDED TO ESTABLISH ITS AUTHORITY AND ILLUSTRATE ITS CONTENTS

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BY

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PREFACE TO THE SECOND EDITION.

I AVAIL MYSELF of the opportunity of making a few corrections in this volume. They are not, indeed, of much importance. Some mistakes in the references have been detected, and these have been rectified. Five or six names which were inadvertently omitted have been supplied in their respective places; and the additions which appeared before in a page of Corrigenda are now transferred to the articles to which they properly belong.

The Plan of Jerusalem also has been corrected according to the late Ordnance Survey.

During the progress of the work I endeavoured to gather information from every available source. Books treating on Scripture history, criticism, and doctrine; books, too, illustrating the geography and antiquities of Scripture lands, are continually issuing from the press. Several of these add materially to our stores of knowledge; others have but little value. Of all the fresh matter serviceable for my purpose which appeared while the printing of my book went on I was anxious to make use; and but little was published which I did not more or less minutely examine. Doubtless some works escaped my notice; and some were not before the world till all I had to say on the topics they treated of was actually printed.

It is but a short time since this book first came out, yet in the interval advance has been made in investigating the geography and archæology of Palestine. An association has been formed, called 'The Palestine Exploration Fund;' and the results already obtained are of most hopeful augury for the future. Present discoveries, it is true, even had I previously known them, would have scarce at all modified any of the articles in this volume. But readers will feel it an advantage to receive now a succinct account of the expeditions which have been undertaken, and of the grounds on which much is expected from the continuance of these. And here I must again, as in my former preface, acknowledge my great obligations to Mr. George Grove, of Sydenham, the honorary secretary of the Fund, who has kindly supplied me with all the information I could desire.

The plan was altogether in embryo when this volume was originally published, so that it would have been useless—ridiculous indeed—to make then any reference to it. The first expedition, under Captain C. W. Wilson, R. E., left England early in November 1865, and reached Beyrout on the 23rd of that month. Some time was necessarily spent in immediate preparation before the actual work of exploring could be entered on. This was commenced at Damascus; and then the party travelled southwards, examining every point of interest so far as was practicable in their way down to Jerusalem. The approach of summer put a stop to their proceedings; they, therefore, left Jaffa, May 14, 1866, and arrived in England, June 9.

Much had been done in this time. Not fewer than forty-nine separate points between Beyrout and Hebron were examined, and their positions carefully settled, furnishing valuable data for correcting the maps of the country. Materials also were collected for constructing plans of various cities; drawings were made of the ruins of churches, tombs, and as many as seven Jewish synagogues. Many inscriptions, moreover—two of them in the Hebrew character—were copied. 'The most interesting remains,' says Captain Wilson's Report, 'are those of the synagogues at Tel Hum, Irbid, Kefr Birim, &c., which are somewhat similar to each other in arrangement and construction; they all lie north and south, have three gateways in the southern end, the interior divided into five aisles by four rows of columns, and the two northern corners formed by double engaged columns. The style of decoration does not always appear to have been the same: at Tel Hum and Kerazeh, Corinthian capitals were found;' elsewhere, some of mixed styles. . . . 'The faces of the lintels over the gateways are usually ornamented with some device. On one at Nebartein there is an inscription and representation of the seven-branched candlestick: at Kefr Birim the ornament has been purposely defaced, but appears to have been intended for the Paschal Lamb; and at Tel Hum there are the Pot of Manna and Lamb. A scroll of vine-leaves with bunches of grapes is one of the most frequent ornaments. Although no inscriptions were found, the presence of extensive remains, including those of a synagogue, at a place bearing the name of Kerazeh, seems to fix the position of the ancient Chorazin with some certainty.'

It is gratifying to find that the opinions I was led to adopt, after weighing different authorities in regard to certain disputed localities, are in more than one instance confirmed by Captain Wilson's researches. Thus the site of Capernaum has been doubtful. Robinson believes it to be at Khan Minyeh, mainly because there is a fountain there, 'Ain et-Tîn, which he imagines identical with the fountain at Capernaum of which Josephus speaks. I ventured to follow Dr. Thomson and others, who are convinced that the fountain near Tel Hum, called now 'Ain Tâbighah, is the one in question (see p. 389). Captain Wilson speaks very decidedly, 'Neither 'Ain et-Tîn or the Round Fountain answer to the account given by Josephus of the fountain of Capharnome: they are too small, and hardly come into the scheme of irrigation, the former not at all; but, supposing it to be 'Ain Tâbighah, his allusion is at once explained by the copiousness of the supply, and the remarkable piece of engineering by which the water was carried into the plain: the fertilizing powers of the fountain are still attested by the rank vegeta

tion around the mills, more noticeable here than at any other point on the lake.' Confirmation, moreover, is given to the view (see p. 309) that by Kerza was the spot where the herd of swine plunged into the lake of Gennesaret.

Another expedition has been despatched to Palestine, under the conduct of Lieut. Warren, R.E.; and several reports of the operations during 1867 have been received. Besides a survey of the plain of Philistia and the valley of the Jordan, researches have been prosecuted to the east of that river. A few sentences shall be quoted in regard to certain places and points which Lieut. Warren believes he has identified. It must be premised that an area of about 400 square miles in the district beyond the Jordan has been examined. 'We left Jerusalem the 17th ult. (July) . . . and, crossing the Jordan opposite Nimrin, came up to Nebbeh by Heshbon. I think there is little doubt about Nebbeh being the height of Nebo, as I came upon the ruins of an extensive fort and town about a mile west of Nebbeh, of the same name; and north of both, running west, is a deep wady with a spring named 'Ain Musa (spring of Moses). . . . I have also fixed the position of Maïn, which is generally described as being near Heshbon. I found it about ten miles to the south on Wady Zerka.' Again: 'On leaving Jerash we went westwards towards Reimûn. . . . Passing Mount Haggart (?) I climbed up to the top. . . . Mount Haggart is 5000 feet above the level of the Dead Sea: it is a few feet higher than Jebel Osha, and 1000 feet higher than Nebbeh (Nebo): I believe it to be Mount Gilead; and there are two villages close together in a gully to the north—Reimûn, on the top of a precipice, which I take to be Ramoth-gilead, and Sarchab, which is probably Mizpeh. Their close proximity may account for the name Ramoth-mizpeh. . . . I think Aram is, without doubt, Haram or Beth-Haran (or Libias). Nimrah (Nimrin) is four and a half miles to the north; and Suwaimeh (Beth-Jesimoth?) is four miles S.S.E., immediately under Nebbeh. Keferein may be Abel Shittim.'

These details are full of interest, as showing the actual work of the expedition on the east of the Jordan. Some places, it will be seen, are identified; and reasonable ground is furnished for believing that future researches will lay open yet more important facts connected with this district.

But it is to Jerusalem that the attention of the Christian and the antiquary is naturally most directed. Problems of the highest interest lie yet unsolved in Jerusalem and its vicinity. Travellers and biblical scholars cannot as yet agree upon the site of Calvary, and the exact location of the Temple. Various theories have been propounded; and yet all that can be said is, that this or that has great probability in its favour. The investigations now going on may settle for ever these and a multitude of other similar questions. The tomb of David and the kings of Judah, also the pool of Bethesda, the walls of the city, the towers of Hippicus, Mariamne, and Psephinus, the limits of Ophel and Bezetha, may all be discovered and identified, if sought for.

Many important results have been obtained within the last few months. Thus the courses of the three ancient city walls described by Josephus are being gradually traced. The foundations of the Temple, constructed of stones of

enormous size, are being laid bare to the depth of 90 feet below the modern surface of the ground. The original form of the Tyropœon Valley, which separated the Temple from Mount Zion, is found to be entirely unlike the present surface, being for the greater part of its width flat and level, but descending immediately beneath the Temple wall into a narrow gully of great depth, crossed at a height of more than 100 feet by the bridge, of which some remains are still visible. The south-east corner of the Temple wall, possibly the base of one of its pinnacles, has still an elevation of 133 feet; so that the assertion of Josephus that the head grew dizzy in looking down from the vast height is no exaggeration. Sections of the ancient wall of Ophel have been exhumed, showing how it was joined to the south-east angle of the Temple. Aqueducts, moreover, cisterns, tanks, channels, and passages hewn in the rock, have been discovered within and round about the Haram, the thorough exploring of which will assuredly throw fresh light on the arrangements of the Holy House.

Such is, in brief, the work which has already been accomplished. Some short extracts from the detailed reports of Lieut. Warren will illustrate the account just given:—'I have made what I consider to be a very important discovery, viz. an ancient aqueduct, south-east of the south-east corner of the Cœnaculum, and about 50 feet above the present aqueduct—I have no doubt the original aqueduct from Solomon's Pools to the Haram area. . . . This channel cannot be so late as the Romans: it is evidently of most ancient construction. It is built in little spaces, as if the work had been commenced at two or three points, and had not been directed properly. . . . I presume it goes into the Haram, at a slightly higher level than the present aqueduct; if so, by following it we may arrive at some very interesting conclusions as to the original method of supplying the Temple with water. This channel must have been of great consequence in olden times, both from the distance it is driven underground, and from the well-cut shafts which lead to it. I think the question is to be hazarded whether the supply of Jerusalem was not obtained by this aqueduct, which is quite concealed from an enemy.' Again: 'The wall of Ophel at the top projects 1 ft. 6 in. beyond the visible east Haram wall; and it will be interesting to know how the junction is effected. This Ophel wall is now found to be at top 13 ft. thick, and at least 15 ft. thick at a depth of 60 feet.' Again: 'End of wall of Ophel about 5 ft. from [south-east] angle; shaft sunk 40 ft. without finding any signs of gateway in Ophel wall. At 28 ft. from surface a gallery was driven to angle; and it was found that the Ophel wall simply abutted on the south wall of Haram area; the Haram wall projecting 6 in. each course on the eastern face.' Again: 'We found ourselves in a passage running south from the Haram area. . . . It seems to start suddenly; and I can only suppose it to have been the examining-passage over an aqueduct coming from the temple. . . . This passage is on a level with the foundations of the Haram wall, which are rough hewn stones—perhaps rock—I cannot tell yet. The bottom is the enormous distance of 85 ft. below the surface of the ground; and, as far as I can see as yet, the wall at the south-west angle must be buried for 95 ft. underground; so that it must have at one time risen to the height of 180 feet above the Tyropœon gully.' Once more, at a later date: 'With reference to the south wall of Haram area . . . the south-west angle carries off the palm with regard to height. I was much

astonished at the result of our labour, not expecting to find the Tyropœon gully more than 50 ft. deep, and it must be, I think, upwards of 100. The east side of this valley must break down in a very abrupt manner, if the lowest part is west of the Haram area. . . . No wonder the poor Queen of Sheba's spirit failed her when she saw the stupendous ascent which must have led over the Tyropœon gully.'

These extracts are necessarily disjointed, because but fragments of the work proposed have been yet accomplished. And a considerable time must elapse before all that is concealed beneath modern Jerusalem shall be uncovered. But fresh discoveries are being continually made. Thus the despatch from Lieut. Warren, dated Nov. 12, 1867, tells of a valley hitherto unknown, because filled up to the surface, running west to east, somewhat north of the Dome of the Rock. Possibly it may be what Josephus calls the Kidron ravine. And a later account (Nov. 22) describes the vast depth that must be reached before the actual bed of the brook Kidron can be discovered. From the last-received intelligence (published in 'The Times' of March 2, 1868) we learn, further, that the first pier of Robinson's arch (see View, p. 48) has been discovered: it is 42 feet below the present surface of the ground, 45 feet 6 inches from the Temple wall. Between this wall and the pier is a pavement, on which lie the great stones of the arch as they fell, probably at the siege by Titus. Wilson's arch (see p. 460), standing 500 feet farther north than Robinson's, springs also from the Temple wall, and is of nearly the same span. The remains of the viaduct are here very plentiful. The great arch is still perfect; and four more have been discovered in prolongation to the west, decreasing in height as they go westward, and terminating in an arched passage.

The explorations already made testify to the massive grandeur of the ancient structures of Jerusalem. And the future is full of promise. Besides the identification of sacred spots, we may obtain a clearer knowledge of the arts, the arms, the utensils, the domestic habits of ancient Israel. Botanical and geological information, too, will be sought. And, as Nineveh, long-buried and forgotten Nineveh, awoke so lately to give forth her voice, so may Palestine in like manner arise to add her audible testimony to the truth of the oracles of God.

J. A.

May 7, 1868.

INTRODUCTION.

THE general object of this work is to promote the intelligent use of the sacred volume by furnishing a mass of information respecting Palestine, and the manners, customs, religion, literature, arts, and attainments of the inhabitants; an account of the countries and races with which the Hebrews had relations more or less intimate; together with some notice of all the persons and places mentioned in the Bible and the Apocrypha. The history and authority of the books themselves are discussed conjointly and severally: the principles of biblical criticism are sketched, and the mode of sound biblical interpretation is indicated: the grounds also are exhibited on which Christianity is accepted as a religion coming from God.

It is obvious that, if such a range of topics is to be comprised in a moderate volume, many of them must be handled with brevity. I have endeavoured so to compose the work that, while persons and places of small importance are but just noted, matters of greater moment are treated with some degree of fulness. But even with these I have had very frequently to remind the reader that far more might be said, and to direct him to other sources for larger information. I hope that, in trying to condense abundant materials into limited articles, I have not made them disjointed or obscure.

The scholar who desires the complete discussion of a biblical subject must not be surprised to find much that he deems important passed over here. It has been necessary to state results without giving the process by which they were arrived at, to produce facts while little is said of the mode in which they were ascertained. The book is intended mainly for the *general* reader. But I have been anxious to study the best authorities for what is asserted, and to bring up the information to the most modern standard. I have not written hastily therefore, but have spent some years in the compilation of this volume.

I am of course greatly indebted to many well-known books. Among these I may particularly specify Winer's *Biblisches Realwörterbuch*, and Smith's *Dictionary of the Bible*. These are sources to which every one

engaged in such an elucidation of scripture must necessarily refer. For the topography of the Holy Land, and the mode of life of its present inhabitants, I have made use of Robinson's *Biblical Researches*, 2nd edit., Stanley's *Sinai and Palestine*, 4th edit., Porter's *Handbook for Syria and Palestine*, Thomson's *The Land and the Book*, edit. London, 1860, Wilton's *The Negeb*, and various other works: I have also obtained some information from personal friends who have visited the East. The reader will find that I have most frequently been indebted to Dr. Thomson. His volume appeared to me written in a style which specially adapted it for citation in a work like this; and I have been assured, by persons very competent from actual investigation to judge, that it is thoroughly trustworthy. On critical and exegetical topics I have often referred to the Introductions (*Einleitungen*) of Hävernick, Keil, Bleek, and others; to the able *Commentary on Genesis* by Dr. Kalisch; to Dr. Alford's *New Testament*; and to that of Dr. Wordsworth; with a considerable number of other books, the names of which I have mentioned in the places where use has been made of them. When I have actually cited or followed closely the statements of a writer, I have, I believe, always acknowledged my obligation. But, when I have merely been directed to sources of information which I have investigated for myself, I have not deemed it needful always to indicate the channel through which I obtained my materials. I have scarcely ever taken references on trust. I have examined them all; a very few excepted, where the book or edition wanted has not been accessible. And I have not followed implicitly any one's opinion. I have been mainly solicitous to arrive at truth. I have therefore in all the articles weighed as carefully as I could the arguments, statements, and authorities within my reach, and have endeavoured to express an honest and independent judgment. Still, I have not deemed it right, when the opinions of the learned differed, to give my own view exclusively. Thus, while I am disposed to accept the usually-received site of the Holy Sepulchre as the true one, I have placed before the reader, as fairly as I could (pp. 459, 460), some other theories, supported certainly by plausible arguments. But, though I have consulted many books, there are others which I have been unable to use. Several important works have been published while these sheets were in the press. As a single instance, the article on Daniel was printed before Dr. Pusey's *Lectures on Daniel the Prophet* appeared. It will not, I trust, be imputed as a fault to me that I have repeatedly cited a work of my own, the last edition of Horne's *Introduction*, vol. ii., since I had expressed in it my opinions on some topics more fully than I can do here.

The arrangement of this volume is alphabetical. Every name, I believe, in the Bible and the Apocrypha finds a place in it. But a distinction is made between inspired and uninspired books by printing names from the former in Roman, from the latter in Italic capitals. Scripture names, too, precede those from the Apocrypha; and the two are never combined in a single article. Names of persons precede identical names of places. And

all the persons and places of the same name (with the same meaning) are severally enumerated under one head, being ranged in the order of the scripture books in which each appears for the first time.

The interpretation of proper names is generally given. It is true that critics are not agreed as to many of these words; but the meanings of a large proportion of them are undoubted; and, as the Hebrews usually gave or adopted names for a special reason, it appeared undesirable to suppress this kind of information in regard to the many because it was questionable in cases comparatively few. I have for the most part followed Gesenius, but have sometimes preferred the suggestions of other philologists, and where there was reasonable doubt I have expressed it.

The proper names are accentuated. But here I have had a difficulty; and I must confess that I am unable to discover on what principle the accentuation is made in some works of deservedly-high estimation. I find the accent often placed on a syllable in English which is no syllable in Hebrew (the *sheva* being used there), and letters which belong to one syllable attached to another. To accentuate Zeb'ulun exhibits both these faults. I dare not hope that I have succeeded in always avoiding the errors into which I think others fall. Indeed in some instances it would seem pedantic strictly to follow the Hebrew model. The rule I have tried to observe is to accentuate according to what appears common usage in the more familiar and naturalized words, as Am'alek, Deb'orah; in others to follow as well as I could Hebrew vocalization and Greek quantity. I wish also the reader to remember that the vowel on which the accent falls is not thereby necessarily long.

I hope that the book as arranged by a single hand will be found consistent. Certainly in the course of compiling it, while endeavouring to impart knowledge, I have gained some; and it may be that in a few cases, on doubtful points, where my opinion inclined one way in an earlier article, it has by further thought or from larger information afterwards inclined another. But, if examples of this kind be detected, they are, it may be said, on matters of minor importance—a date, or the identification of a place. On the great facts of the Bible, and the doctrines revealed therein, additional reading only strengthens my convictions.

I have endeavoured, too, to preserve uniformity in the spelling of modern names of eastern places and countries. Unfortunately there is no recognized standard in this respect. Different writers spell at their pleasure; and I may, drawing from many sources, have unconsciously admitted variations. There is a similar perplexity in regard to natural history wherein diverse systems of nomenclature are in use.

It may be well, for the convenience of the reader, to remark here, that the evidences of Christianity are compendiously presented under such headings as Christianity, Miracles, Prophecy, Revelation, &c.,

that accounts of both the structure and claims of the Bible are given under BIBLE, CANON OF SCRIPTURE, INSPIRATION, SCRIPTURE, &c., and that the just mode of interpreting it is discussed in INTERPRETATION, TYPE, &c. Information upon other theological topics will be readily found under leading words. I have carefully abstained from making this a controversial work. My views are entirely diverse from those commonly termed rationalistic; but I hope I have maintained them with temper, with no wish to inflict pain on those who conscientiously differ from me. Indeed on many inferior points which divide the Christian world—such, for example, as modes of church government—I have desired to state facts rather than to advocate opinions.

The alphabetical form of the book—into which it seemed, on the whole, best to throw it—has necessarily introduced some repetitions. I have avoided them wherever I could do so by references from one article to another.

Maps are added, and numerous illustrations introduced. Of the larger illustrations a notice is given in subsequent pages. For assistance in the choice of these I am deeply indebted to George Grove, Esq. of Sydenham. My thanks are also due to the artists who have taken pains to make the representations effective.

I have only to add that, if my labour should be found to contribute in any degree to the fuller understanding and appreciation of the sacred volume, I shall be most grateful to God. The plain popular information which I have endeavoured to convey may be acceptable to many general readers; and perhaps theological students may find this book serviceable as an introduction to more comprehensive works.

J. AYRE.

HAMPSTEAD.

ILLUSTRATIONS.

WADY FASAIL . . . . . *Frontispiece*

This is a valley through which runs a stream, *'Ain Fasail*, falling from the mountains of Ephraim into the Ghôr, south of Kurn Sûrtabeh, about fifteen miles north of Jericho. The spring is hidden under high cliffs, and overshadowed by a dense jungle. Tradition somewhat favours the belief that this was the brook Cherith; and certain modern travellers are inclined to accept it. Others, however, prefer other localities: see CHERITH, and any identification of Cherith is hitherto but conjectural.

THE CEDARS OF LEBANON . . . . . *Page* 144

This is the ancient well-known grove on the western slope of the mountain; repeatedly visited and described by travellers. Other clusters of these trees have recently been found on the same chain: see pp. 525, 526.

DAMASCUS FROM THE WEST 194

EGYPT: THE PYRAMIDS OF GHIZEH; FROM THE EAST 240

The pyramids are among the most prominent of the wonders of Egypt, and are closely associated in every mind with the very idea of that remarkable land. In the fore-ground of the illustration is a stagnant sheet of water left by the receding Nile: this may be dried up by the summer's heat; but the point from which the view is taken can easily be identified by the traveller from the palm-grove visible. Rising out of the sand, in front of the left angle of the middle pyramid, is the Sphinx; and, crowning the low hill on which they stand are, on the left, the pyramid of Mycerinus, 218 feet high, in the centre that of Chephrenes or Chepherin, 454 feet high, and on the right that of Cheops, 480 feet in height. The lengths of the bases of these pyramids are 354, 707, and 764 feet, and their areas 125,316; 499,849; and 543,696 square feet respectively. The area of the great pyramid (upwards of thirteen acres) is more than twice that of St. Peter's at Rome. Even the third and least covers more ground than any of our Gothic cathedrals—York minster being estimated at but 63,800—and the mass of materials it contains surpasses that of any building in Europe.

GAZA; FROM THE SOUTH-EAST 322

The noted Philistine city. The Mediterranean is seen in the distance.

GIBEON AND NEBI SAMUEL; FROM THE NORTH-WEST 332

Gibeon, the modern *el-Jîb*, is conspicuous on its hill in front; while at some distance to the right appear the ruins of Nebi Samuel or Neby Samwil. This place was very possibly the ancient Mizpeh of Benjamin, the city where Saul was elected king: see p. 601. Or it may have been Ramah, the birth-place and residence of Samuel: see RAMAH 2, p. 751.

JERUSALEM 456

This is a general view of the holy city from the north-east. In the fore-ground on the left is the mount of Olives, and in the distance the hill-country of Judah: the peak visible beyond Olivet is the Frank mountain. Between Olivet and the city the valley of the Kidron descends. Within the walls, on the left, are the Mohammedan Mosques; viz. the Kûbbet-es-Sakhrah, or Dome of the Rock, and el-Aksa, in the enclosure of the Haram, where anciently the Temple stood. The first-named is commonly termed the Mosque of Omar; but that name more properly belongs to a small Mosque, regarded as of peculiar sanctity, abutting on el-Aksa to the east. In the wall opposite the Dome of the Rock is the Golden Gate. The road from the north-east is seen to divide, running on the left to the gate of St. Stephen, on the right to the gate of Damascus; nearly over which is the Church of the Holy Sepulchre.

JERUSALEM: THE MOSQUES IN THE HOLY PLACE (THE TEMPLE AREA) FROM THE NORTH-WEST 458

The Dome of the Rock is the one which is most prominent: el-Aksa is that in the distance.

JERUSALEM: OLD OLIVE TREES IN GETHSEMANE; FROM THE SOUTH-EAST 460

The east brow of the hill to the north of the Temple rises in the back-ground; and the north-east corner of the present wall of the city is seen above it.

JERUSALEM: EAST CORNER OF THE SOUTH WALL; FROM THE SOUTH-WEST 462

Olivet appears on the right, crowned by the Church of the Ascension.

THE JORDAN: ON THE ROAD FROM NABLÛS OR NABLOUS TO ES-SALT 490

This view of the river is at a point somewhat nearer to the Dead sea than to the lake of Gennesaret; Nablous being the ancient Shechem, and es-Salt probably Ramoth-Gilead.

NAZARETH; FROM THE NORTH-NORTH-WEST 620

The distant range of hills is to the south of the plain of Esdraelon.

ABRAHAM'S OAK IN THE PLAINS OF MAMRE 640

The tree so called is described by Bonar (*Land of Promise*, pp. 83, 84) as 'a magnificent Ballût or prickly oak, somewhat isolated, yet with other trees not far off. The protruding knots of root at its base looked almost like pieces of dark brown rock. The stem is enormous, and as rough and shapeless as can be fancied. The branches, spreading widely in several detachments, and with their extremities drooping to the sward, throw their shade over a vast circle. It stands near the foot of an easy rising ground, in as pleasant a valley as one could wish to see, with terraced hills close at hand, before and behind. . . . As this is the month of February, and as the tree is in full leaf, we were satisfied that it was an evergreen. . . . We should say that it was considerably within a mile of the town' (Hebron). Dr. Hooker is of opinion that this tree is a *Quercus pseudo-coccifera*.

THE POOLS OF SOLOMON, AND THE HILL-COUNTRY OF JUDAH; FROM THE SOUTH-WEST . . . . . *Page* 712

The large stones in the near fore-ground, form the south-east angle of the most westerly pool. Nearly in the centre of the view is seen the middle pool, empty, and showing on the left the shelving rocks which form the bottom of the upper part of that pool, and the smooth plastered or cemented embankment on the east. In the distance is the east pool.

SAMARIA; FROM THE SOUTH-EAST 780

The 'crown of pride,' the fruitful hill, now desolate, rises prominently in the centre of the view. On its slope is the modern village Sebustieh; adjacent to which, on the right, is the beautiful ruined church of St. John.

MAPS.

THE LAND OF CANAAN, DIVIDED INTO TRIBES 132

JERUSALEM, AND THE IMMEDIATE NEIGHBOURHOOD 454

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ASIA MINOR, AND ADJOINING COUNTRIES, to illustrate St. Paul's travels . 668

SINAI, to illustrate the wanderings of the Israelites . . . 812

THE

TREASURY OF BIBLE KNOWLEDGE.

A'ALAR (1 Esdr. v. 36).

A'ARON (*exalted*, perhaps *mountaineer*). The son of Amram and Jochebed, of the tribe of Levi. He was the elder brother (by three years) of Moses (Exod. vi. 20, vii. 7).

Of his early life we know nothing; but, when Moses was called out of Midian to require the deliverance of Israel from Pharaoh, Aaron was appointed his assistant and spokesman, as being naturally eloquent (iv. 14-16). Accordingly Aaron received a command from God to go into the wilderness to meet his brother (27); and after that time we find the two acting in conjunction; Aaron in subordination to but not entirely dependent upon Moses (Lev. x. 8; Numb. xii. 2). Thus it was by Aaron's hands that many of the miracles in Egypt were wrought (Exod. vii. 9, 10, 19, viii. 5, 6, 16, 17). After the passage of the Red sea we have several notices of Aaron while the people were on their way to Sinai (xvi. 6, 9, 10, 33, 34, xvii. 10-12, xviii. 12, xxiv.). And then, when he was left in charge of Israel while Moses was in the mount, he weakly and sinfully yielded to the people's demand to have some image of a deity for them to worship. The image he made was a calf after the form of the Egyptian Apis or Mnevis (xxxii.; Psal. cvi. 19, 20). It is remarkable that Aaron's own tribe either did not share this sin, or at least were the first to declare their abhorrence of it, and were used as the instruments of punishing the guilty (Exod. xxxii. 26-29). Moses prayed for Aaron (Deut. ix. 20); and, in spite of his transgression, the previous determination was carried out of appointing him and his children to the priesthood (Exod. xxviii., xxix., xl.; Lev. viii., ix.). An awful judgment was inflicted on Aaron's two elder sons, Nadab and Abihu, at the time of consecration: they offered strange fire before the Lord and were consumed; and the agonized father's meek submission has always been justly taken to mark peculiarly the power of divine grace in his heart (x.).

Aaron's history thenceforward is almost exclusively that of the priesthood. It was because this was restricted to his family that Korah rebelled; and a special sign of God's choice of Aaron was given (Numb. xvi., xvii.). Of his personal acts there are but two to be noticed; his jealousy (with Miriam) of Moses (xii.), and his joining in Moses' distrust at Meribah; for which both were excluded from Canaan. He died soon after on mount Hor (xx.), where his grave (as it is called) is still pointed out; the mount bearing Aaron's name. He was 123 years old at his death (xxxiii. 38, 39). The Mosera, where (Deut. x. 6) he is said to have died, was the station close by Hor. See HOR.

We may gather from the history that Aaron was of an impulsive character, leaning for the most part on his brother, but occasionally showing, as is not unfrequent with such minds, a desire to appear independent. His wife was Elisheba, of the tribe of Judah: of his four sons, Eleazar succeeded him in the high-priesthood (Exod. vi. 23; Numb. xx. 26, 28).

A'RONITES. The family of Aaron, to whom the priesthood belonged (1 Chron. xxvii. 17).

AB (*fruit*). See MONTHS.

AB'ACUC (2 Esdr. i. 40). The prophet Habakkuk

ABADI'AS (1 Esdr. viii. 35). Obadiah (Ezra viii. 9).

ABAD'DON (*destruction*). The Hebrew name of 'the angel of the bottomless pit,' called in Greek Apollyon (Rev. ix. 11).

ABAG'THA (*given by fortune*). One of the seven eunuchs in the court of Ahasuerus (Esth. i. 10).

ABA'NA (*stony*). A river of Damascus (marg. Amana), one of those which Naaman in his pride preferred to the waters of Israel (2 Kings v. 12). It has been identified with the modern *Barada*. It rises in the beautiful plain of Zebedâny, issuing from a little lake, and receiving in its course the waters of two or three fountains. Quitting this plain the Barada dashes over a cliff, thirty feet high, and runs through a magnificent ravine, past the ancient Abila, and is afterwards joined by the stream from 'Ain-Fijeh, one of the largest springs in Syria. Having emerged from the mountains into the plains of Damascus, the Barada flows through orchards and meadows till it enters the city, and, passing through it, falls ultimately into the Bahret-el-Kibliyeh, or South lake.

At its rise the river is 3,343 feet above the sea, and 1,149 above Damascus, which is distant from the source about twenty-one or twenty-two miles. The extent of cultivated land it waters is estimated at 311 square miles, with a population of 150,000 (*Journal of Sac. Lit.*, July 1853, pp. 245-262).

ABA'RIM (*regions beyond*). Mountains on the east of the Jordan in the territory of Moab, facing Jericho (Numb. xxvii. 12, xxxiii. 47, 48; Deut. xxxii. 49). Pisgah was probably a ridge of these mountains, of which Nebo was a prominent point or spur. The word occurs and is translated 'passages' in Jer. xxii. 20. Perhaps it would have been better to regard Abarim as a proper name there.

AB'BA (*father*). A Syro-Chaldaic word, retained with the Greek equivalent in the New Testament (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6).

AB'DA (*servant*).—1. The father of Adoniram, one of Solomon's officers (1 Kings iv. 6).—2. One of the Levites (Neh. xi. 17); called also Obadiah (1 Chron. ix. 16).

AB'DEEL (*servant of God*). Father of Shelemiah (Jer. xxxvi. 26).

AB'DI (*servant of Jehovah*).—1. A Levite (1 Chron. vi. 44).—2. Another Levite (2 Chron. xxix. 12).—3. One who had taken a foreign wife (Ezra x. 26).

ABDI'AS (2 Esdr. i. 39). The prophet Obadiah.

AB'DIEL (*servant of God*). A chief of Gad (1 Chron. v. 15).

AB'DON (*servile*).—1. An Ephraimite, one of the judges of Israel (Judges xii. 13-15). It is probably he that is called Bedan (1 Sam. xii. 11).—2. A Benjamite (1 Chron. viii. 23).—3. Another Benjamite living at Gibeon (30, ix. 36).—4. One of Josiah's officers (2 Chron. xxxiv. 20); called also Achbor (2 Kings xxii. 12, 14).

AB'DON (*id.*). A city of Asher assigned to the Levites (Josh. xxi. 30; 1 Chron. vi. 74). It may be identical with that called Hebron (Josh. xix. 28).

ABED'NEGO (*servant of Nego*, perhaps the same with *Nebo*, the planet Mercury, or, according to some, *servant of splendour*, i.e. of the sun). The Chaldean name given to Azariah, one of the Hebrew captives at the court of Babylon (Dan. i., iii.).

A'BEL (*a breath, vanity*). The second son of Adam and Eve. He was a keeper or feeder of sheep, and offered a sacrifice of the firstlings, the best, of his flock, when Cain his brother brought an oblation of the fruit of the ground (Gen. iv. 1-5). Cain's offering was rejected; while Abel's was accepted, because (we are told, Heb. xi. 4) it was offered in faith, recognizing, we may fairly suppose, the need of atonement for sin. Cain, displeased at the difference made, murdered his brother. In Gen. iv. 6 the literal translation of the Hebrew text is, 'And Cain said to Abel his brother; and it came to pass,' &c. It appears as if a clause were wanting. Such a clause is supplied in the Samaritan text, the Targums, the Septuagint, Syriac, Vulgate, and other versions; and there can be little doubt that it is genuine, and that the verse ought to run, 'And Cain said to Abel his brother, *Let us go out into the field*. And it came to pass,' &c. Our Lord refers to Abel as the first martyr (Matt. xxiii. 35). When it is said (Heb. xi. 4), 'by it,' his faith, Abel 'yet speaketh,' there *may* be a reference to the crying of Abel's blood (Alford, note on the place); but certainly his faith gave testimony in the infancy of the world to the fact that without blood-shedding there could be no remission of sin. Other voices subsequently joined with it; and their united evidence has continued of precious value to strengthen the trust of those that came after them. In Heb. xii. 24 the blood of sprinkling is said to speak 'better things than Abel.' Some have supposed a contrast here between the vengeance that Abel's blood demanded and the mercy obtained by Christ's blood: it is preferable to suppose a comparison. Abel spoke in a typical and obscure way; Jesus better and more distinctly by the reality. The acceptance of Abel's sacrifice was a blessed proof of the divine mercy; how much greater the perfected atonement of the new covenant!

A'BEL (*a grassy place, pasture, meadow*, or, with different vowels, *mourning*). The name of several places, almost exclusively with some adjunct, to be supplied if not expressed, as in 2 Sam. xx. 14, 18.

A'BEL, THE GREAT STONE OF. There is, perhaps, an error of transcription in the passage (1 Sam. vi. 18) where this expression occurs in our version. As it stands, the literal translation is 'the great Abel,' *i.e.* meadow, or mourning (on account of 'the slaughter' made). But the alteration of a letter would make it 'the great stone;' and this is in accordance with the context (14, 15).

A'BEL-BETH-MA'ACHAH (*meadow of Beth-Maachah*). A city in the extreme north of Palestine, sometimes called simply Abel, to which the rebel Sheba fled (2 Sam. xx. 14, 15, 18). It was taken by Ben-hadad (1 Kings xv. 20), and by Tiglath-Pileser (2 Kings xv. 29). It was probably in the marshy district which drains into the lake of Merom, and may be at the modern *Abil*. It is called Abel-Maim in 2 Chron. xvi. 4.

A'BEL-KERA'MIM (*meadow of vineyards*). A place to the east of the Jordan, translated in the text of the English version (Judges xi. 33).

A'BEL-MA'IM (*meadow of the waters*). A city identical with Abel-Beth-Maachah (1 Kings xv. 20; 2 Chron. xvi. 4).

A'BEL-MEHO'LAH (*meadow of dancing*). A place in or near the valley of the Jordan northward (Judges vii. 22; 1 Kings iv. 12). Here was the original residence of Elisha (xix. 16).

A'BEL-MIZ'RAIM (*meadow*, or probably *mourning, of Egypt*). The name given to 'the floor of Atad,' generally supposed to be to the east of the Jordan, where the mourning was made seven days for Jacob (Gen. l. 10, 11). But it is very unlikely that the funeral procession would take a circuit round the Dead sea and then cross the Jordan into Canaan. Jerome identifies the place with Beth-Hogla, on the west bank of the river: it is more likely to have been to

the south of Hebron. See Kalisch, *Comm. on the Old Test. Gen.*, pp. 776, 777; Dr. Thomson, *The Land and the Book*, p. 580. It is corroborative of this view that the inhabitants of the neighbourhood are called 'Canaanites,' indicating those to the west of the Jordan.

A'BEL-SHIT'TIM (*acacia meadow*). The last station of the Israelites before entering Canaan (Numb. xxxiii. 49), in the low level of Moab by the Jordan. It is more generally called simply Shittim (xxv. 1; Josh. ii. 1). Acacia groves still remain in the vicinity.

A'BEZ (*whiteness*, or *tin*). A town of Issachar (Josh. xix. 20).

ABI' (whose *father* is *Jehovah*). The mother of Hezekiah (2 Kings xviii. 2), called more fully Abijah (2 Chron. xxix. 1).

ABI'A (*id.*).—1. Abijah, king of Judah (1 Chron. iii. 10; Matt. i. 7).—2. The Greek form of Abijah, head of one of the courses of the priests (Luke i. 5). See ABIJAH.

ABI'AH (*id.*).—1. The second son of Samuel (1 Sam. viii. 2; 1 Chron. vi. 28).—2. The wife of Hezron (ii. 24).—3. The son of Becher, Benjamin's son (vii. 8).

AB'I-AL'BON (*father of strength*, i.e. strong). One of David's warriors (2 Sam. xxiii. 31). He is also called Abiel (1 Chron. xi. 32).

ABI'ASAPH (*father of gathering*, i.e. gatherer). A Levite, one of the sons of Korah (Exod. vi. 24). The same person is elsewhere called Ebiasaph (1 Chron. vi. 23, 37, ix. 19); in the first of which places he seems to be Korah's great-grandson. But it is questionable whether a great-grandson of Korah could have been the head of a family in the time of Moses. Perhaps, therefore, in 1 Chron. vi. 22, 23, Assir, Elkanah, and Ebiasaph are to be reckoned as sons of Korah; the line of Ebiasaph being first given (23, 24), and then that of Elkanah (25-28); or there may be some error of transcription.

ABI'ATHAR (*father of abundance*). The son of Ahimelech, the high priest whom Saul put to death on the charge of enquiring of the Lord for David (1 Sam. xxii. 11-19). Abiathar escaped to David 'with an ephod in his hand,' and accompanied him in his wanderings (20-23, xxiii. 6, 9, xxx. 7). Through David's reign Abiathar was high priest, and the king's faithful counsellor (1 Chron. xxvii. 34). He linked himself, however, with the party of Adonijah (1 Kings i. 7); it may be through some jealousy of Zadok, who, perhaps placed in the high-priesthood by Saul, had not joined David till that monarch's death (1 Chron. xii. 28), and who is generally afterwards mentioned with Abiathar (2 Sam. viii. 17, xx. 25). Zadok was of the house of Eleazar, the elder and more powerful; Abiathar of that of Ithamar, the younger branch, from which the high-priesthood was to pass on account of Eli's sin. And, therefore, though Abiathar seems to have continued chief, yet Zadok is generally named before him. Abiathar's offence was forgiven; and we still, when Solomon was on the throne, find him named as in his office (1 Kings iv 4). But, shortly after, Adonijah made his second attempt; and Solomon, knowing or inferring Abiathar's connection with it, deposed and banished him to Anathoth (ii. 26). In 2 Sam. viii. 17; 1 Chron. xviii. 16, xxiv. 3, 6, 31, there are errors of transcription, 'Ahimelech' or 'Abimelech, son of Abiathar,' for 'Abiathar, son of Ahimelech.' Also, in Mark ii. 26, Abiathar is called 'high priest' during the life of his father. But most likely Abiathar was ministering with his father at the time; and, further, the word rendered here 'high priest' is frequently applied to other men of rank in the priesthood besides the single chief (see Matt. ii. 4).

A'BIB (*a green ear*). See MONTHS.

ABI'DA or ABI'DAH (*father of knowledge*). A son of Midian (Gen. xxv. 4; 1 Chron. i. 33).

ABI'DAN (*father of the judge*). Prince of Benjamin (Numb. i. 11, ii. 22, vii. 60, 65, x. 24).

AB'IEL (*father of strength*, i.e. strong).—1. The father of Kish and Ner, and consequently grandfather of Saul and Abner (1 Sam. ix. 1, xiv. 51). But, in 1 Chron. viii. 33, ix. 39, Ner is said to have been father of Kish. Probably there is here some transcriber's error. See SAUL, 2.—2. One of David's warriors. See ABI-ALBON.

ABIE'ZER (*father of help*).—1. The son or nephew of Gilead (1 Chron. vii. 18) called by contraction Jeezer (Numb. xxvi. 30), of the tribe of Manasseh. The family of Abiezer would seem to have had their inheritance on the west of the Jordan (Josh. xvii. 2; Judges vi. 24, 34, viii. 2). Gideon was one of their descendants.—2. One of David's warriors (2 Sam. xxiii. 27; 1 Chron. xi. 28, xxvii. 12).

ABIEZ'RITES. A family so called from Abiezer of Gilead (Judges vi. 11, 24, viii. 32).

AB'IGAIL (whose *father* is *exultation, father's joy*).—1. The prudent wife of Nabal, who appeased David's anger excited by her husband's churlishness. David married her after Nabal's death (1 Sam. xxv.). She bore him a son called Chileab (2 Sam. iii. 3), and Daniel (1 Chron. iii. 1).—2. One of David's sisters, married to Ithra or Jether, and mother by him of Amasa, Absalom's commander-in-chief (2 Sam. xvii. 25; 1 Chron. ii. 17). There are variations in the spelling of this name in Hebrew.

AB'IGAL (2 Sam. xvii. 25, marg.). See ABIGAIL, 2.

ABIHA'IL (*father of might*, i.e. mighty).—1. The father of Zuriel, chief of the families of Merari (Numb. iii. 35).—2. The wife of Abishur (1 Chron. ii. 29).—3. The son of Huri, who appears to have been a descendant of Gad (v. 14).—4. The wife of Rehoboam, daughter or descendant of Eliab, David's elder brother (2 Chron. xi. 18).—5. The father of Esther (Esth. ii. 15, ix. 29). The spelling of this name occasionally varies in the original.

ABI'HU (to whom *he*, i.e. God, is *father*). The second son of Aaron (Exod. vi. 23; Numb. iii. 2); who, with Moses, Aaron, his elder brother Nadab, and seventy of the elders, was privileged to ascend Sinai and behold some manifestation of God (Exod. xxiv. 1, 9, 10). He, with his father and

brothers, was consecrated to the priesthood (Lev. viii., ix.); but just after, presumptuously using strange fire, that is, not that which came from before the Lord (vi. 9, 12, ix. 24), he and Nadab were consumed (x. 1-6). It has been thought from the following verses (8-11) that they were then intoxicated.

ABI'HUD (whose *father* is *Judah*, i.e. *splendour* or *praise*). One of the descendants of Benjamin (1 Chron. viii. 3).

ABI'JAH (whose *father* is *Jehovah*).—1. The son of Jeroboam I., king of Israel. In him alone of that wicked house was 'good toward the Lord God' (1 Kings xiv. 1-18). He was therefore mercifully taken from the evil to come; and the people mourned his early death.—2. A king of Judah, son of Rehoboam and Maachah or Michaiah, granddaughter of Absalom; the term daughter signifying descendant (xv. 2; 2 Chron. xi. 20, xiii. 2). Abijah, called also Abijam, made war on Jeroboam. The armies raised on each side were, according to the present text of Chronicles, enormous (3, 17); but there is reason to believe that the numbers are inaccurate. In various editions of the Vulgate version, they are put at 80,000, 40,000, and 50,000. Abijah made a vain-glorious speech to Jeroboam's forces before the battle, and was completely victorious. He was an ungodly prince. He did not, indeed, throw off the profession of religion, but was worldly, time-serving, and careless, like his unstable father Rehoboam (1 Kings xv. 3; 2 Chron. xiii. 21). He died after a reign of three years, 957-955 B.C.—3. The head of one of the courses of priests (1 Chron. xxiv. 10; Neh. xii. 17); termed Abia in Luke i. 5.—4. The mother of Hezekiah (2 Chron. xxix. 11). She is also called Abi (2 Kings xviii. 2).—5. A priest who sealed the covenant (Neh. x. 7). —6. A priest who returned from Babylon with Zerubbabel, or possibly the representative of the course of Abijah (xii. 4, 17). So the name attached to the covenant (x. 7) may have represented the course.

ABI'JAM (*father of the sea*, i.e. a maritime person). The king elsewhere called Abijah (1 Kings xv. 1, 7, 8). See ABIJAH, 2.

AB'ILA (probably the same as Abel, *a grassy place*). A city called Abila of Lysanias, to distinguish it from other Syrian cities of the same name. It was in the centre of the Anti-libanus, eighteen Roman miles from Damascus on the road to Heliopolis or Baalbec, and was the capital of Abilene. Its site has been identified with *Sûk-Wady-Barada*, a small village on the right bank of the river Barada, the ancient Abana, which breaks just by through a picturesque mountain gorge. Inscriptions have been found here; and there are the remains of a tomb called *Kabr Habil*, 'the tomb of Abil.' Abila was in Christian times a bishop's see, and was sacked by the Moslems 634 A.D.

ABILE'NE. A tetrarchy or small district among the eastern declivities of Anti-libanus, described by St. Luke (iii. 1) as under the government of Lysanias when John the Baptist commenced his ministry. It is hardly possible to determine its exact limits. Abila, noticed above, was its capital. See ABILA, LYSANIAS.

ABIM'AEL (*father of might*, or *my father from God*). A descendant of Joktan (Gen. x. 28; 1 Chron. i. 22). He has been supposed to be the progenitor of a tribe settled at Mali in Arabia, perhaps the same as those called Manitæ, or Minæi.

ABIM'ELECH (*father of the king*, or *royal father*). This name was probably a common title of the Philistine kings, as Pharaoh among the Egyptians.

1. A Philistine king of Gerar, who took Sarah into his harem. Admonished by God in a dream, he restored her to Abraham, to whom he gave a thousand pieces of silver, saying 'behold, he (or it, the money) is to thee a covering of the eyes' (Gen. xx.). The meaning of Abimelech's expression is obscure. Many believe that it was a charge to purchase veils for Sarah and her attendants, who in tent-life had not worn them, that she might be known to be a married woman, exclusively belonging to her husband (Bush, *Notes on Genesis*, xx. 16). Kalisch (*Comm. on Old Test. Gen.*, p. 431) translates, 'he is to thee a protection, &c.; and thou wilt be recognized,' implying that Abraham was sufficient to protect Sarah from voluptuous eyes, and if she pretended to be his sister she would be known to be his wife by God's direct interference. Subsequently a treaty was made between Abraham and Abimelech (xxi. 22-32).—2. Another king of Gerar, of whom a somewhat-similar account is given in regard to Isaac and Rebekah (xxvi.).—3. The son of Gideon by a concubine. He murdered all his brothers but one, and reigned in Shechem. There is no ground for supposing, as some have done, that thus Shechem separated from the general government of Israel. There was no general government (Judges xvii. 6); and the federal bond between the tribes was very loose, as is clear by the fact that most of the various judges had authority over only a part of the land. Dissensions soon arose between Abimelech and the people; and he was ultimately killed at Thebez (ix.). —4. The name given, probably by error of transcription, as that of a son of Abiathar the high priest (1 Chron. xviii. 16). See ABIATHAR, AHIMELECH.—5. The name attributed (Psal. xxxiv., title) to a Philistine king, elsewhere called ACHISH, which see.

ABIN'ADAB (*father of nobleness*, or *noble father*).—1. A man in whose dwelling, at the hill of Kirjath-jearim, the ark of God was placed for many years (1 Sam. vii. 1; 2 Sam. vi. 3, 4; 1 Chron. xiii. 7).—2. The second son of Jesse (1 Sam. xvi. 8, xvii. 13; 1 Chron. ii. 13).—3. A son of Saul slain at the battle on mount Gilboa (1 Sam. xxxi. 2; 1 Chron. viii. 33, ix. 39, x. 2). See ISHUI. —4. The father of one of Solomon's officers (1 Kings iv. 11). This may possibly be the same with No. 2.

AB'INER (*father of light*). (1 Sam. xiv. 50, marg.). Elsewhere ABNER, which see.

ABIN'OAM (*father of pleasantness*). The father of Barak (Judges iv. 6, 12, v. 1, 12).

ABI'RAM (*father of loftiness* or *renown*).

—1. A Reubenite who with Korah, Dathan, and others, resisted Moses and Aaron, and perished miserably (Numb. xvi.). See KORAH. —2. The eldest son of Hiel the Bethelite; he died when his father laid the foundation of Jericho (1 Kings xvi. 34: comp. Josh. vi. 26).

ABI'RON (Ecclus. xlv. 18). See ABIRAM, No. 1.

ABI'SEI (2 Esdr. i. 2). A Greek form of Abishua.

ABI'SHAG (*father of error*). A beautiful Shunammite taken into David's harem in his old age. She was after his death asked in marriage by Adonijah (1 Kings i. 3, 15, ii. 17, 21, 22).

ABI'SHAI (*father of a gift*). One of the three sons of Zeruiah, David's sister (2 Sam. ii. 18). He was of a bold impetuous character, and served David faithfully. He volunteered to go with him to Saul's camp, and would willingly have slain the king (1 Sam. xxvi. 6-12). He abetted his brother Joab in the murder of Abner (2 Sam. iii. 30). Placed in command of a brigade of the Israelitish army he defeated the Ammonites; while at the same time Joab gained a victory over the Syrians (x. 9-14). He was eager to punish Shimei (xvi. 9, xix. 21). He commanded a division in the battle with Absalom (xviii. 2). He rescued David from Ishbi-benob (xxi. 16, 17). He had a high place among David's warriors (xxiii. 18; 1 Chron. xi. 20); and he seems to have materially contributed to the victory in the valley of Salt (2 Sam. viii. 13; 1 Chron. xviii. 12), probably commanding under David. We have no account of his death.

ABI'SHALOM (*father of peace*). The father of Maachah (1 Kings xv. 2, 10). He is called Absalom (2 Chron. xi. 20, 21), and was most likely David's son of that name.

ABI'SHUA (*father of happiness*).—1. The son of Phinehas the high priest, perhaps high priest himself (1 Chron. vi. 4, 5, 50; Ezra vii. 5).—2. A descendant of Benjamin (1 Chron. viii. 4).

ABI'SHUR (*father of the wall*, i.e. stronghold or defence). A descendant of Judah (1 Chron. ii. 28, 29).

ABI'SUM (1 Esdr. viii. 2). A form of Abishua.

ABI'TAL (whose *father* is *the dew*). One of David's wives (2 Sam. iii. 4; 1 Chron. iii. 3).

ABI'TUB (*father of goodness*). A descendant of Benjamin (1 Chron. viii. 11).

ABI'UD (whose *father* is *Judah*, or *praise*). A person in the line of our Lord's ancestry (Matt. i. 13).

ABLUTION. See PURIFICATION.

AB'NER (*father of light*). The son of Ner, who was brother to Kish the father of Saul. Abner was therefore Saul's cousin, and was made by him commander-in-chief of the Israelitish army (1 Sam. xiv. 50, 51, xvii. 55, 57, xxvi. 5, 7, 14, 15). After Saul's death we find him espousing the cause of Ish-bosheth, whom he carried over the Jordan, and established as king at Mahanaim, consolidating by degrees his authority, till at last the tribes generally, with the exception of Judah, acknowledged him their sovereign. Abner maintained also a war with David, and in one engagement killed, in self-defence, Asahel, the brother of Joab and Abishai (2 Sam. ii.). Perhaps he now had some idea of seizing the Israelitish throne for himself; for he appropriated a woman of Saul's harem, which Ish-bosheth interpreted as an overt act of rebellion. Abner, in high displeasure at having his proceedings questioned, resolved to seek a reconciliation with David. But he was treacherously murdered by Joab and Abishai, ostensibly because he had killed Asahel, really, we may suppose, through jealousy, as he would have at least rivalled Joab in position. David, though unable to punish the powerful brothers, solemnized Abner's funeral with great respect and general mourning, and uttered an elegiac lament over him (iii.). There are one or two further incidental notices of Abner: see 1 Chron. xxvi. 28, xxvii. 21. He is also called Abiner (1 Sam. xiv. 50, marg.).

ABOMINATION. This term is generally applied to anything impure or unclean according to the Mosaic law, especially to idol-worship. Two Hebrew words are for the most part used where our version has 'abomination.' They are nearly synonymous, save that one, *shikkoots*, is, with perhaps few exceptions (see, however, Isai. lxvi. 17; Nah. iii. 6), spoken of some impurity caused or adopted by the Israelites themselves. It is found in such passages as 2 Kings xxi. 2, xxiii. 13; Ezek. vii. 20; Hos. ix. 10.

ABOMINATION OF DESOLATION. This is spoken of by Daniel (ix. 27, xi. 31, xii. 11). His prediction would seem to have had a fulfilment when, under the persecution of Antiochus Epiphanes, an idol was set up on the altar of God, apostate Israelites concurring in the sin (1 Macc. i. 52-59). But the prophecy had, to say the least, a further reference. For our Lord appeals to it (Matt. xxiv. 15-18; Mark xiii. 14-16), and declares that its fulfilment was to be the warning for his disciples to flee from the doomed city. This would be simultaneous with the investment of Jerusalem (Luke xxi. 20, 21). Some have believed the investment (when Cestius Gallus first encamped around Jerusalem 66 A.D., and then withdrew) the abomination of desolation itself; the Roman standards (objects of worship to the soldiers) being then planted on holy ground. But these standards had been there before; and so it is more likely (see ABOMINATION; the word, *shikkoots*, there noted being used in Daniel) that the abominable thing was something done by the Jews themselves. Now Josephus (*Bell. Jud.* lib. iv. 3, §§ 7, 8, &c.) mentions a profanation by the Zelots who had got possession of the temple; and to this or some similar deed our Lord, we may suppose, referred. See Alford, *The Greek Test.* note on Matt. xxiv. 15. The Christians, it may be added, took the warning, the opportunity being afforded by the retirement of Gallus, and fled to Pella.

A'BRAHAM (*father of a multitude*). The patriarch selected to be the progenitor of a race of men who might be the depository of divine truth and the heirs of divine promise, in whom, too, God's great purpose

of mercy to the world might be typified and furthered; the earthly blessings of the covenant with them prognosticating, and giving earnest of, and in a sense shaping, the spiritual and eternal blessings of a better future covenant.

Abram, for such was the patriarch's original name, was of the race of Shem. He was the son, probably the youngest, of Terah (Gen. xi. 26), who lived in Ur a city of the Chaldees. There is a legend that, having set himself to oppose the idolatry that prevailed around, he was cast by Nimrod into a furnace, whence he was miraculously delivered unhurt, the furnace changing into a meadow. Of such stories the scripture knows nothing. Terah was seventy years of age when the first of his three sons was born. Several years probably elapsed from the birth of the eldest to that of the youngest. For, if Terah was dead when Abram was seventy-five, as scripture implies (xii. 4; Acts vii. 4), then, as Terah lived 205 years (Gen. xi. 32), Abram was born when his father was 130. This is in a degree confirmed by the fact that Haran, Abram's brother, died in Ur, and that Haran's son Lot would seem to have been not so very much younger than his uncle Abram; while Haran's daughter Milcah was married to Nahor, her father's brother (27-29). Abram's immediate ancestors, and very probably his father Terah, were idolaters (Josh. xxiv. 2). Terah, however, obeyed the divine call given to his son to leave Ur, and with several members of his family proceeded to Haran on the road to Canaan, and there after some sojourn he died (Gen. xi. 31, 32).

Abram's proper history now begins. He was commanded to go into Canaan, receiving at the time a two-fold promise, that his seed should become a vast multitude, and that, a blessing himself, in his seed all the families of the earth should be blessed. Abram was become a wealthy chief, and, with the servants and the substance that belonged to him, accompanied by his wife Sarai and his nephew Lot, he entered Canaan (xii. 1-5). The country was already occupied by descendants of Ham. But, when Abram had traversed a considerable extent of it (for the expression 'passed through the land' seems to show that his march southward was west of the Jordan through the districts afterwards called Galilee and Samaria), and had pitched in the plain, or at the oak, of Moreh by Shechem, a fertile spot, there he had the assurance first given him that that land should be the possession of his seed, therein should be accomplished all the large promise before uttered of a multitudinous offspring, the blessing to the world. Henceforth the covenant had a definite location; and Abram had a home assigned him, if not in possession, yet to be held by faith, a goodly land on earth, precious, too, as the type to the church of God, through all the generations of her pilgrimage, of a yet goodlier home, 'a better country, that is, an heavenly' (Heb. xi. 13-16). In the spot where he was camping Abram erected an altar (Gen. xii. 6, 7); and we must henceforth view him as the patriarch of the covenant, the one that peculiarly 'had the promises,' the patriarch of faith so strong as to be held forth an example and a pattern to other ages, with the encouragement that they who were 'of faith' should be 'blessed with faithful Abraham' (Gal. iii. 9). And little is related of Abram's story save what tends to elucidate the provisions and promises of the covenant made with him.

We must briefly sketch his wanderings. Removing from Moreh he pitched on a mount to the east of Bethel, and journeying south he went down into Egypt (famine then afflicting Canaan), establishing there the first link of that mysterious chain which so long, through almost all their history, bound the chosen people for discipline and for warning to the Egyptians. But here, alas! Abram's faith wavered Knowing that Pharaoh would not dare to take his wife from him, but in abhorrence of adultery would rather commit murder, fearing therefore that for Sarai's sake he should lose his own life, Abram, with some of that eastern cunning which more or less displayed itself in many of his descendants, disavowed his marriage. He was rescued by God's providence from the false position in which he had placed himself, and enriched by Pharaoh (who, as is not improbably supposed, might be of the Hyksos or dynasty of the shepherd-kings) he returned to Canaan (Gen. xii. 10-20). Abram was wealthy; and Lot was wealthy too. Had the land been empty, they might very well have extended their encampments in it. But the Canaanites and Perizzites were there too; and therefore uncle and nephew must separate. From a hill near Bethel, which it is said may still be identified, Abram and Lot surveyed the country; and Lot having his choice allowed him selected the rich valley of the Jordan for his abode, careless what kind of associates he would thus meet with; while Abram, with the renewed assurance that Canaan should be given to his seed, went southward to Mamre and dwelt there (xiii.). Lot was soon involved in the disasters of the neighbourhood he had chosen. He was made prisoner in the irruption of an eastern monarch, of whom something, it is said, is yet to be dimly traced in the deciphered Assyrian inscriptions (see CHEDOR-LAOMER); and Abram resolved to attempt his nephew's rescue. On his victorious return he received the blessing of Melchizedek (xiv.).

But Abram's faith began to be sorely tried. The promise was to him in his seed; and as yet he had no child. Years rolled on; and the likelihood of his having offspring grew less and less. The promise was therefore reiterated: Abram believed it. And now, because his faith held on, not only when accomplishment seemed easy, but when it was delayed and seemed most difficult, well-nigh impossible, now, when there was the word alone, the bare promise, with no outward confirmation, and Abram still believed, God 'counted it to him for righteousness.' The trial of his faith was very very precious, 'much more precious than of gold that perisheth' (1 Pet. i. 7). And then there

was a symbol vouchsafed him, and larger promise that his posterity should possess the whole extent of country between the river of Egypt and the Euphrates—a promise which was abundantly fulfilled; for, even if Israel appropriated not all that region (though David and Solomon governed it), yet certainly Abraham's seed, Midian, and Jokshan, and Edom, and Ishmael, overspread the wide territories enumerated (Gen. xv.). Sarai's faith, however, faltered, though Abram's did not; and, as the promise was not yet announced that the holy seed should come from Sarai's womb, she gave her husband her Egyptian maid, intending to adopt her child. Abram then had a son, Ishmael; but *he* was not the heir of promise (xvi.). Thirteen years passed on, perhaps spent at Mamre; and the purposes of God were ripening. The covenant was now made more definite: Sarai was included in the promise: the names of the pair were changed to Abraham and Sarah; and the sign of circumcision was added, to be a token throughout all generations that God had been with and was blessing Abraham his friend (xvii.). But there must be delay and trial still. The Lord held again mysterious conference with Abraham, just ere Sodom was destroyed (xvii.); and Abraham, perhaps in consequence of that catastrophe, journeyed south-west into the land of the Philistines at Gerar; and there the evil step in Egypt was repeated (xx.). O how hard it is for man, even at his best estate, to walk in the path of uprightness! Abraham showed again that he was 'of like passions and infirmities' with all his race.

At length God's time was come; and Sarah bare Abraham a son (probably at Gerar) in his old age. And then indeed there was joy; the promise long waited for being now fulfilled. The name given to the child, Isaac (*laughter* or *sporting*), indicated this. Once Sarah had laughed incredulously at the idea of her having a son, and Abraham had laughed too, his faith, strong as it was, being then inclined to fix on Ishmael as the heir of his name and blessing (xvii. 17, 18, xviii. 12); but now the happy parents laughed with thankful joy; and all their friends that heard the tidings laughed and rejoiced with them (xxi. 1-7). There was a feast made when Isaac was weaned; yet the mirth of that feast was dashed with heaviness. The son of the bondwoman, jealous perhaps of Isaac's happier lot, was discovered mocking; and Sarah insisted that he and his mother Hagar should be banished from the encampment. It was very grievous to Abraham; but God commanded him to yield; and Hagar and Ishmael went forth, their ejection symbolizing a gospel truth, and proving the best means of fulfilling the promise that Ishmael should become a great nation (8-21; Gal. iv. 22-31).

There were some petty troubles from Abimelech in the patriarch's life, but with this exception nothing is recorded of the space of perhaps twenty-five years. His residence was now at Beer-sheba. And then came a strange and crushing trial. To comprehend it, we must bear in mind that Abraham lived among idolaters, who ruthlessly made their children pass through the fire (Lev. xviii. 21, 24, 25; Deut. xviii. 9, 10). Many a time must Abraham have seen from afar the smoke of sacrifices, and known that human victims were offered there. And his heart must have glowed when he remembered that *his* God required no such homage; and perhaps he had to stand the scoff of those around, that he had chosen a very easy religion, demanding not the self-denying obedience which theirs did. For, surely, though they practised these cruel abominations, many hearts among them must have bled as their dearest were taken as victims; and though they yielded to the stern law it must have been with grief and bitter tears. Their obedience, then, they would say, was far deeper and more meritorious than Abraham's easy service. But then came the command, 'Take now thy son, thine only son Isaac whom thou lovest . . . and offer him for a burnt-offering.' It was not merely the laceration of domestic ties, not only the apparent blight of the promise so long waited for and then fulfilled — the whole basis of his trust seemed overturned, the character of the God he worshipped changed, his religion no better than that of the surrounding tribes. Imagination cannot conceive a harder trial. And faith most strong indeed it must have been, to hold on still, to be convinced that all this fearful mystery would be cleared up, and that the child of promise, even if he did slay him, would be the child of promise still, raised from the very dead, rather than that the word spoken concerning him should fail. So Abraham went steadily on, acting literally as God had told him; going to the mountain named (Moriah, where the temple was afterwards built, it is generally supposed; though some believe it was Gerizim, thinking Jerusalem not far enough for the three days' journey, and the hill there not conspicuous at a distance; but this supposition Dr. Thomson, a competent authority, strongly opposes); and then, just at the last moment, when hope must have well-nigh died, faith was marvellously crowned; and Abraham received back his son from the dead 'in a figure' (Heb. xi. 17-19). The promises were again confirmed to him, now rendered surer than ever, the spiritual blessing in them being prominently exhibited; and, with gratitude which even the sacred historian does not attempt to describe, Abraham returned to Beer-sheba (Gen. xxii.). This great event was the most wonderful in the patriarch's life. Then it was, no doubt, that his eye was opened to perceive in the dim future another sacrifice, of a dearer Son yielded by a higher Father (and probably, as just said, on or near that very spot), a sacrifice actually consummated, by the virtue of which a propitiation of world-wide virtue was effected. Abraham rejoiced as he saw the glimmer of that coming day, when in his seed, in One of his line, all the families of the earth should have a blessing (John viii. 56). The lessons to be derived from Abraham's faith, how it was counted to him for righteousness, and

how the reality of it was shown in the deeds it prompted, are frequently dwelt on in scripture (Rom. iv. 1-5; James ii. 20-23).

The rest of Abraham's history is comparatively scanty. He seems to have removed from Beer-sheba to Kirjath-Arba or Hebron; and there Sarah died when he was 137. He purchased for her sepulchre the field and cave of Machpelah from the princes of the land, to hold seisin, as it were, of the country his descendants should possess, by the bones of his family resting there. The bargain with Ephron is very characteristic of eastern manners to the present day. Some, misled by Ephron's courteous speech, have fancied that he really intended to offer his field to Abraham for a gift. But this is from sheer ignorance of oriental habits. Ephron was a shrewd man, who well knew how to drive a bargain; and a good one he made for himself (Gen. xxiii.). Abraham then took care that his son Isaac should not match with the idolatrous families around (xxiv.). And next there is the strange record that he had another wife, and children by her; and even 'concubines' are mentioned. Keturah was a secondary or inferior wife, not given to the patriarch by Sarah, as Hagar was. It may be, therefore, that, though the fact is noted so late, the children had been born much earlier. But we can hardly arrive at certainty on this matter. Be it as it may, Abraham sent away his other sons with gifts into the East, that they might not interfere with Isaac, to whom his great inheritance belonged. And then he died, having seen Isaac's sons, 'in a good old age, an old man, and full of years,' 175 years old, and was buried by Isaac and Ishmael, brothers no doubt now in affection, in the cave of Machpelah, where perchance his bones may still be lying.

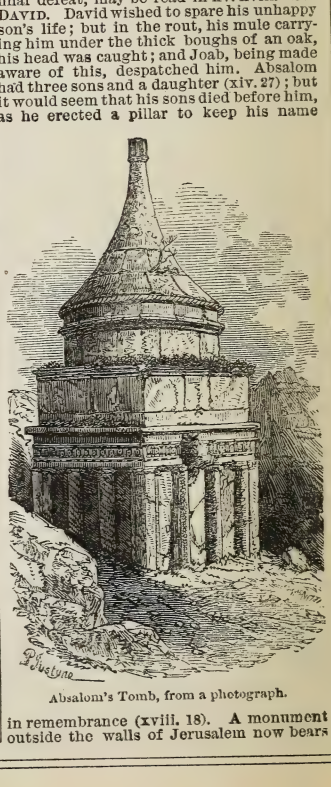
Such briefly is the story of this father of the faithful, from whom the precious seed descended, and into whose bosom the faithful dead are said to have been conveyed (Luke xvi. 22). His faith we are to follow: his example we should diligently imitate.

ABRAHAM'S BOSOM. A figurative expression, not implying preeminent favour to one individual (as in John xiii. 23), but denoting the happy condition in the intermediate state of all Abraham's real children (Luke xvi. 23), 'the happy side of Hades,' says Dr. Alford (note on the place), 'where all the fathers were conceived as resting in bliss.'

A'BRAM (*father of elevation*). The original name of ABRAHAM; which see.

AB'RECH (*governor?*) (Gen. xli. 43, marg.). This word is in the text of our version rendered 'Bow the knee.' It is very uncertain what its real meaning is. Possibly it expresses the *dignity* of Joseph, and is explained by the succeeding words of the verse. See Kalisch, *Comm. on Old Test. Gen.*, note, pp. 652, 653.

AB'SALOM (*father of peace*). The third son of David, by Maachah, the daughter of Talmai, king of Geshur, born at Hebron (2 Sam. iii. 3; 1 Chron. iii. 2). Absalom revenged the dishonour done to Tamar, his sister, by Amnon, his half-brother, by killing him at a feast, and then fled to his father-in-law, Talmai (2 Sam. xiii.). After three years, by means of Joab, he was enabled to return to Jerusalem, and in two years more fully restored to David's favour (xiv.). Absalom was now nourishing the ambitious scheme of supplanting his father. He was very beautiful and had extraordinary hair, which when cut every year weighed 200 shekels, the exact equivalent to which in our weights it is not easy to ascertain; or, possibly, the hair was of 200 shekels value. He took great pains to acquire popularity, and after four years (so probably we should read xv. 7) he raised the standard of revolt at Hebron. The history of this rebellion, its first success—there being evidently some ill-feeling in his own tribe of Judah towards David—with the iniquitous conduct of Absalom, and his final defeat, may be read in xv.-xviii. See DAVID. David wished to spare his unhappy son's life; but in the rout, his mule carrying him under the thick boughs of an oak, his head was caught; and Joab, being made aware of this, despatched him. Absalom had three sons and a daughter (xiv. 27); but it would seem that his sons died before him, as he erected a pillar to keep his name



Absalom's Tomb, from a photograph.

in remembrance (xviii. 18). A monument outside the walls of Jerusalem now bears

his name, but it is a structure of comparatively modern date. See ABISHALOM.

AB'SALOM (1 Macc. xi. 70, xiii. 11).

AB'SALON. A Jewish envoy to Lysias (2 Macc. xi. 17).

AB'SHAI (1 Chron. xix. 11, marg.). See ABISHAI.

ABSTINENCE. Abstinence and fasting are ecclesiastically distinguished: the last respects the quantity, the first the quality of food. But the word 'abstinence' is only once found in our version of the bible (Acts xxvii. 21), and there it must mean the not taking of food at all. The idea, however, of refraining from some particular kind of food is familiar to the scripture. Thus the prohibition laid upon Adam and Eve was of this character (Gen. ii. 16, 17). Possibly, before the flood, animal food was not allowed (i. 29). To Noah and his posterity blood was forbidden (ix. 4). Other customs and enactments concerned the Israelites (xxxii. 32; Lev. xi., xvii. 10-16). The priests, moreover, were to abstain from wine and strong drink in their ministrations (x. 8-11). See also the law of the Nazarite (Numb. vi. 1-8, 20). Many of these prohibitions were but temporary; and in the early Christian church the only injunction given was, to abstain from blood, things strangled, and meats offered to idols (Acts xv. 20, 29).

ABU'BUS (1 Macc. xvi. 11, 15).

ACA'TAN (1 Esdr. viii. 38). Hakkatan (Ezra viii. 12).

AC'CAD (*fortress*). One of the four cities which are said to have been the beginning of Nimrod's kingdom (Gen. x. 10). It is not easy to identify Accad. One supposition is that Nisibis on the Khabour occupies its site, 150 miles east of Orfa. Rawlinson (*Herod.* vol. i. p. 319) considers Akkad the name of the primitive Hamite race, whose original seat was Babylonia, and from whose language was derived the trunk Shemitic stream of tongues.

AC'CARON (1 Macc. x. 89). Ekron.

AC'CHO (*heated sand*). A sea-port town on the coast of Palestine, situated on the northern headland of a bay to which it gives name; mount Carmel being at the other extremity. Accho was about thirty miles south of Tyre. It was in the allotment of Asher, but does not seem to have ever been occupied by the Israelites. The fertile plain in the neighbourhood is watered by the Belus, now *Nahr Naamân*, which falls into the sea close by the town. Accho was subsequently called Ptolemais (Acts xxi. 7), and is mentioned in the wars of the Maccabees. By the Romans it was made a colony: in modern times it is known by the name of *St. Jean d'Acre*, and is still a place of importance.

AC'COS (1 Macc. viii. 17).

AC'COZ (1 Esdr. v. 38). Koz (Ezra ii. 61).

ACCURSED. This word is sometimes used of those formally condemned by God's law, as in Deut. xxi. 23. It is also applied to persons cut off from the church, or irrevocably devoted to extermination. See ANATHEMA, EXCOMMUNICATION.

ACCUSER OF THE BRETHREN. Satan is so denominated (Rev. xii. 10). The applicability of the title is obvious from Job i. 9-11, ii. 4, 5; Zech. iii. 1. It is by the mighty power of Christ alone, 'by the blood of the Lamb' (Rev. xii. 11), that this enemy's accusations can be met and overcome.

ACEL'DAMA (*field of blood*). A piece of land called originally 'the potter's field,' which was purchased with the money given to Judas for betraying Christ. It would seem that there the traitor hanged himself, and that hence the place was known as the field of blood. It was afterwards appropriated to the burial of strangers (Matt. xxvii. 6-8; Acts i. 18, 19). It has been asserted that the two accounts are contradictory, but Dr. Alexander (*Acts of the Apostles*, note on i. 18) well says, 'Peter is here speaking, not as a historian, but as an orator, to those already well acquainted with the facts, and, therefore, in no danger of misapprehension. He contrasts the loss and gain of the betrayer: he had lost his office and his soul, and he had gained—a field, a piece of ground, which only served to perpetuate his infamy!' Various spots have been supposed to be the field of blood: that now bearing the name is on the southern face of the valley of the son of Hinnom, at the eastern end: a ruined edifice stands on it.

ACHA'IA. This was the original name of a district in the north-west of the Peloponnesus: in New Testament times it had a wider signification; for the Roman provinces of Achaia and Macedonia comprehended the whole of Greece. It is in this larger sense that Achaia must be understood (Acts xviii. 12, 27, xix. 21; Rom. xv. 26, xvi. 5; 1 Cor. xvi. 15; 2 Cor. i. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8). Achaia was first a senatorial province, and had proconsuls. Tiberius changed it into a province imperial under procurators; and Claudius restored it to the senate. Hence Gallio, before whom Paul appeared, was proconsul. Corinth was the capital city.

ACHA'ICUS (*belonging to Achaia*). A Christian, perhaps one of the family or household of Stephanas of Corinth (1 Cor. xvi. 17).

A'CHAN (*troubler*). A man of the tribe of Judah, who at the sacking of Jericho appropriated, contrary to God's express command, a portion of the spoil. Hence the repulse before Ai. Achan's guilt being discovered, he was carried with his family and all his property into the valley of Achor, and there stoned and afterwards burned. Joshua, alluding, as he sentenced him, to his name, said, 'Why hast thou troubled us? The Lord shall trouble thee this day.' It would seem that Achan's family shared his punishment—how far they were involved in his crime we know not—and that his possessions were destroyed (Josh. vii.). He is also called

A'CHAR (*id.*). (1 Chron. ii. 10).

A'CHAZ (Matt. i. 9). The Greek form of AHAZ; which see.

ACH'BOR (*mouse*).—1. The father of Baalhanan, an Edomite king (Gen. xxxvi. 38, 39; 1 Chron. i. 49).—2. One of Josiah's officers (2 Kings xxii. 12, 14). In 2 Chron.

xxxiv. 20 he is called Abdon. The same person is most probably meant in Jer. xxvi. 22, xxxvi. 12.

ACHIACH'ARUS.—1. (Tob. i. 21, &c.).—2. (xiv. 10).

ACHI'AS (2 Esdr. i. 2).

A'CHIM. (This may be the same name with Jachin, whom God *makes firm*). One in the line of our Lord's ancestors (Matt. i. 14).

A'CHIOR (Judith v. 5, &c.).

A'CHISH (*angry?*). A Philistine king at Gath. David fled twice to him. The first time he was in some danger, from being recognized as one who had distinguished himself against the Philistines; he therefore feigned madness (1 Sam. xxi. 10-15). The second time Achish treated David kindly, gave him Ziklag, and took him to the campaign against Saul (xxvii., xxviii. 1, 2, xxix.). At a later period Shimei went to Achish in pursuit of his servants; it is doubtful whether this was the same king (1 Kings ii. 39, 40). In the title of Psal. xxxiv. he is called Abimelech.

ACHI'TOB (1 Esdr. viii. 2). A form of Ahitub (Ezra vii. 2).

ACH'METHA (*station for horses*, or perhaps *fortress*) (Ezra vi. 2). See ECBATANA.

A'CHOR (*trouble*). A valley near Jericho, now *Wady el-Kelt*, where Achan was stoned; and from the trouble Achan brought upon Israel it had its name (Josh. vii. 24, 26). Yet from that trouble sanctified a new career of victory began. With this idea we find the place and the circumstance afterwards adverted to (Hos. ii. 15). The valley of trouble was the door through which Israel entered Canaan first; and again through the valley of trouble would the Lord lead his ransomed people to peace and rest. The boundary-line of Judah ran by Achor (Josh. xv. 7); it is also mentioned in Isai. lxv. 10.

ACH'SA, ACH'SAH (*anklet*). — 1. The daughter of Caleb. Caleb promised her in marriage to any one who should take Kirjath-sepher. Othniel, son of Kenaz, Caleb's younger brother, took the city and gained the hand of Achsah, to whom her father gave an inheritance (Josh. xv. 16-19; Judges i. 12-15).—2. Daughter of Calcb, son of Hezron (1 Chron. ii. 49).

ACH'SHAPH (*fascination*). A city of Canaan (Josh. xi. 1, xii. 20), in the division of the land allotted to Asher (xix. 25). It is perhaps the modern *Kesâf*.

ACH'ZIB (*deceit*).—1. A city in the plain country of Judah (Josh. xv. 44; Micah i. 14): in the last-named place the prophet makes a play upon words, q.d., 'the houses of the lying town shall be a lie.' This is probably identical with Chezib (Gen. xxxviii. 5).—2. A town allotted to Asher (Josh. xix. 29); from which, however, that tribe did not expel the Canaanites (Judges i. 31): it is now *Es-Zib*.

ACI'PHA (1 Esdr. v. 31).

ACI'THO (Judith viii. 1).

ACRABAT'TINE (1 Macc. v. 3). See ARABATTINE.

ACRAB'BIM (Josh. xv. 3, marg.). See AKRABBIM.

ACRE. The word occurs in 1 Sam. xiv. 14; Isai. v. 10. The original Hebrew term denotes 'a yoke,' used in these places as a measure of land, i.e. as much as a yoke of oxen can plough in a day.

ACTS OF THE APOSTLES. The book so called is the fifth and last of the historical books of the New Testament; it connects the Gospels with the Epistles, being a fitting supplement to the former and a valuable introduction to the latter.

There can be no reasonable question that St. Luke was the writer of this book. It must have been composed by one man, because there is an unity of purpose traceable in it, and the style (which is very perspicuous) and manner are remarkably homogeneous. The Greek is comparatively classical, with peculiarities of diction resembling the third Gospel; while the turn of thought, also, is similar in the two treatises. When it is added that the second begins where the first ends, so that put together they form a continuous history, and that the author of the last expressly refers to a book he had previously written—a book just such as the Gospel—the two being, further, dedicated to the same individual, there is surely the strongest evidence that both were from the same pen. And these internal proofs are corroborated by the tradition of the early church, which unanimously ascribes the Acts of the Apostles to the evangelist St. Luke.

Its date is pretty well determined by the time at which its narrative closes—two years after St. Paul's being brought a prisoner to Rome. We may, therefore, with much probability assign it to 63 A.D.

The title 'Acts of the Apostles,' by which this book is commonly known, would seem to be a later addition. It does not describe accurately the contents. For the object of the evangelist was neither to give a complete history of the church during the period comprised, nor to record generally the labours of the apostles: it was rather to exhibit the fulfilment of promise in the descent of the Holy Spirit, and the consequent planting and growth of the Christian church among Jews and Gentiles by the establishment of centres of influence in various provinces of the empire, beginning at Jerusalem and ending at Rome. Keeping this idea steadily in view, we shall see that all the events recorded fall naturally into their places, and that any seeming abruptness is sufficiently accounted for.

This book divides itself into two main parts; each being grouped around a central figure.—1. The planting and extension of the church among the Jews by the ministry of Peter (i.-xii.). Subdivisions are (1) the organization of the church in Jerusalem (i.-vii.); (2) the branching forth of the gospel in various directions from the mother church (viii.-xii.).—2. The planting and extension of the church among the Gentiles by the ministry of Paul (xiii.-xxviii.). Subdivisions are (1) Paul's ministry at large (xiii.-xxii. 26); (2) his ministry in bonds (xxii. 27-xxviii.). It must be carefully observed that these two parts are closely connected as belonging to one great system. For it is Peter who first introduces a Gentile convert into the church; and Paul during the whole of his ministrations is careful to proclaim the

gospel, in every place where he has opportunity, first to the Jews and afterwards to the Gentiles.

There is on the face of it a truthfulness in this book which strongly commends itself to the reader. Thus the speeches attributed to different individuals are in full accordance with their respective characters and the circumstances in which they stood. The author was himself present at several of the events which he narrates—and this he carefully notes by change of person and in the verbs and pronouns he uses; he had, moreover, as a companion of the apostles, the best opportunities of knowing accurately the things he did not personally witness. From information so acquired he was guided by the Holy Spirit to place on record those facts which testified to the divine origin of Christianity, and showed that the gospel was indebted for its success not to fraud or human favour, but to the wonder-working power of God, and the efficacy of the saving truths it promulgated. These were the same truths which were revealed in the Gospels, and illustrated in the apostolic letters, truths thoroughly adapted to the wants of those, both Jews and Gentiles, to whom they were brought. And the unity of God's purpose is exhibited in the frequent appeals made to the ancient scriptures; and the supernatural power possessed by the gospel is attested by the miracles which we find the apostles, in accordance with Christ's promise, were enabled to work.

It may be added that the researches of antiquaries, and the investigations of travellers, remarkably confirm in a variety of details the accurate truthfulness of the Acts of the Apostles. See Dr. J. A. Alexander's *Acts of the Apostles Explained* (Introduction).

AC'UA (1 Esdr. v. 30).

AC'UB (1 Esdr. v. 31).

ADA'DAH (*festival*, according to some *boundary*). A town in the extreme south of the portion of Judah (Josh. xv. 22). Wilton considers the word an error for Ararah, and identifies it with the modern *'Ar'ârah* (*The Negeb or South Country of Script.*, pp. 78, 79).

A'DAH (*ornament, beauty*).—1. One of the wives of Lamech, of the line of Cain (Gen. iv. 19).—2. A name of one of Esau's wives (xxxvi. 2): she is elsewhere called Bashemath (xxvi. 34).

ADAI'AH (whom *Jehovah adorns*).—1. Maternal grandfather of king Josiah (2 Kings xxii. 1).—2. A Levite (1 Chron. vi. 41).—3. A Benjamite (viii. 21).—4. A priest (ix. 12; Neh. xi. 12).—5. One mentioned in 2 Chron. xxiii. 1—6, 7. Two persons who had taken foreign wives (Ezra x. 29, 39).—8. A descendant of Judah (Neh. xi. 5), perhaps identical with No. 5.

ADAL'IA (*upright?*). One of the sons of Haman (Esth. ix. 8).

AD'AM (*red, red earth*). The name appropriated to the first man, the father of the inhabitants of the world; used, however, sometimes more generally, as in Gen. v. 1, 2, where the woman is included in the same appellation. This name was probably chosen to remind the man of his earthly nature, seeing that out of the ground his body was taken, though his soul, the breath of life, was breathed into his nostrils by God's immediate act. The history of his creation is narrated in i. 26-30, ii. 7, 15-25, a single pair being formed, to whom the earth was given for a possession, to replenish it with their children, to enjoy the fruits of it, and to have dominion over the inferior animals. We are told that 'God created man in his own image' and after his 'likeness;' not with respect to bodily shape, or according to the form which as an archetype the second person of the Trinity would subsequently assume, but certainly with a likeness to God in moral attributes. This is implied by the expressions of St. Paul, who plainly considers righteousness and holiness the likeness of God (Eph. iv. 24; Col. iii. 10). The phrase must also denote the possession of dominion and authority; for immediately it is subjoined 'let them have dominion' (Gen. i. 26), explanatory, it would seem, of the term 'image.' And so St. Paul calls the man 'the image and glory of God,' on the ground of his being 'the head of the woman' (1 Cor. xi. 3, 7). In this view Gen. ix. 6 and James iii. 9 are easily explicable (see Bush, *Notes on Genesis*, i. 26). The high intellectual power with which man was endowed is illustrated by his giving appropriate names to the lower animals (Gen. ii. 19, 20). He was indeed a glorious creature, and would have been uninterruptedly, perhaps increasingly, happy, had he continued in his first estate of innocence. Adam's lamentable fall is next related (iii.). How long it was after his creation, ingenious men have puzzled themselves to discover, but in vain. By sin Adam lost his best prerogative. He had suffered spiritual death, and he was to suffer bodily death: dust as he was, to dust he should return. To his posterity he transmitted, therefore, a corrupted nature, which could be restored and recovered only by the power of the second Adam, a head of life and blessedness to all that believe in him (Rom. v. 15, 16; 1 Cor. xv. 21, 22, 45, 47, 48). Of Adam's subsequent history we know little. We are expressly told that he had 'sons and daughters,' though the names of but three of his sons are recorded. He lived 930 years (Gen. iv. 1, 2, 25, 26, v. 3-5; 1 Chron. i. 1; Luke iii. 38). See MAN.

AD'AM (*id.*). A city near the Jordan, by which the waters were cut off when Israel passed over (Josh. iii. 16).

ADA'MAH (*earth*, so called from its *reddish* colour). A fenced city of Naphtali (Josh. xix. 36).

ADAMANT. This word is found twice in our version (Ezek. iii. 9; Zech. vii. 12), in both cases used metaphorically to signify firmness of character and purpose. The original word occurs again in Jer. xvii. 1, where it is translated 'diamond,' with which the writer's pen is said to be pointed. The term must signify some exceedingly hard stone; and diamond is the hardest we know. The Greek word for emery powder used in

polishing is not improbably connected with this Hebrew one; the two are *smiris* or *smuris*, and *shamir*.

ADA'MI (*human*). A border-town of Naphtali (Josh. xix. 33).

A'DAR (*greatness, splendour*). A border-town of Judah (Josh. xv. 3). It would seem to be the same with Hazar-Addar (Numb. xxxiv. 4), possibly '*Ain el-Kudeirât*.

A'DAR (perhaps *fire*). See MONTHS.

ADA'SA (1 Macc. vii. 40, 45). A place not far from Beth-horon.

AD'BEEL (perhaps *miracle of God*). A son of Ishmael (Gen. xxv. 13; 1 Chron. i. 29).

AD'DAN (*humble*?). A place from which some who could not show their genealogy returned with Zerubbabel (Ezra ii. 59). It is called Addon in Neh. vii. 61.

AD'DAR (*greatness*?). A descendant of Benjamin (1 Chron. viii. 3); called also Ard (Gen. xlvi. 21; Numb. xxvi. 40).

ADDER. Several different Hebrew words are so rendered in our version. That occurring Gen. xlix. 17 (arrowsnake, marg.) implies a gliding motion: it is supposed to be the *Cerastes Hasselquistii*, a small and very venomous snake, with two antennæ like horns, well-known in Egypt, accustomed to lie in wait in the sand and near paths. 'Adder' occurs also (Psal. lviii. 4, xci. 13) as the translation of another word, perhaps embodying the idea of twisting or twining. It is described as deaf to the charmer, and, as the same word is generally rendered 'asp' (e.g. Deut. xxxii. 33), it must have been venomous. It is probably the Egyptian cobra (*naia haje*). We find another Hebrew word (Psal. cxl. 3), which is compound, including the two ideas of coiling and lying in wait. It also was poisonous. There is one more word which implies hissing. It occurs several times (Prov. xxiii. 32; Isai. xi. 8, xiv. 29, lix. 5; Jer. viii. 17), but is rendered 'adder' in the text only in the first-named place, elsewhere 'cockatrice.' It seems to have lived in holes, to have been oviparous, and venomous. It may have been that called *basiliscus* and *regulus*, a small venomous African serpent. But the two last-named have not been certainly identified.

AD'DI (*ornament*). One of the ancestors of our Lord (Luke iii. 28).

AD'DI (1 Esdr. ix. 31).

AD'DO (1 Esdr. vi. 1). A form of Iddo, grandfather of Zechariah the prophet (Zech. i. 1).

AD'DON (*humble*?) (Neh. vii. 61.) See ADDAN.

AD'DUS.—1. (Esdr. v. 34).—2. (38).

A'DER (*flock*). A man of Benjamin (1 Chron. viii. 15).

AD'IDA (1 Macc. xii. 38, xiii. 13). A fortified town, perhaps identical with Adithaim.

ADI'EL (*ornament of God*).—1. One of the tribe of Simeon (1 Chron. iv. 36).—2. A priest (ix. 12).—3. The father of David's treasurer (xxvii. 25).

A'DIN (*delicate*). One whose descendants returned from captivity (Ezra i. 15, viii. 6; Neh. vii. 20, x. 16).

ADI'NA (*slender, pliant*). A Reubenite, one of David's warriors (1 Chron. xi. 42).

ADI'NO (2 Sam. xxiii. 8). See JASHOBEAM.

AD'INUS (1 Esdr. ix. 48).

ADITHA'IM (*double prey*?). A city in the plain country of Judah (Josh. xv. 36).

ADJURE. This word as used in our version implies—1. Binding under the penalty of a curse (Josh. vi. 26; 1 Sam. xiv. 24).—2. An earnest charge or entreaty, sometimes equivalent to putting a person upon his oath (1 Kings xxii. 16; 2 Chron. xviii. 15; Matt. xxvi. 63: comp. 1 Thess. v. 27, Gr.). It is once used, but not by Christ or his apostles, for the casting out of a devil (Acts xix. 13). See EXORCIST, OATH.

AD'LAI (*justice of God*). The father of one of David's chief herdmen (1 Chron. xxvii. 29).

AD'MAH (*red earth*). One of the cities destroyed with Sodom (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8).

ADMA'THA (perhaps *earthy, dark-coloured*: other interpretations have been proposed). One of the seven princes of Persia (Esth. i. 14).

AD'NA (*pleasure*).—1. A person who had married a strange wife (Ezra x. 30).—2. A priest (Neh. xii. 15); Adnah in some copies

AD'NAH (*id.*). One of Jehoshaphat's captains (2 Chron. xvii. 14).

AD'NAH (*favourite brother*?). A chief of Manasseh who joined David at Ziklag (1 Chron. xii. 20).

ADO'NI-BE'ZEK (*lord of Bezek*). The king of Bezek, conquered by the tribe of Judah. He had his thumbs and great toes cut off, having himself inflicted the same punishment on seventy chiefs (Judges i. 4-7).

ADONI'JAH (my *lord* is *Jehovah*).—1 The fourth son of David, by Haggith, born at Hebron (2 Sam. iii. 4; 1 Chron. iii. 2). When his father was old, he, being a man of fine person and probably popular, aspired to the crown, in order to exclude Solomon. He was joined by Joab and Abiathar, and seems to have had the countenance of his brothers. But David, being apprised by Bath-sheba and Nathan, immediately ordered Solomon to be anointed king; and the intelligence of this broke up the conspiracy. Solomon promised, if Adonijah remained quiet, that this offence should be overlooked (1 Kings i.). He did not remain quiet, but, after David's death, persuaded Bath-sheba to ask for him Abishag, a woman of his father's harem. Solomon, convinced that this was a renewal of his attempt upon the crown, commanded him to be executed (ii. 13-25).—2. A Levite in Jehoshaphat's time (2 Chron. xvii. 8).—3. One who sealed the covenant (Neh. x. 16).

ADONI'KAM (*lord of the enemy*). One whose descendants returned with Zerubbabel (Ezra ii. 13, viii. 13; Neh. vii. 18).

ADONI'RAM (*lord of altitude*). An officer of Solomon (1 Kings iv. 6, v. 14). He is probably identical with Adoram (2 Sam. xx. 24; 1 Kings xii. 18), and Hadoram (2 Chron. x. 18), stoned at the secession of the ten tribes from Rehoboam.

ADO'NI-ZE'DEK (*lord of justice*). The Amorite king of Jerusalem, conquered and put to death by Joshua (Josh. x. 1-27).

ADOPTION. Adoption is when a person not naturally a son is taken into another's family, and acknowledged, treated, and endowed as his own child. Scarcely any examples of such a practice are to be found in the Old Testament. The reckoning of the sons of the concubine as those of the actual wife (Gen. xvi. 2, xxx. 3), and the operation of the levirate law (xxxviii. 8; Deut. xxv. 5, 6), are not instances in point. But Moses was adopted by Pharaoh's daughter (Exod. iii. 10); and, though in the line of Hebrew home history no parallel to this occurs, yet we have an instance when the Jews were removed into captivity in the case of Mordecai and Esther (Esth. ii. 7, 20). Adoption was common under the Roman law; according to which, by a formal act, a relationship was established exactly like that between a father and his own son. This custom has furnished St. Paul with a beautiful illustration of the Great Father's kindness to the estranged children of men (Rom. viii. 15, 23, ix. 4; Gal. iv. 5; Eph. i. 5). The family of Israel was originally selected, to whom God became a father; and in Christ Jesus every individual believer is permitted by the Lord's infinite mercy to regard him as his parent, and with the Spirit of adoption to call him 'Abba, Father.'

ADO'RA (1 Macc. xiii. 20). Perhaps the same with

ADORA'IM (*double mound*). A city of Judah which Rehoboam fortified (2 Chron. xi. 9). It appears to be the modern *Dûra*, a village a few miles west of Hebron.

ADO'RAM (A contracted form of Adoniram, *lord of altitude*). See ADONIRAM.

ADORATION. This word does not occur in the scriptures. It is found in the Apocrypha, applied to the worship of an idol (Bel and Dr. 4). See BOWING, WORSHIP.

ADRAM'MELECH (*splendour of the king*, or possibly *king of fire*, i.e. the sun-god). —1. An idol god whose worship with that of Anammelech was introduced into Samaria by the Sepharvites (2 Kings xvii. 31). Some have imagined Adrammelech to be the sun; Anammelech the moon. Rawlinson, however, would regard the former as signifying the male, the latter the female, power of the sun (*Herod.* Append. Essay x. vol. i. p. 611). 2.—A son of Sennacherib, who with his brother Sharezer assassinated their father in the temple of Nisroch and fled into Armenia (2 Kings xix. 37; 2 Chron. xxxii. 21; Isai. xxxvii. 38).

ADRAMYT'TIUM. A sea-port town of Mysia: it was an Athenian colony, and is now but a village, retaining the name *Adramyt*, with some trade. It was in a ship of Adramyttium that St. Paul on his voyage to Italy sailed from Cæsarea to Myra (Acts xxvii. 2-5).

A'DRIA. A part of the Mediterranean sea over which St. Paul was voyaging when he was shipwrecked on the island of Malta (Acts xxvii. 27). It was not just the modern Adriatic or gulf of Venice, but included, in that age, the whole of the waters between Greece, Italy, Sicily, and Africa; though, sometimes, the southern part was distinguished as the Ionian sea, the northern as the sea of Adria.

AD'RIEL (*flock of God*). The son of Barzillai the Meholathite, to whom Saul's elder daughter Merab was given in marriage, though she had been promised to David (1 Sam. xviii. 17, 19). His five sons, delivered up to the Gibeonites, are said to have been borne to him by Michal (2 Sam. xxi. 8). Either Michal took charge of them, or (see marg.) there is an error of transcription for Michal's sister.

AD'UEL (Tob. i. 1).

ADUL'LAM (*justice of the people*). An ancient city in the plain country of Judah once the seat of a Canaanitish king (Josh xii. 15, xv. 35). It was fortified by Rehoboam (2 Chron. xi. 7). We find it afterwards mentioned (Neh. xi. 30; Micah i. 15. See also 2 Macc. xii. 38). There are caverns in the neighbourhood, one of which *may* have been the cave which David frequented (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chron. xi. 15). But, as it is evident from the last-named references that the cave was near Bethlehem, it is more likely that, according to tradition, it was at *Khureitûn*, between Bethlehem and the Dead sea. Dr. Thomson (*The Land and the Book*, pp. 606, 607) describes a cavern there, and produces some reasons to corroborate the tradition: 'Leaving our horses in charge of wild Arabs, and taking one for a guide, we started for the cave, having a fearful gorge below, gigantic cliffs above, and the path winding along a shelf of the rock, narrow enough to make the nervous among us shudder. At length, from a great rock hanging on the edge of this shelf, we sprang by a long leap into a low window which opened into the perpendicular face of the cliff. We were then within the hold of David, and, creeping half-doubled through a narrow crevice for a few rods, we stood beneath the dark vault of the first grand chamber of this mysterious and oppressive cavern. Our whole collection of lights did little more than make the damp darkness visible. After groping about as long as we had time to spare, we returned to the light of day, fully convinced that, with David and his lion-hearted followers inside, all the strength of Israel under Saul could not have forced an entrance, would not have even attempted it.'

ADUL'LAMITE. A resident of the city Adullam (Gen. xxxviii. 1, 12, 20).

ADULTERY. A crime prohibited by the seventh commandment (Exod. xx. 14). It was illicit connection between a married woman and a man not her husband. If the woman were not married, it was considered, whether the man had a wife already or no, the inferior crime of fornication. This distinction necessarily arose from the allowance of polygamy; and, besides, it was only in the first-named case that there could be the aggravation of introducing spurious children into a family. That adultery as above defined was generally esteemed a heinous sin we may see from the fact that Abraham and Isaac did

not apprehend that their wives would be forced from them, but that they should be put to death that their widows might be marriageable, and from the horror that Pharaoh and Abimelech expressed of anyone touching a married woman (Gen. xii. 10-20, xx., xxvi. 1-11). The punishment of this crime appears to have been burning in the earliest ages (xxxviii. 24), but by the Mosaic law it was stoning, and that whether the woman was actually married or only betrothed (Lev. xx. 10; Deut. xxii. 22-27), provided she was free. If she was a slave, she was to be whipped, and possibly the man also, and he was to offer a trespass offering (Lev. xix. 20-22). In cases where a man had reasonable ground of suspicion against his wife, but no sufficient proof, a remarkable trial was permitted, in which the Lord would, by the effect of 'the bitter water' that the woman was to drink, show whether she was guilty (Numb. v. 11-31). It would seem that in later times this ordeal had passed almost out of use, and also that the crime of adultery ceased to be capital, at least that capital punishment was rarely inflicted (Matt. i. 18, 19); divorce being resorted to. Adultery is used metaphorically to describe the sin of Israel, God's peculiar people, honoured as a cherished spouse, in forsaking the Lord to worship and serve other gods (Jer. iii.; Ezek. xvi. 30-32; Hos. ii.); whence we see the wonderful forbearance of God in providing a means of pardon after such a sin (Jer. iii. 1).

ADUM'MIM (*the red*, or *bloody*, or, according to some, *red*-haired men). 'The going up' or pass 'of Adummim' was a rising ground on the road from Jericho to Jerusalem. It was, and still is, the resort of robbers; hence perhaps the name. It was just upon the border between Benjamin and Judah (Josh. xv. 7, xviii. 17: comp. Luke x. 30-36). It seems to have been on the south face of the gorge of the *Wady el-Kelt*.

ADVERSARY. The devil is so called (1 Pet. v. 8: comp. Zech. iii. 1). See SATAN.

ADVOCATE. One who appears in behalf of another, to conduct or plead his cause. In judicial proceedings in the Old Testament we find no trace of any such aid. But in later times the use of advocates might have passed from the Romans to the Jews. Christ is called our 'Advocate with the Father' (1 John ii. 1), the original term having that distinct signification. It is also the word used of the Holy Spirit (John xiv. 16, Gr.). See COMFORTER.

AEDI'AS (1 Esdr. ix. 27).

ÆNE'AS or ENE'AS. A paralytic at Lydda whom Peter healed (Acts ix. 32-34).

Æ'NON (*springs*). The place where John baptized near to Salim (John iii. 23). It appears to have been west of the Jordan; and a *Salim* has been found with copious springs near Nablous. *Wady Farah*, also, a little to the north-east of Jerusalem, is said to abound in streams; and a *Wady Seleim* is close by. It must be, at present at least, a question which of these places is identical with Ænon.

AFFINITY. See MARRIAGE.

AFFIRMATIVE. 'Thou hast said' (Matt. xxvi. 64) was a form of affirmation among the Jews, meaning 'Thou hast rightly said.' It is, however, probably somewhat stronger than a simple admission. See Alford, *The Greek Test.*, note on Matt. xxvi. 64.

AG'ABA (1 Esdr. v. 30). The Hagab of Ezra ii. 46.

AG'ABUS (possibly *locust*). A prophet who predicted a famine (Acts xi. 28). This prediction most probably pointed to the dearth in Judæa which Josephus mentions (*Antiq.* lib. xx. 2, § 6, 5, § 2), which began about 44 A.D. The expression 'all the world' may very well be taken in a more restricted sense. Agabus also foretold the imprisonment of St. Paul (Acts xxi. 10, 11).

A'GAG (*fire, flaming*). This was probably the general title of the kings of the Amalekites, as Pharaoh of the Egyptians. We find it used at two different periods of history (Numb. xxiv. 7; and 1 Sam. xv.). For Saul's disobedience in not destroying Amalek, and in saving Agag, he was finally rejected.

AG'AGITE. Haman is called the Agagite (Esth. iii. 1, 10, viii. 3, 5, ix. 24). He was perhaps of the Amalekitish royal family.

A'GAR (Gal. iv. 24, 25). The Greek form of HAGAR, which see.

AGARE'NES (Bar. iii. 23). Descendants of Agar or Hagar.

AGATE. One of the precious stones in the high priest's breast-plate (Exod. xxviii. 19, xxxix. 12). It is a variety of quartz, occurring in nodules, semi-transparent and uncrystallized, composed of parallel or concentric layers differently tinted. Agate is also the rendering of another Hebrew term (Isai. liv. 12; Ezek. xxvii. 16, where marg. 'chrysoprase'). But a transparent or sparkling stone seems meant by the word as here used; possibly it may be the ruby.

AGE. In the patriarchal times, and under the Mosaic dispensation, a long life was considered a peculiar blessing to the individual (Exod. xx. 12; Job v. 26), and as betokening prosperity in the state (Zech. viii. 4). Great respect was therefore paid to the aged in private life (Lev. xix. 32; Job xv. 10, xxxii. 6, 7; Prov. xvi. 31, xx. 29). In the redemption-payment for a vow, indeed, the old man was rated at a less sum than the young man (Lev. xxvii. 7); but this was natural, and, besides, was connected with the lighter burdens imposed on elder persons; the Levites, for example, being excused from the more laborious work of their office after the age of fifty (Numb. viii. 25). In regard to public affairs the counsel of the aged was specially to be regarded (1 Kings xii. 6-8).

A'GEE (*fugitive*). The father of one of David's mighty men (2 Sam. xxiii. 11).

AGGE'US (1 Esdr. vi. 1, vii. 3; 2 Esdr. i. 40). The prophet Haggai.

AGONY (Luke xxii. 44). The narrative of our Lord's agony in the garden evidently implies that the sweat as it dropped from his body to the ground was tinged or coloured with blood. Instances are not wanting of extreme terror or emotion producing such a bloody sweat. See Alford, *The Greek Test.*, note on Luke xxii. 44.

AGRICULTURE. The cultivation of the ground was the first employment of man. When placed in the happy garden, he was to dress it and to keep it' (Gen. ii. 15). The fruit of the trees and the green herbs were to be his food (i. 29): these, therefore, he must tend. At first, it is obvious, the trees would demand little care; to the herbs Adam would naturally direct his chief attention. And, doubtless, those which were best suited for his sustenance, being indigenous, yielded their produce easily and plentifully, so as to make the necessary culture of them no hard or laborious toil. There was a change when man had lost his innocence, and was driven from Eden, condemned in the sweat of his face to eat bread (iii. 17-19). The labour must have been heavy enough when 'Cain was a tiller of the ground' (iv. 2). Everything had to be done by hand; for, though Abel was 'a keeper of sheep,' we read nothing of the breeding of larger cattle till a later period (20); a considerable time, therefore, may have elapsed before beasts were trained to labour. Metallic tools were not yet invented (22); so that to break up the soil, to clear away the thorns and thistles, and to perform the other necessary duties of agriculture, was grinding toil. Whether the ground was specially made sterile at the fall, and whether, if so, that curse was relaxed after the flood, may admit of question: it is at least evident that, as time passed on, and animals were subjected to the yoke, and proper implements were obtained by the working in metals, the labour of the early fathers of mankind must have been rendered progressively more easy, and the earth have yielded more largely her increase (v. 29, viii. 21, 22).

With the difficulties attending it, husbandry was perhaps little practised before the flood; but, when he left the ark, Noah, we find it recorded, 'began to be an husbandman, and he planted a vineyard' (ix. 20); and there are frequent notices afterwards of the cultivation of the ground, and of the large increase which it sometimes yielded (xxvi. 12, xxxvii. 7).

The regulations of the Mosaic law tended to encourage agriculture. The division of lands, the obligations on landed property, the very cycle of the religious festivals were closely connected with it. And Palestine, the promised inheritance, was in the highest degree fruitful, 'a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and figtrees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness' (Deut. viii. 7-9); and in the facility of its cultivation it contrasted advantageously with Egypt, where fruitfulness was dependent upon the overflow of the Nile (xi. 10-12).

That among the ancient Hebrews agriculture reached considerable perfection, we may not unfairly conclude from the notices which the prophets have left us. Thus, after the ground was ploughed and the clods broken and levelled, we are told that the various seeds were differently sown according to their nature: the 'fitches' and the 'cummin' were scattered; while the 'wheat' and the 'barley' and the 'spelt' were planted in rows. In threshing, too, proper rules were observed: the fitches and the cummin were beaten out with a staff or rod; but the heavy threshing-instrument or cart was used upon the wheat, care being taken that it was not injured by the wheels, or the hoofs of the horses (Isai. xxviii. 24-28). There was the same orderly proceeding in the cultivation of the vine (v. 1, 2). Every seventh year the fields of Israel were to lie fallow. Besides the religious meaning of the regulation, no doubt the practice was, in more than one way, advantageous to the land. During this sabbatical year every part of the country was free: the poor might collect, anywhere they chose, the spontaneous product of the ground (Exod. xxiii. 10, 11); in the spirit of which enactment was the licence for a man who passed through his neighbour's vineyard, or his neighbour's corn-field, to eat his fill but not to carry grapes away, to pluck the ears but not to apply a sickle to the corn (Deut. xxiii. 24, 25). It is not expressly said that it was customary to burn the stubble; but we may infer the practice from the regulation in case of fire spreading from one field to another (Exod. xxii. 6). That manures were known we cannot doubt. The bodies of the wicked are spoken of as 'dung upon the face of the field' (2 Kings ix. 37; Jer. viii. 2). We may fairly suppose that the use of manure is here alluded to. The advantage of so applying the dung of the stock upon a farm must soon have become evident; and, besides, we have a special reference to straw mixed up therewith (Isai. xxv. 10). The irrigation of their fields, where needful, the Israelites must have learned from the Egyptians.

The chief kinds of grain cultivated by the Hebrews were wheat and barley. Sometimes it would seem that beans, and lentiles, and millet, and spelt, were used for bread (Ezek. iv. 9: comp. 2 Sam. xvii. 28); lentiles, however, were more generally the material for pottage (Gen. xxv. 29-34). Fitches and cummin were, as we have before seen, cultivated, and cucumbers or gourds; and, from the mention of the garden of cucumbers and the lodge in it, we may suppose that they were extensively grown (Isai. i. 8). Of the melons, and leeks, and onions, and garlic, which the Israelites remembered with regret they had eaten in Egypt (Numb. xi. 5), we have no further mention. They might, however, have been grown in the 'gardens of herbs,' in which wealthy persons delighted, and which required careful watering (Deut. xi. 10; 1 Kings xxi. 2). Rye and oats are not spoken of in scripture; and to the present day the former is hardly at all known in Syria. Flax was cultivated, for the garments of fine linen of which we frequently read. It is mentioned in Josh. ii. 6; and it was one of the materials, most likely of home production, which the notable housewife spun into clothing for her household (Prov. xxxi. 13). Whether cotton was in use may admit of doubt. See COTTON.

Both in Egypt and in Palestine the barley

was first ripe (Exod. ix. 31, 32; Ruth ii. 23), in the first month of the Israelitish sacred year, Abib, the month of green ears, at the beginning or middle of April. The tilling of the fields had commenced about five months before, in the early part of November. For it was promised that so fruitful should the land of Israel be that hardly would the produce of one year (including the vintage) be gathered in before it was time to prepare the land for the seed of the next (Lev. xxvi. 5; Amos ix. 13). Now the feast of tabernacles was held, when all was gathered, on the 15th of the seventh month, lasting eight days (Lev. xxiii. 34, 39); and therefore this feast alone would intervene between the close of the abundant harvest and the labour for the fresh crop.

That the implements used by the husbandman were of iron is clear from the statement that in the beginning of Saul's reign the Israelites had to go down to the Philistine smiths to sharpen them (1 Sam. xiii. 19-21).

The first operation was the ploughing of the land. Oxen were yoked to the plough, it being forbidden to plough with an ox and an ass together (Deut. xxii. 10). Several ploughs were frequently at work at once under the general superintendence of the master (1 Kings xix. 19). See PLOUGH. The oxen were guided and stimulated by a goad, which was a formidable weapon; and, though some critics have imagined that it was furnished with a thong like a whip, and that the humanity of the Mosaic law would not allow the pricking of an ox with a sharp point, yet we can hardly help supposing that the ancient goads were similar to, and similarly used with, those at present in the hands of Syrian ploughmen. Dr. Thomson (*The Land and the Book*, pp. 322, 323) describes them, and the use made of them. See GOAD. The furrows made by the plough were long (Psal. cxxix. 3). And next followed a kind of harrowing, more to break up the clods and level the surface before the seed was sown (Job xxxix. 10; Isai. xxviii. 24) than to answer the purpose of what we call harrowing, which now certainly is neglected in Palestine. Then came the sowing of the seed; which, as before observed, varied according to the nature of the grain. It was forbidden to sow with mingled seed (Lev. xix. 19). And this, while having its symbolical meaning, had also its present advantage. For, if the stalk of one kind was longer than that of another, this last would be overshadowed and weakened. We may suppose that the corn-fields were kept clear of weeds; but there is no special direction for weeding in scripture (see, however, Prov. xxiv. 30, 31). Seed seems to have been steeped in water; and perhaps the reason why if a dead carcase fell upon steeped seed it made it unclean (Lev. xi. 38) might be that such seed was more likely to receive any noxious taint than if it had been dry. Travellers have observed a modern analogous practice of watering the furrows at the time of sowing the seed.

The special dangers to be apprehended for the growing crop were the ravages of locusts, blasting, and mildew (1 Kings viii. 37). The justice of God sometimes inflicted these as a punishment for the evil-doings of the people. But ordinarily, under the divine blessing, the produce was abundant. Isaac's rich crops have already been alluded to; and our Lord speaks of a return, thirty, sixty, and even a hundred fold (Matt. xiii. 8). When the crops were ripe, the barley harvest being first, immediately succeeded by that of wheat, the ears were cut with a sickle, and thus gathered into the reaper's bosom (Psal. cxxix. 7). It has, however, sometimes been imagined that a scythe was the implement employed in reaping; perhaps both scythe and sickle were in use. When reaped, the corn was bound in sheaves (Gen. xxxvii. 7). But it is to be observed that the corners of the field were to be left, and the gleanings were not to be gathered in; and, even if a sheaf were passed over, it was not to be fetched: all these remnants were the property of the poor (Lev. xix. 9; Deut. xxiv. 19; Ruth ii.). A sheaf might easily be overlooked; for the stubble was left high, because there would then be more to burn for the benefit of the land, much straw not being wanted.

From the field the sheaves were taken in carts, at least in later days (Amos ii. 13), to the threshing-floor. This was in an open and exposed situation; as we may gather from the history of Gideon, who, when he had to thresh secretly for fear of the Midianites, had his corn in the wine-press (Judges vi. 11). The various modes of threshing have been already alluded to, by the flail or staff, by the heavy toothed dredge (Isai. xli. 15), and by the feet of animals. See THRESHING. One more operation closed the labours of the harvest. The corn must be separated from the chaff. This was done by the shovel and the fan (xxx. 24). Thus the weighty grains fell down into a heap, while the wind drove the chaff away (Psal. i. 4). See WINNOW. Finally, the sieve freed the corn from any admixture of dirt (Amos ix. 9).

After the corn harvest succeeded the vintage; of which some account will be given hereafter. See VINE, VINTAGE. There was also the gathering of the olives. See OLIVE TREE.

Such was the general course of agricultural labour; which was had in high estimation among the Hebrews; some of their kings and prophets being taken from the farm, as Saul and David, Elisha and Amos; while the encouragement given to it by others when on the throne is specially noted (2 Chron. xxvi. 10). Allusions are continually made to agriculture, particularly in our Saviour's parables (e.g. Matt. xiii. 3-40; 1 Cor. iii. 6), both to the operations of husbandmen and to the satisfying joy when the Lord had crowned the year with fatness (Isai. lx. 3). For, when the corn was safely housed, there was mirth and feasting (Ruth iii. 2, 3, 7). But it was not to be mere carnal mirth: God's hand was acknowledged in blessing the husbandmen's labour. To him the first-fruits were to be presented when the harvest began

and when it concluded the people were to rejoice before him (Exod. xxii. 29, xxiii. 19, xxxiv. 26; Lev. xxiii. 10-17; Deut. xvi. 13-15).

AGRIP'PA. See HEROD, 7.

AGUE (Lev. xxvi. 16). The word here translated 'ague' is rendered 'fever' in Deut. xxviii. 22. It is derived from a root signifying to *kindle* fire, to *burn*. It may intend, therefore, burning fever. In the common ague, hot and cold fits alternate.

A'GUR (*an assembler, one of the assembly*, i.e. of wise men). A sage of whom nothing is known (Prov. xxx. 1). Some have believed this (but with no probability) a symbolical name of Solomon.

A'HAB (*father's brother*).—1. The son and successor of Omri king of Israel. His reign lasted twenty-two years (1 Kings xvi. 29), 918—897 B.C. He has the miserable character given him of doing 'evil in the sight of the Lord above all that were before him' (30). He not only maintained the worship of the calves set up by Jeroboam, but, having married Jezebel, daughter of Eth-baal king of the Zidonians, he yielded himself to her evil influence, and introduced the worship of Baal into Samaria. A persecution of the prophets of the Lord followed; many of them being destroyed by Jezebel. As a judgment, a drought was sent upon the land; and then came the solemn vindication of Jehovah's authority by the prophet Elijah before Ahab and the assembled people, and the punishment, according to the law of Moses, of the idolatrous prophets (xvii., xviii.). Jezebel was irritated to madness at the news of this catastrophe, and resolved to sacrifice Elijah; while Ahab was either unable or unwilling to interfere. Afterwards his wicked queen led him into one of his worst crimes. He seems to have been a man of cultivated taste. He built cities, and erected an ivory palace (xxii. 39), the walls being probably inlaid with ivory, and had pleasure-grounds by his house in Jezreel, which he wished to enlarge by the addition of a vineyard belonging to Naboth. Naboth, however, refused either to sell or to exchange his hereditary property; and Ahab, disappointed, manifested the temper of a spoiled child. The unscrupulous Jezebel then put him in possession of the coveted plot of ground by the judicial murder of Naboth; and Ahab went to view it, but was met by Elijah, who denounced on him a fearful judgment. On his repentance, superficial though it was, this sentence was partially revoked, and delayed till the days of Ahab's son (xxi.). In two wars with Syria this prince was successful, but he improperly spared Ben-hadad, the Syrian king (xx.). In a third campaign, having attempted, in alliance with Jehoshaphat, to re-take Ramoth-gilead, still occupied by the Syrians, Ahab, specially singled out by Ben-hadad (perhaps from the Syrian king's mortification at having been his prisoner), though he disguised himself, was mortally wounded; and the dogs licked up the blood washed from his chariot in the pool of Samaria (xxii.). Weak and unstable, Ahab let himself be made the tool of his wife; and his history is an instructive warning against such subservi-ency to a dangerous influence.—2. A false prophet in Babylon (Jer. xxix. 20-23).

A'HARAH (*after the brother*). A son of Benjamin (1 Chron. viii. 1); possibly the same with Ehi (Gen. xlvi. 21), Ahiram (Numb. xxvi. 38), and Aher (1 Chron. vii. 12).

AHAR'HEL (*behind the breastwork*, sc. born). A descendant of Judah (1 Chron. iv. 8).

A'HASAI (probably a contracted form of Ahaziah, whom *Jehovah holds*). A priest (Neh. xi. 13). He may be the same with Jahzerah (1 Chron. ix. 12).

AHAS'BAI (*I take refuge in Jehovah*). The father of one of David's warriors (2 Sam. xxiii. 34; comp. 1 Chron. xi. 35).

AHASHVE'ROSH (Ezra iv. 6, marg.). The Hebrew form of

AHASUE'RUS (*lion-king*). A name which, in one of its Greek forms, is Xerxes. The identity is illustrated by the inscriptions of Xerxes on Persian and Egyptian monuments.

1. A king of Persia, to whom a complaint was made by the enemies of the Jews against the building of the walls of Jerusalem (Ezra iv. 6). If we are to take Ezra iv. in a strictly-chronological order, we must necessarily suppose that by this Ahasuerus Cambyses is intended. For the building of the temple was delayed from the time of Cyrus to that of Darius Hystaspis. Now the intervening kings were Cambyses and the Pseudo-Smerdis; and two kings are mentioned here in whose reigns the labours of the Jews were impeded—Ahasuerus and Artaxerxes. Ahasuerus, then, must be Cambyses, and Artaxerxes the Pseudo-Smerdis. But it is fair to say that Lord A. C. Hervey (Smith's *Dict. of the Bible*, art. 'Ezra, Book of') supposes Ezra iv. 6-23 wrongly placed, and that it refers to the building of the walls of Jerusalem (not of the temple), prohibited in the reign of Xerxes and in the earlier years of Artaxerxes Longimanus, but at length allowed by the last-named monarch on the solicitation of his cup-bearer Nehemiah. If the supposition be well-grounded, this Ahasuerus must be identical with the monarch so called No. 2, i. e. Xerxes.

2. A sovereign of this name is the king of Persia mentioned in the book of Esther. Various conjectures have been made respecting him. Darius, Xerxes, Artaxerxes Longimanus, have all had their advocates. But the question may be narrowed. It must be one of the last-mentioned two kings; for the name and character of Darius are far different. Now it is not easy to believe that Artaxerxes who gave in the seventh year of his reign a commission to Ezra, as we read (Ezra vii.), could be so ignorant in regard to the Jews as Ahasuerus was in his twelfth year (Esth. iii. 8-10). Besides, there are several notices in profane history which lead us to a safer identification. Ahasuerus made a great feast in the third year of his reign (i. 3). So, we know, did Xerxes hold a great assembly of nobles in his third year, prior to his Grecian expedition. Again, Ahasuerus was at Shushan in his seventh year (iii. 16). And Xerxes, after his ignominious

return from Greece, was at Susa (Shushan) in his seventh year, giving himself up to sensual pleasures (Herodotus, lib. vii. 7, &c., lib. viii. 126, lib. ix. 107, 108). The character, too, of Xerxes, cruel, vain, unstable, and licentious, well agrees with that of the Ahasuerus of Esther. Most critics, therefore, now identify Ahasuerus with Xerxes.

3. Ahasuerus, father of Darius the Mede (Dan. ix. 1), was, in all probability, the Median king known in profane history as Astyages, father of Cyaxares and grandfather of Cyrus.

A'HAVA (*water*). A place, or a river, or perhaps a district where the Jewish exiles assembled who accompanied Ezra to Jerusalem (Ezra viii. 15, 21, 31). Various localities have been suggested; possibly it may be the modern *Hit* on the Euphrates, east of Damascus (Rawlinson, *Herodotus*, vol. i. pp. 316, 317).

A'HAZ (*possessor*).—1. The son and successor of Jotham king of Judah. He ascended the throne at twenty years of age (2 Kings xvi. 2; 2 Chron. xxviii. 1). Some versions, however, have twenty-five in Chronicles (see Keil, *Comm. on Kings*, *Murphy's Transl.*, vol. ii. pp. 78, 79). Ahaz reigned sixteen years (741-725 B.C.). His reign was ungodly and unfortunate. Rezin king of Syria, and Pekah king of Israel, formed a league against Judah: they ravaged the country (2 Chron. xxviii. 5-15); and Rezin seized the sea-port Elath; but they could not take Jerusalem (2 Kings xvi. 5, 6; Isai. vii. 1-9). Ahaz sought for help from Tiglath-pileser, king of Assyria, who attacked Rezin and killed him, and also occupied large districts of Israel, transporting the inhabitants to Assyria (2 Kings xv. 29, xvi. 7-9). But this help was dearly purchased. Rich gifts and tribute were sent by Ahaz to Tiglath-pileser, whose vassal he became, and whom he attended at Damascus. Besides, the Philistines and Edomites plundered Judah (xvi. 10; 2 Chron. xxviii. 16-21). Some critics have thought fit to believe the accounts of Tiglath-pileser's interference contradictory; but there is really not the shadow of a contradiction. The Assyrian king conquered some of the enemies of Ahaz, but was no more his friend and protector than the Saxons were of the Britons who called them in for defence against the Scots and Picts, but who were afterwards subjugated by them. The evil conduct and idolatry of Ahaz, increasing till he sacrificed to other gods, burnt his children in the fire (see Keil, *ubi supr.* pp. 35, &c.), and shut up the temple of the Lord, may be read in 2 Kings xvi.; 2 Chron. xxviii. When he died, his body was not brought into the sepulchres of the kings of Israel. He was succeeded by Hezekiah.—2. One of Saul's descendants (1 Chron. viii. 35, ix. 42).

AHAZI'AH (whom *Jehovah sustains*).—1. The son of Ahab and Jezebel, who succeeded his father as king of Israel and reigned two years (897-896 B.C.). He followed the evil courses of his parents; and his short reign was an unhappy one (1 Kings xxii. 40, 51-53). At first he was in alliance with Jehoshaphat; and they prepared a fleet together to go to Ophir for gold; but, the vessels being wrecked, and Jehoshaphat reproved for uniting with one so ungodly (xxii. 48; 2 Chron. xx 35-37), the king of Judah refused to renew the alliance (1 Kings xxii. 49). Then the Moabites, taking advantage of Ahab's defeat and death at the battle of Ramoth-gilead, rebelled against Israel; and before Ahaziah was able to march against them he received a fatal injury by a fall through a lattice. In his mangled condition he sent to inquire of Baal-zebub, the god of Ekron; but his messengers were turned back by Elijah, who, after some vain and wicked attempts to apprehend him, came to the wretched king and pronounced his doom. So he died (2 Kings i.).—2. The son of Jehoram and Athaliah, Ahab's daughter. He succeeded his father as king of Judah at the age of twenty-two, and reigned wickedly one year (884 B.C.), following the way of the house of Ahab (viii. 24-27; 2 Chron. xxii. 1-4); the age forty-two in the last-named passage being a transcriber's error. Ahaziah joined his uncle Jehoram king of Israel in the Syrian war; and, when Jehoram was lying wounded at Jezreel, Ahaziah went to visit him. It was a fatal visit; for just at that crisis Jehu raised the standard of revolt, and, advancing hastily to Jezreel, was met by the two kings. Jehoram he at once killed; but Ahaziah fled 'by the way of the garden-house,' more properly Beth-Haggan, the modern *Jenîn*, and endeavoured to hide himself in Samaria (not the capital city, but some place in the country). He was, however, hunted out, and met or was brought to Jehu, who ordered him on the instant to be smitten in the chariot. This was at 'the going up to Gur,' some steep place on the road from the plain of Esdraelon to Jenin. Mortally wounded, he was carried in a dying state to Megiddo, where he expired. He was buried at Jerusalem. The two accounts (2 Kings viii. 29, ix. 16-29; 2 Chron. xxii. 5-9) may thus be harmonized. Ahaziah is also called Jehoahaz (xxi. 17), and Azariah (xxii. 6).

AH'BAN (*brother of the wise*). A descendant of Judah (1 Chron. ii. 29).

A'HER (*after, following*). A Benjamite (1 Chron. vii. 12). He is probably identical with AHIRAM, which see.

AHI' (*brother*, or possibly a contraction of Ahiah or Ahijah).—1. A Gadite (1 Chron. v. 15).—2. A chieftain of Asher (vii. 34).

AHI'AH (*brother*, i.e. friend, *of Jehovah*) See AHIJAH.

AHI'AM (perhaps for Ahiab, *father's brother*). One of David's warriors (2 Sam. xxiii. 33; 1 Chron. xi. 35). In some copies the name is given in the place last referred to as Ahiham.

AHI'AN (*brotherly*). A son of Shemidah (1 Chron. vii. 19).

AHIE'ZER (*brother of help*).—1. A prince of the tribe of Dan (Numb. i. 12, ii. 25, vii. 66, x. 25).—2. A Benjamite chief who joined David (1 Chron. xii. 3).

AHI'HUD (*brother*, i.e. friend, *of Judah*, or *praise*). A chief of the tribe of Asher (Numb. xxxiv. 27).

AHI'HUD (*brother*, i.e. friend, *of union*). A descendant of Benjamin (1 Chron. viii. 7).

AHI'JAH or AHI'AH (*brother*, or friend, *of Jehovah*).—1. A high priest (1 Sam. xiv. 3, 18). See AHIMELECH, 1.—2. A scribe in Solomon's time (1 Kings iv. 3).—3. An eminent prophet of Shiloh, hence called the Shilonite, who announced, possibly to Solomon (xi. 11-13), and, as we are expressly told, both by symbol and in words to Jeroboam, the impending division of the kingdom (29-39, xii. 15; 2 Chron. x. 15). The symbol was the rending of his (Ahijah's) new garment, and the giving of ten pieces out of twelve to Jeroboam (comp. Keil, *Comm. on Kings, transl.*, vol. ii. pp. 192-195). A second remarkable prophecy was delivered by Ahijah to Jeroboam's wife, reaching beyond the immediate circumstances, and foreshadowing a time when Israel for their sins would be scattered beyond the river (1 Kings xiv. 1-18, xv. 29). He appears also to have left annals of Solomon's reign (2 Chron. ix. 29).—4. One of the tribe of Issachar, father of king Baasha (1 Kings xv. 27, 33, xxi. 22; 2 Kings ix. 9).—5. A descendant of Judah (1 Chron. ii. 25).—6. A Benjamite (viii. 7); probably the same with Ahoah (4).—7. One of David's warriors (xi. 36).—8. A Levite who had charge of the consecrated treasures (xxvi. 20).—9. One who sealed the covenant (Neh. x. 26).

AHI'KAM (*brother of the enemy*). The son of Shaphan the scribe, an officer at the court of Josiah and Jehoiakim. He protected Jeremiah the prophet, and was father of Gedaliah, who was made governor of the land after the taking of Jerusalem (2 Kings xxii. 12, 14, xxv. 22; 2 Chron. xxxiv. 20; Jer. xxvi. 24, xxxix. 14, xl. 5, and elsewhere).

AHI'LUD (*brother of one born*, sc. before him). The father of Jehoshaphat and Baana, officers of David and Solomon (2 Sam. viii. 16, xx. 24; 1 Kings iv. 3, 12; 1 Chron. xviii. 15).

AHIM'AAZ (*brother of anger*).—1. The father of Ahinoam, Saul's wife (1 Sam. xiv. 50).—2. The son of Zadok the priest. He, with Jonathan, Abiathar's son, contrived to bring David intelligence, during Absalom's rebellion, of Ahithophel's counsel, and Hushai's endeavour to counteract it (2 Sam. xv. 27, 36, xvii. 15-22). When the royal forces had gained the victory, he offered to convey the news to David; but his request was refused by Joab because of Absalom's death. After Cushi had been despatched, Ahimaaz again solicited permission to run, and, having overcome Joab's reluctance, he started, outran Cushi, and apprised the king of the success achieved. In answer, however, to the inquiry respecting Absalom, he, not quite truthfully, replied that he had seen a tumult, but 'knew not what it was' (xviii. 19-30). After this we hear nothing more of Ahimaaz, and (comparing 1 Kings iv. 2; 1 Chron. vi. 8, 9, 53) it seems probable that he died before his father, and was never high priest.—3. One of Solomon's commissariat officers (1 Kings iv. 15). We cannot suppose this person identical with No. 2.

AHI'MAN (*brother of a gift*).—1. One of the Anakim inhabiting Hebron (Numb. xiii. 22), expelled and slain by Caleb and the tribe of Judah (Josh. xv. 14; Judges i. 10).—2. A Levite porter (1 Chron. ix. 17).

AHIM'ELECH (*brother of the king*).—1. The son of Ahitub, who was Eli's grandson. He was high priest in the reign of Saul; and, for giving David the shew-bread, he was, with many other priests at Nob, murdered by Saul's command; Abiathar, his son, alone escaping (1 Sam. xxi. 1-9, xxii. 9-23, xxiii. 6, xxx. 7; Psal. lii., title). Ahimelech is generally identified with Ahiah (1 Sam. xiv. 3, 18); and there are innumerable instances in scripture in which one person bore two names, or in which a transcriber's error may have introduced a change. But it is by no means an improbable conjecture that Ahiah and Ahimelech were brothers, and that the latter succeeded the former in the high-priesthood. It has been objected that 1 Sam. xiv. 18 is at variance with 1 Chron. xiii. 3. But we must understand the last-named passage as speaking only of the general custom, or of the latter part of Saul's reign. The ark was near Saul's headquarters at the time when he is said to have called for it; or by a copyist's error 'ark' may be put for 'ephod:' the Hebrew words are not unlike.—2. One of David's band when persecuted by Saul (1 Sam. xxvi. 6).—3. Ahimelech is named in 2 Sam. viii. 17; 1 Chron. xviii. 16, marg., xxiv. 3, 6, 31, where we should have expected Abiathar. Some have supposed that Abiathar had a son called Ahimelech; others, with greater probability, believe that the names have been accidentally transposed. See ABIATHAR.

AHI'MOTH (*brother of death*). A Kohathite (1 Chron. vi. 25). A little after (35) he is called Mahath.

AHIN'ADAB (*liberal* or *noble brother*). One of Solomon's commissaries, who was stationed at Mahanaim (1 Kings iv. 14).

AHIN'OAM (*brother of pleasantness*).—1. The wife of Saul (1 Sam. xiv. 50).—2. One of David's wives (xxv. 43, xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2).

AHI'O (*brotherly*).—1. One of the sons of Abinadab, who helped to remove the ark (2 Sam. vi. 3; 1 Chron. xiii. 7).—2. A Benjamite (viii. 14).—3. Another Benjamite (31, ix. 37).

AHI'RA (*brother of evil*). The prince of the tribe of Naphtali (Numb. i. 15, ii. 29, vii. 78, 83, x. 27).

AHI'RAM (*brother of the high*). A son of Benjamin (Numb. xxvi. 38). He is called Ehi in Gen. xlvi. 21, and is possibly the same with Aher (1 Chron. vii. 12).

AHI'RAMITES. A family of Benjamin, descendants of Ahiram (Numb. xxvi. 38).

AHIS'AMACH (*brother of support* or *help*). A Danite, father of Aholiab (Exod. xxxi. 6, xxxv. 34, xxxviii. 23).

AHISH'AHAR (*brother of the dawn*). A Benjamite (1 Chron. vii. 10).

AHI'SHAR (*brother of the singer* or *of the upright*). The steward of Solomon's household (1 Kings iv. 6).

AHITH'OPHEL (*brother of folly*). A native of Giloh, a city of Judah, David's trusted councillor (1 Chron. xxvii. 33, 34), who was induced to join the party of Absalom (2 Sam. xv. 12, 31, 34). His advice was intended to

make the breach irreparable betwixt the father and the son; and, had his counsel immediately to pursue David been followed, it is possible that the king would have been cut off before he reached the Jordan. But by God's providence Hushai's counter-plan was preferred by Absalom; and Ahithophel, foreseeing the defeat of the rebellion, retired to his own city and hanged himself (xvi. 15-xvii. 23). Some have endeavoured to account for Ahithophel's treason by the supposition that, as it seems likely he was Bath-sheba's grandfather (xi. 3, xxiii. 34), he wished to revenge on David the evil done to her. But this is not reasonable. The success of Absalom would probably have been fatal to Bath-sheba; it would certainly have barred Solomon, Ahithophel's great grandson, from the throne. Perhaps there may be a reference in Psal. xli. 9, lv. 12-14, to Ahithophel, and possibly through him to a yet worse traitor, Judas.

AHI'TUB (*brother*, i.e. friend, *of goodness*). —1. The grandson of Eli, and father of Ahiah or Ahimelech (1 Sam. xiv. 3, xxii. 9, 11, 12, 20). We do not know whether he ever exercised the functions of high priest. —2. The father, or, possibly, grandfather of Zadok (2 Sam. viii. 17; 1 Chron. vi. 7, 8, 52, ix. 11, xviii. 16; Ezra vii. 2; Neh. xi. 11). It is probable from the expression used in the last-named place that he was actually high priest.—3. Another Ahitub is introduced in 1 Chron. vi. 11, 12, also called the son of Amariah, and father of Zadok. But it has been imagined that the names are introduced a second time by a transcriber's error. See Lord A. C. Hervey, *Genealogies of our Lord Jesus Christ*, pp. 287, 288.

AH'LAB (*fatness, fertility*). A place in the territory of Asher, from which the Canaanites were not driven out (Judges i. 31).

AH'LAI (*O that! would God!*).—1. A female descendant of Judah (1 Chron. ii. 31, 34, 35). —2. The father of one of David's chiefs (xi. 41). But perhaps this second Ahlai was the same with No. 1; a female being occasionally at the head of a genealogy.

AHO'AH (*brotherhood?*). A descendant of Benjamin (1 Chron. viii. 4). This name is possibly another form of AHIAH, which see.

AHO'HITE. Some of David's warriors are thus designated (2 Sam. xxiii. 9, 28; 1 Chron. xi. 12, 29, xxvii. 4); perhaps they were descendants of Ahoah.

A'HOLAH (she has *her own tent*). A symbolical name for Samaria (Ezek. xxiii. 4, 5, 36, 44).

AHOLI'AB (*tent of his father*). An artificer of the tribe of Dan, employed with Bezaleel in the construction of the tabernacle (Exod. xxxi. 6, xxxv. 34, xxxvi. 1, 2, xxxviii. 23).

AHOLI'BAH (*my tabernacle* is *in her*). A symbolical name for Judah (Ezek. xxiii. 4, 11, 22, 36, 44).

AHOLIBA'MAH (*tent of the height*).—1. One of the wives of Esau: she is called the daughter of Anah (Gen. xxxvi. 2, 5, 14, 18, 25). There can be little doubt that she is the same with Judith the daughter of Beeri (xxvi. 34). See ANAH, BEERI. She had perhaps Judith as her original name, and afterwards received that of Aholibamah.—2. The same name occurs as that of a man (xxxvi. 41; 1 Chron. i. 52); but it is probable that, as the dukes of Edom are enumerated 'after their places' 'according to their habitations,' the name may be that of a district, so called from Esau's wife, or from which she was called.

AHU'MAI (*brother of water*, i.e. dwelling near it). A descendant of Judah (1 Chron. iv. 2).

AHU'ZAM (*their possession*). The son of Ashur, in the genealogies of Judah (1 Chron. iv. 6).

AHUZ'ZATH (*possession*). The friend (bridesman according to the LXX) of Abimelech, king of Gerar (Gen. xxvi. 26).

A'I (*heap of ruins*).—1. A royal city of Palestine, but of no great size. It is mentioned (as Hai) in Abraham's time (Gen. xii. 8, xiii. 3), and was, after a repulse before it, destroyed by the Israelites under Joshua (Josh. vii. 2-5, viii. 1-29, ix. 3, x. 1, 2, xii. 9). It must, however, have been afterwards rebuilt: Aiath (Isai. x. 28) is probably identical with it; and the men of Ai are said to have returned from Babylon with Zerubbabel (Ezra ii. 28; Neh. vii. 32); it is also likely that it is the Aija repeopled by the Benjamites (Neh. xi. 31). It lay to the east of Beth-el; but its site has not been exactly determined. It may perhaps be at the *Tell el-Hajyeh*.—2. A town of the Ammonites, near Heshbon (Jer. xlix. 3); but possibly the word here is not a proper name.

AI'AH (*hawk, falcon*).—1. The father of Rizpah, Saul's concubine (2 Sam. iii. 7, xxi. 8, 10, 11).—2. See AJAH.

AI'ATH (*ruins*) (Isai. x. 28). Most probably identical with Ai, 1, which see.

AI'JA (*id.*) (Neh. xi. 31). Yet another form of AI.

AI'JALON (*place of deer* or *gazelles*).—1. (Josh. xxi. 24; Judges i. 35; 2 Chron. xi. 10). See AJALON.—2. A city of Zebulun (Judges xii. 12).

AI'JELETH-SHA'HAR (*hind of the dawn*, i.e. the morning sun scattering his first rays upon the earth). An expression found in the title of Psal. xxii. Various explanations have been given, as that it denoted a musical instrument, that it had some reference to the contents of the psalm, &c. But these are unsatisfactory. It rather means the melody to which the psalm should be sung. There was some poem or lyrical composition then extant which bore the name of Aijeleth-Shahar—similar names have frequently been given to poems in the East—and according to the well-known measure of that the chief musician was to sing or chant the psalm.

A'IN (*eye* or *gushing spring*).—1. A place, or more probably a fountain, mentioned as one of the boundary marks of Canaan (Numb. xxxiv. 11), to the east of which the line was to run. The *'Ain-el-'Azy*, the main source of the Orontes, is in the position indicated.—2. A Levitical city, in the territory assigned first to Judah, afterwards to Simeon (Josh. xv. 32, xix. 7, xxi. 16; 1 Chron. iv. 32; see, however, 1 Chron. vi. 59). Possibly En-rimmon (Neh. xi. 29) may be the same place. The word Ain is joined with

many names, as Ain-dor, and implies that there was a fresh spring at the place. It is then spelt in our version, En, as in En-dor.

AIR. Some expressions in which this word occurs seem to require notice. The phrase 'to beat the air' (1 Cor. xi. 26) alludes to a boxer who, instead of striking his antagonist, hits vainly into the air. 'Speaking into the air' (xiv. 9) is speaking uselessly, the words making no impression.

AI'RUS (1 Esdr. v. 31).

A'JAH (*hawk, falcon*). A son of Zibeon (Gen. xxxvi. 24; 1 Chron. i. 40). In the last-named place the name is Aiah in our version.

AJ'ALON (*place of deer* or *gazelles*, q.d., deer-field). A city of Dan allotted to the Kohathite Levites (Josh. xix. 42, xxi. 24; 1 Chron. vi. 69). It appears to have been on the border of the three tribes, Dan, Ephraim, and Benjamin; and hence we find it sometimes attributed to one, sometimes to another. It was on the slope of hills abounding with animals, and was held by the Amorites against the Danites (Judges i. 35). Saul pursued the Philistines to this point after a victory (1 Sam. xiv. 31); and we read of other contests in connection with Ajalon (1 Chron. viii. 13). Rehoboam fortified it (2 Chron. xi. 10); but the Philistines re-occupied it in the reign of Ahaz (xxviii. 18). The celebrated valley must have been just at hand (Josh. x. 12). And both the city and the valley have been clearly identified. Ajalon is the modern *Yalo*, on a long hill, about 14 miles from Jerusalem, on the south side of a broad fertile valley called *Merj-Ibn Omeir*. The Amorite kings, says Dr. Thomson (*The Land and the Book*, p. 533), 'evidently fled from Gibeon down by the upper Beth-horon to the lower, and then southward into this Merj Ibn Omeir. All these places are still found.'

AKA'N (*distortion?*) A descendant of Esau (Gen. xxxvi. 27); in 1 Chron. i. 42 he is called Jakan.

AK'KUB (*insidious*).—1. One of David's descendants (1 Chron. iii. 24).—2. A porter (ix. 17; Ezra ii. 42; Neh. vii. 45, xi. 19, xii. 25).—3. One of the Nethinim (Ezra ii. 45).—4. A person joined with Ezra at the solemn reading of the law (Neh. viii. 7).

AKRAB'BIM (*scorpions*). The name of a pass, 'scorpion-pass,' forming the southern boundary of the land of Israel (Numb. xxxiv. 4). The territory of Judah reached to it (Josh. xv. 3, where 'Maaleh-acrabbim'); and here was the Amorite frontier (Judges i. 36). This pass must have been near the southern extremity of the Dead sea. Various attempts have been made to identify it; perhaps it is at the *Wady es-Sâfieh*.

ALABASTER. A calcareous spar, soft enough to be readily worked into boxes or vases. Some such vases have been discovered in Assyria and Egypt; and it is said that one at least was found to retain the odour of the perfume that originally filled it. The word occurs in Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37. The expression 'brake the box' (Mark xiv. 3) means simply the breaking of the seal which closed the box. The name alabaster is derived from the Greek, and is said to signify 'without handles,' the vases originally being so formed.

ALA'METH (*covering*). A Benjamite (1 Chron. vii. 8).

ALAM'MELECH (*king's oak*). A town in the territory of Asher (Josh. xix. 26).

ALA'MOTH (*maidens*). This word occurs twice (1 Chron. xv. 20; Psal. xlvi., title). It has been supposed to denote an instrument; but perhaps a preferable explanation is that it signifies 'after the manner of maidens,' i.e. with the female voice, treble, soprano, as distinguished from the deeper voice of men.

AL'CIMUS (*valiant*). A Jewish high priest in the time of the Maccabees. He was confirmed and protected by Demetrius Soter; but his conduct was unprincipled and violent. It was in resisting his re-instatement, after he had fled from Jerusalem, that Judas Maccabeus was killed. Alcimus died of palsy (1 Macc. vii., ix.; 2 Macc. xiv.).

AL'EMA (1 Macc. v. 26).

A'LEMETH (*covering*). A descendant of Saul (1 Chron. viii. 36, ix. 42).

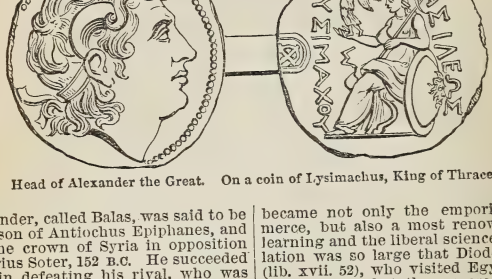
AL'EMETH (*id.*). A town of Benjamin, allotted to the priests (1 Chron. vi. 60). In Josh. xxi. 18 it is called Almon It has been identified with *'Almît* or *'Almuth*, near to *'Anata*, the ancient Anathoth

ALEXAN'DER.—1. One of the sons of Simon the Cyrenian who was compelled to bear our Lord's cross (Mark xv. 21). He was probably, at the time the evangelist wrote, a known disciple.—2. A Jewish councillor, one of the kindred of Annas the high priest (Acts iv. 6).—3. A Jew at Ephesus, put forward during the riot excited against the Christians (xix. 33, 34). It is quite uncertain whether the intention was for him to defend the Jews, or as a Christian to be exposed to the fury of the mob.—4. A nominal disciple, whom St. Paul censures as having with Hymeneus made shipwreck concerning faith (1 Tim. i. 20).—5. A coppersmith who had done St. Paul much harm (2 Tim. iv. 14). It is possible that he may be identical with No. 3 or 4.

ALEXAN'DER.—1. The celebrated king of Macedon, born 356 B.C., who, succeeding his father Philip, reigned twelve years and eight months, 336-323 B.C. He was a mighty conqueror, whose dominion, and overthrow of the Persian empire, were predicted by the prophet Daniel (Dan. vii. 6, viii. 5-8, 21, 22, xi. 3, 4). He is mentioned in the Apocrypha (1 Macc. i. 1-9, vi. 2). But the account there given of the disposal of his dominions differs from that of most historians; since he is represented as parting his kingdom among his generals. Oriental writers, however, as Winer has observed, make the same statement. See D'Herbelot, *Bibl. Orient.*, art. 'Eskander.' Josephus gives a remarkable narrative of Alexander's visit to Jerusalem (*Antiq.*, lib. xi. 8, § 5). The Jews had refused allegiance to him while besieging Tyre. He therefore turned his march, not long after, towards the holy city. But Jaddua, the high priest, warned by a dream, went out in his sacerdotal robes at the head of a long train of priests and citizens, to meet the king. Alexander, it is said, to the astonishment of his generals, did reverence

to the holy name inscribed on the high priest's tiara, and acknowledged that he had seen in a vision the Deity whom Jaddua represented, and had been promised by him victory in his Asiatic invasion. He entered the city, offered sacrifice there, was shown the prophecy of Daniel respecting himself, and granted the Jews everywhere the most important privileges. Gentile writers do not repeat this story; still, their silence is not conclusive against the truth of it, and some faint traces of something like it may be found. We can hardly venture to pronounce it altogether a fiction; though Josephus may have decked out the reality with additional circumstances.

natural advantage. The climate was considered healthy. The island of Pharos lay off the coast at a little distance, and was connected with the main-land by a dyke called the Heptastadium, in which there was at each end a passage for vessels between the two harbours thus formed. The port, bounded by the two promontories, the Pharos and Lochias, by the north-east part of the city, and by the Heptastadium, was called the Great Port. The other had the name of Eunostus (*safe return*). The lake Mareotis, connected by a canal with port Eunostus, was a secure inland haven. The Ptolemies made Alexandria the seat of their government, enlarged and embellished it, till it



Head of Alexander the Great. On a coin of Lysimachus, King of Thrace.

2. Alexander, called Balas, was said to be a natural son of Antiochus Epiphanes, and claimed the crown of Syria in opposition to Demetrius Soter, 152 B.C. He succeeded ere long in defeating his rival, who was killed in battle; and then Alexander married Cleopatra, the daughter of Ptolemy Philometor. But, after a while, Demetrius Nicator, son of Demetrius Soter, claimed his father's kingdom. Alexander had become odious through his luxury and misgovernment. His father-in-law, Ptolemy, took the field against him; and he was defeated, and fled into Arabia, where (though accounts differ) he was put to death. His son by Cleopatra became eventually king of Syria, under the name of Alexander Theus (1 Macc. x., xi.).

3. Alexander Jannæus was a prince of the Maccabean family. See *MACCABEES, THE FAMILY OF MACCABEUS*.

ALEXAN'DRIA. A very noted city of Egypt. It was founded 332 B.C. by Alexander the Great, who perceived the capabilities of the situation, and designed it as the mart in which the commerce of the east and the west might be most extensively developed. The result gave ample proof of the great king's sagacity. Alexandria (named after him) attained a degree of prosperity which placed it in the very first class of the cities of the ancient world. It was built on the tongue of land between the lake Mareotis and the Mediterranean sea, and was said to be shaped like a Macedonian *chlamys*, or military cloak, thirty stadia (between three and four miles) in length, and seven or eight stadia wide in the narrowest part. This city enjoyed every

became not only the emporium of commerce, but also a most renowned seat of learning and the liberal sciences. Its population was so large that Diodorus Siculus (lib. xvii. 52), who visited Egypt about 60 B.C., reports that there were 300,000 free citizens upon the registers (there being, perhaps, an equal number of slaves). The famous library is said to have been founded about 284 B.C. It was in a quarter of the city called Bruchion; and connected with it was a kind of college, called the Museum, afterwards transferred to the Serapeion. This library (reported at one time to contain 700,000 volumes) suffered various catastrophes and spoliations, and appears to have finally perished in the Arab conquest. The magnificent light-house, on the island of Pharos, was another of the marvels of Alexandria, and indeed was reckoned one of the seven wonders of the world. It was built by Sostrates of Cnidus, and completed 283 B.C., in the reign of Ptolemy Philadelphus.

Alexandria was the capital of the Ptolemies till the Roman conquest, 30 B.C. It continued to flourish under the Roman emperors, and afterwards as a chief city of the eastern empire. In 640 A.D. it was captured by the Arabs under the caliph Omar. In 969, the Fatimite caliphs gained possession of Egypt; and Alexandria sank by degrees into a place of secondary importance; and the discovery of the route to India by the Cape of Good Hope, in 1497, well-nigh extinguished its remaining commerce. Of late years, however, it has somewhat recovered; and the modern city, the only seaport of Egypt, lying on the route of what

is called the overland passage to India, is an important station. It is about 125 miles north-west of Cairo, and occupies the neck of land which joins the continent to the ancient island of Pharos. The population is now estimated at 60,000. There are still some remains of antiquity: one of the most noticeable is the column of Diocletian, commonly called Pompey's Pillar, about 94 feet in height.

We have an interesting reference to the Alexandrian corn-trade with Italy in the New Testament. Egypt was one of the granaries of Rome; and the ships in which the wheat was conveyed from Alexandria were of large size. Their arrival at Puteoli was anxiously looked for; and they alone were not required, on entering the bay, to strike their top-sails (See Smith's *Voyage and Shipwreck of St. Paul*, pp. 69-71, 151, 152). It was in one of these ships that St. Paul was wrecked, and in another that he was carried from Malta to Italy (Acts xxvii. 6-44, xxviii. 11-13).

There had always been a great Jewish population in Alexandria. Alexander himself allowed them large privileges; and the Ptolemies encouraged them. Julius Cæsar and Augustus both confirmed their franchises, and the last-named monarch appointed a council of Jews to manage their affairs according to their own laws. They had too, for a long time, a magistrate of their own; and their numbers always continued great, so that at the Arabian conquest they amounted to 40,000.

One result of the Jewish element among the population of Egypt was the translation at Alexandria of the sacred books into Greek; of which an account is elsewhere given. See VERSIONS. But there were influences at work which tended to separate the Alexandrian Jews from their brethren in Palestine. Some of these were political; the Jews of Palestine being under the supremacy of the Syrian kings. And the establishment of a temple at Leontopolis, where the worship resembled that at Jerusalem, would of course religiously divide off the Jews in Egypt. They continued, however, to pay the contribution for the temple-service at Jerusalem till the time of the Christian era, but they considered themselves, and really were, independent. They became, too, imbued with the Greek literature and Greek philosophy. Speculative and ascetic notions grew; and allegoric modes of interpreting the scriptures prevailed. Mr. Westcott traces the progress of this philosophy, and its bearing upon Christianity, in an article in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 45-49, and also in his *Introduction to the Study of the Gospels*. In the last-named work, he thus sums up the general character of what may be called Alexandrianism: 'This last growth of Judaism, if the fairest, was still premature and fruitless. In its essence, it was the idea of heathen religion, and the negation of Christianity, because it raised the soul in isolation from the earth, and excluded all regard to the outer work of life and redemption. It was equally partial in its application and in its scope. It addressed only one part of man's nature and one class of men. It suppressed the instincts of civil and domestic society, which Christianity ennobled: it perpetuated the barriers which Christianity removed: it abandoned the conflict which Christianity carries out to victory. Yet even thus the mystics of Egypt and Palestine maintained a practical belief in the necessity of a spiritual faith. Their own existence was a sign of "the last times;" but they could not interpret it. They witnessed that Judaism, in its literal acceptation, was insufficient to fulfil the desires of men, but they could not, like John the Baptist, proclaim the near approach of a coming kingdom' (p. 76). Some of the apocryphal writings were of Alexandrian origin: the 2nd book of Esdras is an example. The celebrated Philo, too, was an Alexandrian Jew, born probably some little time before our Lord's advent.

The 'eloquent' Apollos was a Jew of Alexandria (Acts xviii. 24-28). But we have no account in scripture of the planting of Christianity in that city. Ecclesiastical story reports that St. Mark preached and founded a church there. Alexandria was, in after times, one of the great metropolitan sees; and there are eminent names among the bishops who presided. It must be sufficient here to mention one —Athanasius.

ALEXANDRIANS. A synagogue of these is mentioned (Acts vi. 9). There are said to have been 460 or 480 synagogues in Jerusalem. It was reasonable, therefore, to expect that Alexandria, where so many Jews dwelt, would have a special synagogue for their worship in Jerusalem.

ALGUM (2 Chron. ii. 8, ix. 10, 11). See ALMUG.

ALI'AH (*wickedness*) (1 Chron. i. 51). Another form of ALVAH, which see.

ALI'AN (*tall, thick*) (1 Chron. i. 40). See ALVAN.

ALIEN. Aliens are properly foreigners belonging to and resident in another country, and are to be distinguished from strangers or sojourners, those foreigners who come to reside in a land not their own; but the distinction is not always observed in our translation (Exod. xviii, 3; Deut. xiv. 21; Isai. lxi. 5; Lam. v. 2). Certain foreigners, as the Ammonites and Moabites, were specially prohibited from entering into the congregation of the Lord (Deut. xxiii. 3). But there was nothing to prevent aliens from visiting Palestine; where some of the legal ordinances were binding on them, and provision was made for their worshipping God in the temple (1 Kings ix. 41-43); but all the prohibitions of the law did not extend to them (Deut. xiv. 21). St. Paul takes occasion to illustrate the mercy of God in bringing by Christ foreigners and aliens into his church and family (Eph. ii. 11-13). See PROSELYTE.

ALLEGORY. A figurative mode of discourse, which under the literal sense of the words used conveys a further meaning. Allegory is a Greek term (ἀλληγορία) derived from ἄλλο ἀγορεύεται, i. e. *a different thing is said* from what is *meant*. The narrative may be either suppositious, or, if descrip-

tive of facts, describing them only in order to represent higher truths than the literal acceptation of them would imply. The allegory contains, therefore, an *immediate* and an *ultimate* signification; the first being merely introductory to the last. The purpose or value of the allegory consists in its application or moral. Bishop Lowth (*Lect. on Hebr. Poetry*, x., xi.) enumerates three forms of allegory: 1. That properly so called; which he inaccurately terms *a continued metaphor*. A metaphor, however, has but one meaning; an allegory two, the literal and the figurative; 2. The parable or similitude (see PARABLE); 3. The mystical allegory, when a double meaning is couched under the same words, or when the same prediction, admitting of different interpretations, relates to different events, distant in time and distinct in their nature. But this mystical or typical explication of scripture will be more suitably noticed elsewhere (see TYPE). The allegory, properly so called, will be alone described here.

Allegories have been divided into *pure* or *perfect*, in which no literal expressions are introduced to indicate the principal object, and *impure* or *mixed*, the application of which is more easily seen, because plain words are used or added, which lead to the ultimate meaning. Pure allegories are not often found in scripture. The story, however, of the prodigal son (Luke xv.) is an instance. Of the mixed allegory, there is a good example in Psal. lxxx. Rules have been given by various writers for the interpretation of allegories: they are, for the most part, plain observations, which commend themselves to the common sense of the student. Thus, (1) Historical statements of facts are not to be taken as allegorical. Some expositors have greatly erred in this respect; they have extracted allegorical meanings from the ordinary scripture narratives. (2) The literal meaning of the words should be ascertained before we proceed to the explanation of an allegory. (3) The main design of the whole must be examined by looking at the occasion which gave rise to it, the nature of the thing itself, with the scope and context of the passage in which the allegory occurs. But the comparison must not be extended to all the circumstances, which are often introduced as a kind of drapery to the principal figure. (4) The explanation must be consistent, not partly literal and partly figurative. If literal expressions occur, as in the mixed allegory, they are only to lead to the understanding of the principal object. The church of Rome violates this rule in applying 1 Cor. iii. 9-15 to the establishment of the doctrine of purgatorial fire.

ALLELU'IA (Rev. xix. 1, 3, 4, 6). The Greek form of HALLELUJAH, which see.

ALLIANCE. The Hebrews, a covenant people selected from the families of the earth to be the special depository of divine truth, were, by the position and nature of their country, and by the peculiarity of their institutions, less likely than other nations to form treaties of alliance with foreigners. But, as time rolled on, and particularly as great monarchies arose on either side of them, they had to enter into relations with their neighbours, which often, from their undue dependence upon human help, and their adopting the idolatrous customs of their allies, led to severe censures and national punishment. To give an account of their various alliances would be to trace out their whole history: it must suffice here to indicate a general principle, and glance at one or two particular events.

The first account we have of an alliance is in Gen. xiv. 1, 2, 13. The patriarchs formed them (xxi. 27-32, xxvi. 28, 29, xxxi. 44-54). When Israel came into Canaan, they were forbidden to make alliance with the people of the land; nevertheless, the Gibeonites, by fraud, obtained a treaty from them (Josh. ix.). The Hebrews were not to be an aggressive nation, and were to live in peace with surrounding nations: hence they had offered terms to Sihon and Og, which were rejected (Numb. xxi. 21-35); and hence the alliance with Tyre (2 Sam. v. 11; 1 Kings v. 1-12). After the division of the kingdom, it was the policy of Israel and Judah to strengthen themselves, the one against the other, by alliances with foreign states (xv. 16-21; 2 Kings xvi. 7-9). But, for a time, the two were in alliance against foreigners (1 Kings xxii.; 2 Kings iii., viii. 28, 29). The treaties, however, with more powerful kingdoms brought the Israelites into a state of vassalage to Egypt or to Assyria; and it was the overshadowing influence of one or other of these great empires that led to so many of the calamities of Israelitish later history. Thus, Josiah appears to have opposed Pharaoh, in accordance with his treaty engagements with the Assyrian king (xxiii. 29). Further details must be sought in extended Jewish history.

Alliances were made by an oath between the parties, and sometimes a present was offered, with a sacrifice and a feast, and memorials were occasionally set up (see passages already referred to; also 1 Kings xv. 18-20; Isai. xxx. 6, xxxvi. 16; Jer. xxxiv. 18-20). An alliance once made must not be unjustly broken (2 Sam. xxi. 1, 2; Ezek. xvii. 16).

AL'LOM (1 Esdr. v. 34).

AL'LON (*an oak*). The son of Jedaiah (1 Chron. iv. 37).

AL'LON (*id.*). A place on the boundary of Naphtali (Josh. xix. 33). But perhaps a better rendering of the passage would be 'the oak at or in Zaanannim.' See ZAANANNIM.

AL'LON-BA'CHUTH (*oak of weeping*). The oak tree under which Deborah, Rebekah's nurse, was buried (Gen. xxxv. 8).

ALMO'DAD (perhaps *extension*). The son of Joktan, a descendant of Eber (Gen. x. 26; 1 Chron. i. 20). His posterity settled in Arabia Felix; but opinions vary as to the particular tribes they formed.

AL'MON (*hidden*). A sacerdotal city of Benjamin (Josh. xxi. 18). It is the same with Alemeth (1 Chron. vi. 60).

AL'MON-DIBLATHA'IM (*concealment of the twin cakes*). A station of the Israelites (Numb. xxxiii. 46, 47). It is probably identical with Beth-diblathaim (Jer. xlviii. 22).

ALMOND-TREE. The Hebrew word for

almond-tree signifies 'a waker,' because this is the first of all trees to awake from the sleep of winter (Jer. i. 11, 12). This tree, *Amygdalus communis*, is repeatedly mentioned in scripture (Gen. xliii. 11; Numb. xvii. 8; Eccles. xii. 5). The last-named passage is usually understood of the profuse flowering of the almond-tree, as illustrating the hoary hairs of age. Gesenius objects to this, and would translate, 'The almond is spurned by an old man because he is toothless.' The flower of the almond-tree is not white, but rose-coloured; so that it cannot represent (he says) grey hairs. But perhaps his objection is somewhat exaggerated. In Exod. xxv. 33, 34, xxxvii. 19, 20, we find the ornaments of the sacred candlestick made like the almond-flower, or fruit (Balfour, *The Plants of the Bible*, pp. 49, 50).

ALMS. In the earlier period of Hebrew history we do not find any licensed begging; but the duty of relieving the poor is repeatedly and emphatically prescribed (Lev. xxv. 35; Deut. xv. 7, 8). Then, the harvest was not to be fully reaped, nor all the grapes of the vineyard gleaned, that the needy might be supplied (Lev. xix. 9, 10, xxiii. 22). And every third year the tithe of the produce was to be devoted to the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 28, 29). There are many illustrations of the way in which concern for the poor was evinced (as Job xxix. 11-16); and, in the Apocrypha, almsgiving was inculcated as a special part of righteousness (Tob. xiv. 11). After the captivity, a kind of rate seems to have been imposed, and voluntary offerings were encouraged. There were receptacles in the women's court of the temple; and the Pharisees were ostentatious in their charity, for which they were rebuked by our Lord (Matt. vi. 1-4). Mendicancy was common in New Testament times; and almsgiving was enjoined and commended (Luke xi. 41, xii. 33; Acts iii. 2, x. 2, 4, 31; 1 John iii. 17). See Winer, *Bibl. RWB.*, art. 'Almosen.'

ALMUG. A highly-valued tree (1 Kings x. 11, 12), called also Algum (2 Chron. ii. 8, *almuggim*, marg., ix. 10, 11), from which columns, balustrades, harps, and psalteries were made by Solomon. It is most generally supposed to be the red sandal-wood, *Pterocarpus santalinus*, of the east, or possibly the white sandal-wood, *Santalum album*, very fragrant, of which costly utensils are still made in India. The main objection to the supposition is that (2 Chron. ii. 8) it seems as if almug-trees grew on Lebanon; but possibly the passage may mean that almug-trees, imported from the east to Tyre, were to be supplied by Hiram, along with the trees felled on Lebanon.

ALNA'THAN (1 Esdr. viii. 44). Elnathan (Ezra viii. 16).

ALOE. An odoriferous tree, called also 'lign aloe' (Numb. xxiv. 6; Psal. xlv. 8; Prov. vii. 17; Sol. Song iv. 14). It is usually identified with the *Aquilaria agallochum*, which grows in India, Siam, China, and other parts of Central Asia. Another species, *Aquilaria secundaria*, is said to be very fragrant. The aroma of the tree proceeds from its resin, especially when decaying. Aloe-wood is useful for perfuming rooms and clothing. We find it also, mixed with myrrh, used in burial (John xix. 39). See Winer, *Bibl. RWB.*, art. 'Aloe, Aloeholz.' The expression, however, in Numb. xxiv. 6, would seem to imply that some tree in the vicinity was intended.

A'LOTH (perhaps *milk-giving*). A place or district apparently joined with Asher as a commissariat department (1 Kings iv. 16).

AL'PHA. The first letter of the Greek alphabet, corresponding to Aleph, the first Hebrew letter. These letters were used as numerals. Alpha, therefore, denotes *one, the first*. And, as Omega is the last Greek letter, our Lord calls himself Alpha and Omega, the First and the Last, implying his divine eternity (Rev. i. 8, 11, xxi. 6, xxii. 13: comp. Isai. xliv. 6. See Trench, *Comm. on Epistles to the Seven Churches*, pp. 17, 18, 2nd edit.).

ALPHÆ'US or ALPHE'US (*exchange?*). The father of James the Less, one of the twelve apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). He was the husband of Mary, the Virgin's sister (Matt. xxvii. 56; Mark xv. 40, 47, xvi. 1; Luke xxiv. 10; John xix. 25); the Clopas in the last-named place being merely a variation of the original Hebrew name. The apostle Jude was also a son of Alpheus (Luke vi 16; Acts i. 13, compared with Jude 1). Levi (the apostle Matthew) is described as a son of Alpheus (Mark ii. 14); whether the same as the one just mentioned is a matter of doubt.

ALTANE'US (1 Esdr. ix. 33).

ALTAR. A structure on which sacrifices were offered to the Deity. Many altars were erected in patriarchal times (Gen. viii. 20, xii. 7, xiii. 18, and elsewhere), generally in places where some special event had occurred, or where there had been some divine manifestation, in order to consecrate, as it were, the spot by reverent worship. And in later times, even after the tabernacle service was established, though sacrifices properly were to be offered only in the place which God should choose, individuals erected altars (Judges vi. 24-28; 2 Sam. xxiv. 25; 1 Kings xviii. 30-32). And, as idolatry prevailed, numerous altars were placed according to the fancy of the worshippers, generally on high places. Sometimes altars were intended not for sacrifice, but as memorials (Josh. xxii. 10, 22-29). Of the materials of primitive altars we have no account. According to the Mosaic law, they were to be of earth or unhewn stone (Exod. xx. 24, 25). This, however, might be only a general direction, to guide those who under peculiar circumstances were justified in erecting additional altars. For the altars of the tabernacle were of different materials.

One of these was the altar of burnt-offering. It was a framework of shittim (acacia) boards, overlaid with brass (copper or bronze), five cubits in length and breadth, and three cubits high. As it was thus hollow, it has been supposed that, in accordance with the command above noticed, it was filled within with earth when the camp

was stationary. There appears to have been a ledge or projection on which the priests stood while officiating: below this there was a brass grating or network, which was let down into the altar, possibly to support the fire; but on this opinions differ. Four rings were attached to this network, through which staves, likewise of wood overlaid with metal, might be passed when the altar was removed. There were also to be horns to the altar, which occasionally were sprinkled with blood (xxvii. 1-8, xxix. 12): to these horns the victims were tied (Psal. cxviii. 27); and a person fleeing for sanctuary laid hold of them (1 Kings i. 50, 51, ii. 28). As steps were forbidden (Exod. xx. 26), it has been thought that a slope of earth was made from the ground to the ledge. But it is not certain that the ledge was high enough from the ground to require it. Various utensils belonged to this altar, as pans to receive the ashes, shovels to clear anything away, basons to receive the blood, flesh-hooks to remove the parts of the victims, and fire-pans, perhaps censers. This altar was placed at 'the door of the tabernacle of the tent of the congregation' (xl. 29). The fire on it was never to go out (Lev. vi. 9, 13). A larger altar of burnt-offering was constructed by Solomon for the temple: it was twenty cubits in length and breadth, and ten cubits high, and was entirely of brass (2 Chron. iv. 1). No detailed description is given of it; and it is uncertain whether the ascent to it was by steps or by a gradual slope. This was repaired by Asa (xv. 8), removed by Ahaz to make room for a new altar of Syrian fashion (2 Kings xvi. 10-16), cleansed by Hezekiah (2 Chron. xxix. 18), and repaired again by Manasseh (xxxiii. 16). We hear nothing further of it. For the second temple the altar was erected before the temple itself was begun (Ezra iii. 2, 3), Josephus (*Antiq.* lib. xi. 4, § 1) says, on the spot where Solomon's had stood. This was profaned by Antiochus Epiphanes; and a new one was built by Judas Maccabeus, both being of stone (1 Macc. iv. 44-47). The altar made by Herod is described by Josephus (*Bell. Jud.* lib. v. 5, § 6): 'Before the temple stood the altar, fifteen cubits high, and equal in both length and breadth; each being fifty cubits. The figure it was built in was a square: it had corners like horns; and the passage up to it was by a gentle acclivity from the south. It was formed without any iron tool; nor did iron so much as touch it at any time.' The dimensions, however, are differently given in the Mishna. Various other details are recorded of it. From the south-west horn a pipe conducted the blood of the victims by a subterranean passage to the Kedron. Under the altar a cavity with a marble covering received the drink-offerings. On the north side were several iron rings for securing the victims; and there was a red line round the middle to show where the blood was to be sprinkled, above or below it.

The altar of incense was made of shittim wood overlaid with gold; whence it is called also 'the golden altar' (Numb. iv. 11). It was a cubit in length and breadth, and two cubits high. It had horns, occasionally sprinkled as those of the brasen altar (Lev. iv. 7). It had a 'top' or 'roof,' and a border of gold, and golden rings with wooden staves overlaid with gold to carry it. It was to stand in the holy place 'before the veil that is by the ark of the testimony' (Exod. xxx. 1-6, xl. 5). On this incense was to be burned every day; and once a year an atonement was to be made upon it (xxx. 7-10). This is the altar referred to in Isai. vi. 6; Rev. viii. 3, 5. In Solomon's temple it was of cedar overlaid with gold (1 Kings vi. 20, vii. 48; 1 Chron. xxviii. 18). We have no notice of it at the building of the second temple; but later we are told that Antiochus Epiphanes took we are told that Judas Maccabeus restored it or made another (1 Macc. i. 21, iv. 49, 50).

Of the altars of heathen nations, erected to idol gods, little can be said here. It may, however, be observed that the type of oriental altars was generally square or oblong, that of those of Greece and Rome more commonly cylindrical. Altars of brick are censured (Isai. lxv. 3).

The altar which St. Paul saw at Athens (Acts xvii. 23) has afforded matter of discussion. It was inscribed 'To the unknown God.' It is not likely that Jehovah is meant, who was unknown at Athens. Profane writers tell us that, when misfortune happened, and the Athenians attributed it to some deity, they could not tell whom, they dedicated an altar by way of propitiation to the unknown one. The altar referred to must have been one of these, and it furnished fit opportunity for the apostle to declare Him whom indeed the heathen knew not, but whom properly to know was life eternal.

AL-TASCHI'TH (*destroy not*). These words are prefixed to Psalms lvii., lviii., lix., lxxv.; which are also inscribed 'To the chief musician.' Some critics have supposed them to refer to the subject of the psalm; but this notion is certainly inapplicable to lviii., lxxv. The more probable opinion is, that the words are the commencement of some song, to the melody or tune of which these psalms were to be chanted.

A'LUSH (*a crowd of men, a strong fort*, or *place of wild beasts*). A station in the journey of Israel from Egypt, next before Rephidim (Numb. xxxiii. 13, 14).

AL'VAH (*wickedness*). A duke or chief of Edom (Gen. xxxvi. 40). He is called also Aliah (1 Chron. i. 51).

AL'VAN (*tall, thick*). A descendant of Seir the Horite (Gen. xxxvi. 23), called also Alian (1 Chron. i. 40).

AM'AD (*people of duration*). A town of Asher (Josh. xix. 26).

AMADA'THA, AMADA'THUS (Rest of Esth. xii. 6, xvi. 10, 17).

A'MAL (*labour, sorrow*). A descendant of Asher (1 Chron. vii. 35).

AM'ALEK (*a people that licks up?*). The son of Eliphaz and grandson of Esau (Gen. xxxvi. 12, 16; 1 Chron. i. 36).

AMAL'EKITES. This tribe is first mentioned in connection with the expedition of Chedor-laomer (Gen. xiv. 7). We find

them occupying the country between Palestine, Idumea, and mount Sinai, on the elevated plateau (Numb. xiv. 25, 40-45) now called *er-Rakhmah*; their seats having at a very early period been probably farther eastward. The grandson of Esau was perhaps the progenitor of a clan, which was intermingled with an older race. The Amalekites were a nomad people, their towns but collections of tents: they were rich in flocks and herds, and seem to have acquired a vast power by their bold predatory habits. They attacked the Israelites in Rephidim, but were beaten off with signal slaughter (Exod. xvii. 8-16; Deut. xxv. 17-19). They subsequently, in conjunction with the Canaanites, defeated Israel, when in the reactionary movement after the ill report of the spies the tribes tried against the divine command to enter Palestine at once (Numb. xiv. 40-45). The destruction of this nation, threatened for their attacks upon the Israelites, was also predicted by Balaam (xxiv. 20). They joined in some of the expeditions into Palestine in the times of the Judges (Judges iii. 13, vi. 3-5), bringing, it would seem, their cattle and families, as if to settle there; and from some such settlement places appear to have preserved their name (xii. 15). They were almost exterminated by Saul (1 Sam. xv.); and afterwards only small troops of them or individuals are mentioned (xxvii. 8, xxx. 1, 13; 2 Sam. i. 8). Agag was the general title of their chief.

AMA'M (*meeting-place*). A city in the extreme south of Judah (Josh. xv. 26). See HAZOR, 4.

A'MAN (Tob. xiv. 10; Rest of Esth x. 7, xii. 6, &c.). The Greek form of Haman.

AMA'NA (*fixed, perennial*). A ridge or summit of Anti-libanus, in which it is presumed the river Amana or Abana has its source (Sol. Song iv. 8: comp. 2 Kings v. 12, marg.). See ABANA.

AMARI'AH (whom *Jehovah spoke of*, i. e. promised).—1. The grandfather of Zadok the priest (1 Chron. vi. 7, 52).—2. Another in the line of priests (11); but it is believed that some of the names here are an interpolation: compare, however, Ezra vii. 3.—3. A Kohathite Levite (1 Chron. xxiii. 19, xxiv. 23).—4. The high priest in the reign of Jehoshaphat (2 Chron. xix. 11); he may be the same with No. 2.—5. A priest or Levite in the time of Hezekiah (xxxi. 15).—6. One who had taken a foreign wife (Ezra x. 42).—7. A priest who returned from Babylon with Zerubbabel, and who (or his representative) sealed the covenant (Neh. x. 3, xii. 2): his representative in the days of Joiakim was Jehohanan (13).—8. A descendant of Judah (xi. 4).—9. An ancestor of the prophet Zephaniah (Zeph. i. 1). It has been supposed by some that Immer (1 Chron. xxiv. 14) is identical with Amariah; if so, the names under No. 7 designate his representatives.

AMARI'AS (1 Esdr. viii. 2). A Greek form of Amariah.

AMA'SA (*burden*).—1. The son of Ithra, or Jether, by David's sister Abigail (2 Sam. xvii. 25; 1 Chron. ii. 16, 17). It was he, probably, who joined David at Ziklag. See AMASAI, 2. He was made commander-in-chief by Absalom, and was intended by David, after his restoration, to supersede Joab. But, as he failed to collect forces against Sheba (through a natural distrust felt towards one so lately in arms against his sovereign), Abishai was commissioned; and Joab, joining the march, took occasion when Amasa came up to murder him (2 Sam. xix. 13, xx. 4, 5, 8, 9, 10, 12; 1 Kings ii. 5, 32).—2. An Ephraimite chief (2 Chron. xxviii. 12).

AMA'SAI (*burdensome*).—1. A Levite, a descendant of Korah (1 Chron. vi. 25, 35).—2. A chief who joined David at Ziklag (xii. 18).—3. A priest in David's time (xv. 24).—4. A Levite of the family of Kohath in Hezekiah's time (2 Chron. xxix. 12).

AMASH'AI (*id.*). A priest (Neh. xi. 13).

AMASI'AH (whom *Jehovah bears*). A military officer in the reign of Jehoshaphat (2 Chron. xvii. 16).

AMATHE'IS (1 Esdr. ix. 29).

AM'ATHIS (1 Macc. xii. 25). A district probably identical with Hamath.

AMAZI'AH (whom *Jehovah strengthens*).—1. The son and successor of Jehoash, or Joash, king of Judah. He was twenty-five years old at his accession, and he reigned twenty-nine years, 838-809 B.C. His conduct was, at first, unexceptionable; but he afterwards declined from God's law, and brought misfortune and judgment upon himself and his kingdom. He punished the murderers of his father, but spared their children, in conformity with the Mosaic regulation (Deut. xxiv. 16). He made war on Edom, which had revolted from Judah in the reign of Joram, and, besides his own troops, hired 100,000 Israelites, but dismissed them at the command of a prophet. His expedition was perfectly successful. He defeated the Edomites, took their capital, and gave it the name of Joktheel, i. e. *subdued of God*. But this success proved his ruin. Infatuated with the Edomitish idolatry, he adopted it in his own kingdom, in spite of a divine warning. The Israelitish troops he had dismissed had, in revenge, ravaged some districts of Judah; and Amaziah, very probably provoked by their conduct, defied Joash, king of Israel. His army was routed; and he was himself made prisoner: Jerusalem, too, was entered and plundered by Joash. Of the remainder of Amaziah's reign little is said. But it does not appear that he repented. For the consequences of his idolatry still pursued him. His own subjects conspired against him, and, when he fled to Lachish, slew him there. He was succeeded by his son Azariah, or Uzziah (2 Kings xiv. 1-21; 2 Chron. xxv.).—2. A Simeonite (1 Chron. iv. 34).—3. A Levite (vi. 45).—4. An idolatrous priest of the golden calf at Bethel, in the reign of Jeroboam II. (Amos vii. 10-17).

AMBASSADOR. There are early examples of ambassadors—persons empowered to convey a message on the part of a nation or a sovereign (Numb. xx. 14, xxi. 21, xxii. 5, 15; Josh. ix. 4). They were often men of high rank, and were despatched sometimes with hostile purpose, sometimes with courteous congratulations, or inquiries; and

injury done to them was considered a great affront (2 Sam. x. 1-7 ; 2 Kings xviii. 17, xx. 12, 13 ; 2 Chron. xxxii. 31). St. Paul designates those who are entrusted with the message of the gospel as Christ's ambassadors (2 Cor. v. 20).

AMBER (Ezek. i. 4, 27, viii. 2). Most likely the substance called 'amber' in our version is not that which is now known by that name. It is rather a metal. Some have believed it a mixture of brass (or copper) and gold, or brass with a gold-like brilliancy. But, according to the derivation of the original word preferred by Gesenius, who observes that we find 'burnished brass' in the same connection (i. 7), smooth and polished brass may be intended (comp. Rev. i. 15).

A'MEN (*firm, faithful, verily*). The proper signification of this word is when one person confirms the words of another, and expresses his wish for the success and accomplishment of the other's vows and declarations. Thus it is used in Numb. v. 22 ; Deut. xxvii. 15-26 ; 1 Kings i. 36 ; Jer. xxviii. 6. Also, after ascriptions of praise (Psal. cvi. 48 ; Matt. vi. 13, and elsewhere). Again, we find it at the beginning of a sentence, to signify the firm certainty of what was about to be said, as very frequently in our Lord's addresses (Matt. xxv. 40 ; John iii. 3, 5, 11, and in other places), where it is usually rendered 'verily.' The promises of the gospel, too, are said to be 'yea and amen' (2 Cor. i. 20), to indicate their stability. And once the word is used as a proper name (Rev. iii. 14), applied to Him from whose lips every syllable is assured truth ; so that, though heaven and earth should pass, nothing that he has spoken can remain unaccomplished (Matt. xxiv. 35).

AMETHYST. One of the precious stones in the high priest's sacred breast-plate (Exod. xxviii. 19, xxxix. 12). The oriental amethyst is a gem of great hardness and lustre, violet, and occasionally red : the occidental amethyst is a variety of quartz, of much beauty, but not difficult to cut. This stone had its Hebrew name, *ahhlāmah*, from its supposed property of inducing dreams. Its Greek name (from which the English word comes) implied that it was a charm against drunkenness. The amethyst is mentioned as one of the foundations of the New Jerusalem (Rev. xxi. 20).

A'MI (perhaps a corrupted form of Amon, *a builder*). One whose descendants, called children of Solomon's servants, returned with Zerubbabel (Ezra ii. 57). He is termed Amon in Neh. vii. 59.

AMIN'ADAB (Matt. i. 4 ; Luke iii. 33). The Greek form of AMMINADAB, which see.

AMI'NON (*faithful*) (2 Sam. xiii. 20, marg.). See AMNON.

AMIT'TAI (*true, veracious*). The father of Jonah the prophet (2 Kings xiv. 25 ; Jonah i. 1).

AM'MAH (*beginning, head*).—1. A hill before or facing GIAH (which see), the point to which Joab pursued Abner after the skirmish near Gibeon (2 Sam. ii. 24).—2. (viii. 1, marg.) See METHEG-AMMAH.

AM'MI (*my people*). The word is used in Hos. ii. 1, to express God's returning favour to Israel, who, once disavowed by him, should again be acknowledged as his people. See LO-AMMI.

AM'MIDOI (1 Esdr. v. 20).

AM'MIEL (*kindred*, i. e. servant, *of God*). —1. The spy selected of the tribe of Dan (Numb. xiii. 12).—2. The father of Machir, in whose house Mephibosheth was brought up, and who supplied David with provisions during Absalom's rebellion (2 Sam. ix. 4, 5, xvii. 27).—3. The father of Bathsheba (1 Chron. iii. 5), called Eliam in 2 Sam. xi. 3.—4. A porter, son of Obed-edom (1 Chron. xxvi. 5).

AMMI'HUD (*kindred*, i. e. one of the tribe, *of Judah*).—1. The father of the chief of Ephraim in the wilderness, an ancestor of Joshua (Numb. i. 10, ii. 18, vii. 48-53, x. 22 ; 1 Chron. vii. 26).—2. One of the tribe of Simeon (Numb. xxxiv. 20).—3. A descendant of Naphtali (28).—4. The father of Talmai king of Geshur (2 Sam. xiii. 37).—5. One of the descendants of Judah (1 Chron. ix. 4).

AMMI'HUR (*kindred of nobles*). A varied form of Ammihud (2 Sam. xiii. 37, marg.).

AMMI'NADAB (*kindred of the prince*).—1. The son of Ram or Aram, who was great-grandson of Judah. His daughter, Elisheba, was the wife of Aaron ; and his son Naashon, or Nahshon, prince of Judah in the wilderness (Exod. vi. 23 ; Numb. i. 7, ii. 3, vii. 12, 17, x. 14 ; Ruth iv. 19, 20 ; 1 Chron. ii. 10).—2. A son of Kohath (vi. 22). This is possibly a transcriber's error, as elsewhere generally (Exod. vi. 18 ; 1 Chron. vi. 2, 18) he is called Izhar ; but see Birks' *Exodus*, chap. xiii. p. 152.—3. The chief in David's time of the sons of Uzziel, a Levite, son of Kohath (xv. 10, 11).

AMMI'NADIB (*companions of the prince*). This occurs Sol. Song vi. 12. But in the margin it is *my willing people* ; and probably the word should not be taken as a proper name. Ginsburg (*The Song of Songs, with a Comm.*, p. 175) renders 'to the chariots of the companions of the prince.'

AMMISHAD'DAI (*kindred*, i. e. servant, *of the Almighty*). The father of Ahiezer, prince of Dan (Numb. i. 12, ii. 25, vii. 66, 71, x. 25).

AMMI'ZABAD (*kindred of the giver*, i. e. Jehovah). An officer in David's army (1 Chron. xxvii. 6).

AM'MON, AM'MONITES (*strong people*, or perhaps the same as Ben-ammi, *son of my kindred*). The nation descended from Ben-ammi, the son of Lot, born in incest (Gen. xix. 38). They are continually spoken of in conjunction with the kindred people of Moab, and they appear to have worshipped the same god, Chemosh (Numb. xxi. 29 ; Judges xi. 24), though Moloch or Milcom is specially called their 'abomination' (1 Kings xi. 5). They had expelled the Zamzummim from the region between the Arnon and the Jabbok, and had established themselves in the strong mountainous country about the sources of these streams (Numb. xxi. 24 ; Deut. ii. 20). The Israelites were not to molest the Ammonites (19) ; the latter, however, joined with the Moabites in inviting Balaam to curse Israel ; and, on account of this unfriendly conduct, neither

they nor the Moabites were ever to be admitted into the congregation of the Lord (xxiii. 3-6). Hence we find the most virulent conflicts continually occurring between Israel and the Ammonites. The king of Moab, aided by the Ammonites, subjected the Israelites for eighteen years (Judges iii. 12 14). Fresh invasions followed (xi. 4; 1 Sam. xi. 11). Jephthah, Saul, and David, however, defeated them, and broke their power (Judges xi. 32, 33; 1 Sam. xiv. 47; 2 Sam. x., xii. 26-31). They afterwards recovered strength, and attacked Jehoshaphat, but were defeated, and, somewhat later, were made tributary to Uzziah and Jotham (2 Chron. xx. 1-30, xxvi. 8, xxvii. 5). Their enmity still continued: they united with the Chaldeans to distress Judah, and occupied the territory east of the Jordan (2 Kings xxiv. 2; Jer. xlix. 1; Zeph. ii. 8): their king Baalis instigated the murder of Gedaliah (Jer. xl. 14, xli. 15): they harassed the Jews after their return from captivity (Neh. iv. 7, 8), and attacked them in the Maccabean wars (1 Macc. v. 6, 30-43). Yet marriages were occasionally made between Israel and Ammon: thus the mother of Rehoboam was an Ammonitess (1 Kings xiv. 31). The Ammonites appear to have been a nomad race: but a single city, Rabbah, is named among them; though others are referred to (2 Sam. xii. 31). In their incursions they exhibited great barbarity (1 Sam. xi. 2; Amos i. 13), and showed themselves regardless of the ordinary rules observed by nations at all civilized (2 Sam. x. 4).

AM'NON (*faithful*).—1. The eldest son of David (called also Aminon), by Ahinoam the Jezreelitess. He dishonoured his half-sister Tamar, and was in consequence murdered by Absalom (2 Sam. iii. 2, xiii.; 1 Chron. iii. 1).—2. One of the descendants of Judah (iv. 20).

A'MOK (*deep*). A priest who returned to Jerusalem with Zerubbabel (Neh. xii. 7, 20).

A'MON (*the hidden* ?). One of the eight principal deities of Egypt. His name is written on the monuments Amon-Re, 'Amon the sun;' Re, the sun, being connected with various other gods. In the oases Amon assumed the attributes of Noum or Nef, the ram-headed god; whence the Greeks imagined that he was always ram-headed, and identified him with their Zeus or Jupiter; he was therefore called in classical story Jupiter Ammon. He was worshipped at Thebes as Amon-Re, represented wearing a cap with two long feathers, and Amon-Reka mut-ef, 'Amon the sun who is both male and female,' represented as the generative principle. In this last form he is accompanied by figures of trees or other vegetable products. See Wilkinson's *Anc. Egypt*, chap. xiii. vol. iv. pp. 243-249; *Mod. Egypt and Thebes*, vol. ii. pp, 367, 375; Rawlinson's *Herodotus*, App. to book ii. chap. iii. pp. 288, &c.; Smith's *Dict. of the Bible*, vol. i. p. 61.

This deity is here figured in a gathered linen tunic fastened by a belt: on his head is a helmet or cap, in the front of which is the disk of the sun, surmounted by two long and richly-coloured plumes, and from which a bandlet hangs down to the ground: in his right hand is the symbol of life, in his left the staff with the head of the hoopoe, denoting tranquillity: his skin is of a blue tint.

The word Amon occurs in Nah. iii. 8 (marg. No-Amon), signifying Thebes. It is also found in Jer. xlvi. 25, marg.; but in this place the textual rendering of 'the multitude' is preferable: comp. Ezek. xxx. 4, 10, 15.

Amon.

From Sculptures, Brit. Mus.

A'MON (*architect, builder*, or possibly *foster-child*).—1. A governor of Samaria in Ahab's time (1 Kings xxii. 26; 2 Chron. xviii. 25).—2. The son and successor of Manasseh king of Judah. He was twenty-two years old when he began to reign, and he reigned two years, 641-639 B.C. He was an ungodly prince, practising shameless idolatry. He was assassinated by his servants; but the people put the murderers to death, and placed the king's youthful son Josiah upon the throne (2 Kings xxi. 18-26; 1 Chron. iii. 14; 2 Chron. xxxiii. 20-25; Jer. i. 2, xxv. 3; Zeph. i. 1; Matt. i. 10).—3. A person also termed AMI, which see.

AM'ORITE (*mountaineer*). A people descended from Canaan the son of Ham (Gen. x. 16; 1 Chron. i. 14). They were one of the nations of Canaan, perhaps the most powerful and numerous; their name being sometimes taken so as to include all the Canaanitish tribes (Gen. xv. 16, xlviii. 22; Deut. i. 20; Amos ii. 9, 10). Hence we sometimes find a city said to be occupied by Amorites, which appears elsewhere assigned to another tribe. Thus Jerusalem is Amorite (Josh. x. 3, 5), Jebusite (xv. 63)

More particularly, however, the Amorites occupied the mountains; while the Canaanites dwelt in the lowlands (Numb. xiii. 29). Besides their settlements in the west, they extended themselves to the east of the Jordan, from the Arnon to Hermon (which in their language they called Shenir or Senir). Here they formed two kingdoms under Sihon and Og, including all Gilead and Bashan, which, on Sihon's refusal to let the Israelites pass peaceably, Moses conquered and assigned to the tribes of Reuben, Gad, and half Manasseh (Deut. ii. 26-30, iii. 8-10). Five kings of the Amorites were destroyed by Joshua: still the nation was by no means exterminated. We find them in the period of the Judges (Judges i. 34-36, iii. 5), and even to the reign of Solomon, who subjected the remnant of them to bond-service (1 Kings ix. 20, 21). There is also a notice of them as existing after the captivity (Ezra ix. 1). Mr. Grove, in Dr. Smith's *Dict. of the Bible*, vol. i. p. 62, maintains that the name 'Amorite' was a local term, and not the name of a distinct tribe. His arguments are certainly strong, and deserve all consideration.

A'MOS (*borne up*, or *burden*) B.C. 810-785. The third of the minor prophets, according to the order of our bibles. He was a native of Tekoah, a small town of Judah, about twelve miles south of Jerusalem; at least, this was his ordinary dwelling-place. He was not trained in the prophetic schools, and is said to have been 'among the herdmen of Tekoah' (i. 1). He also describes himself as a keeper of cattle and 'a gatherer of sycamore fruit,' and says that he was taken from the flock (vii. 14, 15). But, though this seems to indicate a mean condition, and none but the poorest (we are told by travellers) now gather or use sycamore fruit in Palestine (Thomson, *The Land and the Book*, p. 23), yet it does not follow that Amos was uneducated, a mere working-man. David was taken from the sheepfolds (Psal. lxxviii. 70, 71); and the word used in Amos i. 1 is the same that is applied to Mesha, the tributary king of Moab (2 Kings iii. 4).

Amos prophesied early in Uzziah's long reign; for Jeroboam II. was at the time upon the throne of Israel. And, if the statement of 2 Kings xv. 1 is to be relied on, Jeroboam died in the fifteenth of Uzziah. But some critics are disposed to believe that an error has somehow crept into that text; so that Uzziah's accession was twenty-seven years before Jeroboam's death. Be this, however, as it may, we cannot suppose the earthquake (Amos i. 1) to have occurred (according to the story of Josephus) when Uzziah attempted to burn incense. That attempt was later. Else Jotham his son would have been too young to assume the reins of government, for he was not born till his father had been twenty-seven years upon the throne (2 Kings xv. 2, 5, 32, 33); and, further, some of the predictions in Amos i. were fulfilled by Uzziah; whose prosperity seems to have continued afterwards a considerable time (2 Chron. xxvi. 5-15). Of the personal history of Amos we know no more. The length of his prophetic course, the place and time of his death, cannot be ascertained.

AMOS, THE BOOK OF. These predictions were delivered on occasion of the oppression and low estate of the two Israelitish kingdoms through their idolatry and luxury. The punishment of the neighbouring nations was announced; and this was in a measure accomplished by the victories of Jeroboam and Uzziah (2 Kings xiv. 23-29; 2 Chron. xxvi. 6-15). The Israelites and Jews, too, might expect severe judgments; yet to those who humbled themselves in true repentance the promise of deliverance is made, and the future blessing of Messiah's kingdom predicted.

This book may be divided into two principal parts: 1. Plain declarations (i.-vi.): this portion comprises a denunciation of the sins of adjacent nations (i. 1-ii. 3), and a reproof of Judah and Israel (ii. 4-vi. 14).—2. Prophetic visions and symbolic announcements (vii.-ix.): the impending judgments are here pre-signified (vii. 1-ix. 10), which Amaziah, the idolatrous priest, misrepresents; and finally, consolatory promises are given (ix. 11-15).

The style of the book is forcible; and many of the images drawn from rural life are full of beauty. The composition would seem to show that Amos was not a coarse rustic, but a person of considerable attainments. His book is cited twice in the New Testament—Acts vii. 42, 43, xv. 15-17.

A'MOZ (*strong*). The father of the prophet Isaiah (Isai. i. 1, ii. 1).

AMPHIP'OLIS (*around the city*). A city of Macedonia, on the river Strymon. The Athenians colonized it, and gave it its name because the river flowed on both sides (Thucyd. lib. iv. 102). A celebrated battle was fought here in the Peloponnesian war, in which both Brasidas, the Spartan commander, and Cleon, the Athenian, were killed. This city became, under the Romans, the chief town of Macedonia prima. Paul and Silas passed through it on their way from Philippi to Thessalonica (Acts xvii. 1).

AM'PLIAS. A Christian at Rome to whom St. Paul sends a salutation (Rom. xvi. 8).

AM'RAM (*kindred of the lofty one*, i.e. God).—1. A Levite, father of Moses, Aaron, and Miriam (Exod. vi. 18, 20; Numb. iii. 19, xxvi. 58, 59; 1 Chron. vi. 2, 3, 18, xxiii. 12, 13, xxiv. 20).—2. One who had married a foreign wife (Ezra x. 34).

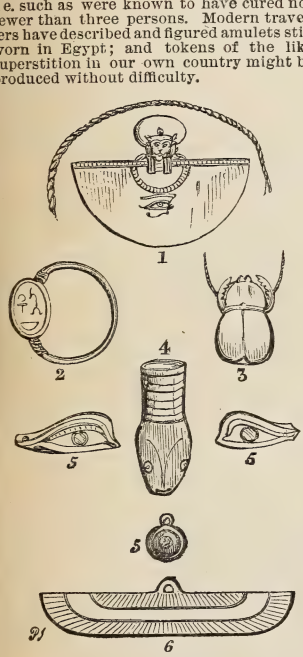
AM'RAM (*red?*). A descendant of Seir (1 Chron. i. 41). Possibly an error for Hemdan (Gen. xxxvi. 26).

AM'RAMITES. The family of Amram the Levite (Numb. iii. 27; 1 Chron. xxvi. 23).

AM'RAPHEL (*guardian of the gods?*). A king of Shinar, who joined in the expedition of Chedor-laomer (Gen. xiv. 1, 9).

AMULET. It appears to have been a general custom in ancient times, by no means obsolete at the present day, for persons to endeavour to secure themselves against witchcraft, and specially the evil eye, also against disease, by the use of amulets or talismans. These were sometimes scrolls inscribed with sacred words; and doubtless many of this kind were

among the Ephesian 'books' which were openly burned (Acts xix. 19): sometimes they were stones, or shells, or pieces of metal, on which cabalistic figures were engraved. The Hebrews were as fond of amulets as any other nation, and they attributed peculiar virtue to the phylacteries which they wore, sanctioned, as they conceived, by the command of Moses (Exod. xiii. 9; Deut. vi. 8. 9). Among the ornaments of the women, amulets are to be reckoned; and of this nature were probably the ear-rings mentioned in various places (Gen. xxxv. 4; Isai. iii. 20; Hos. ii. 13). The wearing of amulets on the sabbath was prohibited by the Jewish rabbins, except of those which were specially approved, i. e. such as were known to have cured not fewer than three persons. Modern travellers have described and figured amulets still worn in Egypt; and tokens of the like superstition in our own country might be produced without difficulty.



Egyptian Amulets.

From originals in Brit. Mus.

1 Gold.
2 Ring, with the word 'health' inscribed.
3 Scarabæus.
4 Cornelian serpent's head.
5, 5, 5 Porcelain eyes.
6 Gold pendant inlaid with lapis lazuli.

AM'ZI (*strong*).—1. A Levite (1 Chron. vi. 46).—2. A priest (Neh. xi. 12).

A'NAB (*place of clusters*, q. d. grape-town). A place in the mountains of Judah where once the Anakim dwelt (Josh. xi. 21, xv. 50). It still exists about ten miles SSW. from Hebron, retaining its ancient name.

AN'AEL (Tob. i. 21).

A'NAH (*an answer, answering*). The son of Zibeon, grandson of Seir the Horite, and father of Aholibamah, Esau's wife (Gen. xxxvi. 2, 14, 18, 20, 24, 25, 29; 1 Chron. i. 38, 40, 41). It is questioned whether there were two, a son of Seir, and a son of Zibeon, who bore the same name, Anah. It may be so; but possibly a single person is meant, son being in the one case used for descendant. Further, it seems, from our translation, as if Anah was the daughter of Zibeon (Gen. xxxvi. 2, 14). But here daughter is used in a larger sense; Aholibamah, daughter of Anah and grand-daughter of Zibeon. Anah was identical with BEERI, which see.

ANA'HARATH (*snorting*, or, according to some, *gorge*). A city of Issachar (Josh. xix. 19).

ANAI'AH (whom *Jehovah answers*). One who stood with Ezra at the solemn reading of the law (Neh. viii. 4); possibly the same who sealed the covenant (x. 22).

A'NAK (*long-necked, a giant*). The son of Arba, and father of the giants of the south of Palestine. But perhaps Anak is to be understood rather of the race than as an individual (Numb. xiii. 22, 28, 33; Deut. ix. 2; Josh. xv. 13, 14, xxi. 11; Judges i. 20).

AN'AKIMS (Deut. i. 28, ii. 10, ix. 2; Josh. xiv. 15). A gigantic race, descended from Arba, located in the southern parts of Palestine, among the mountains of Judah and Ephraim (Josh. xi. 21, 22, xiv. 12), and specially in the neighbourhood of Hebron, where they were divided into three families, those of Sheshai, Ahiman, and Talmai. They were the dread of the Israelites, but were at length almost entirely extirpated; so that there remained some of them only in the Philistine cities of Gath, Gaza, and Ashdod. See REPHAIM.

ANA'MIM (probably *responding waters*). An Egyptian tribe, whose location can be merely conjectured (Gen. x. 13; 1 Chron. i. 11).

ANAM'MELECH (*image of the king*, or *the shepherd and the flock*, i. e. the constellation Cepheus: other derivations are proposed). One of the gods whose worship was introduced into Samaria by the Sepharvites (2 Kings xvii. 31). See ADRAMMELECH, 1.

A'NAN (*a cloud*). One who sealed the covenant (Neh. x. 26).

A'NAN (1 Esdr. v. 30). The Hanan of Ezra ii. 46.

ANA'NI (contracted form of Ananiah). A descendant of David (1 Chron. iii. 24).

ANANI'AH (whom *Jehovah covers*). Possibly a priest (Neh. iii. 23).

ANANI'AH (*id.*). A place where Benjamites lived after their return from captivity (Neh. xi. 32).

ANANI'AS (the Greek form of Hananiah, whom *Jehovah has graciously given*). — 1. One who professed himself a Christian, and who, in order to gain the credit of

liberality, sold, in conjunction with his wife Sapphira, a piece of land, part of the price of which he brought to the apostles, pretending it was all he had received by the sale. Peter was enabled to detect the fraud: and, at his stern rebuke, Ananias was struck dead. The same fate, for the same sin, shortly after befel Sapphira; an awful proof being given that the Lord is a jealous God, and that before his eye secret sins are laid bare (Acts v. 1-11). Perhaps Peter did not anticipate the judgment that followed upon Ananias' sin; though, in the case of Sapphira, he predicted her punishment.—2. A Jewish disciple at Damascus, to whom the fact of Saul's conversion was announced in a vision. He was a devout man, of unblameable character. He was commanded to go to Saul, and lay his hands upon him, that he might receive his sight, lost at the gates of Damascus. This Ananias did; and Saul was then baptized (ix. 10-18, xxii. 12-16). According to tradition, Ananias was afterwards bishop of Damascus.—3. The son of Nebedæus, appointed high priest by Herod, king of Chalcis, 48 A.D., succeeding Joseph, son of Camithus. He was sent to Rome 52 A.D. by the procurator Cumanus, on a charge of oppression, brought against him by the Samaritans, but was acquitted, and probably resumed his office. He was, however, deposed shortly before Felix quitted his government, and was ultimately assassinated at the beginning of the last Jewish war. St. Paul was arraigned before him (xxiii. 2-5, xxiv. 1). See Winer, *Bibl. RWB.*, art. 'Ananias;' Wieseler, *Chron. des Apost. Zeit.*, p. 77, and *Chron. Synops.*, pp. 187, &c.

ANANI'AS.—1. (1 Esdr. v. 16).—2, 3, 4, 5 (ix. 21, 29, 43, 48).—6. (Tob. v. 12, 13).—7. An ancestor of Judith (Judith viii. 1).—8. Hananiah, i. e. Shadrach (Song of the Three Child. 66; 1 Macc. ii. 59).

ANAN'IEL (Tob. i. 1).

A'NATH (*an answer*, sc. to prayer). The father of Shamgar (Judges iii. 31, v. 6).

ANATH'EMA. A Greek word signifying set apart, devoted, and hence accursed; being usually so translated in our version (e. g. Rom. ix. 3). It is equivalent to the Hebrew *hherem*, meaning so consecrated or devoted that it was not to be redeemed, but must belong to the priests, or be sacrificed (Lev. xxvii. 28, 29; Numb. xviii. 14). This word was used in devoting idolaters or the Canaanitish cities to destruction; the extermination being carried out to a greater or less extent (Exod. xxii. 20; Numb. xxi. 2, 3; Josh. vi. 17). The *hherem* was afterwards one of the three degrees of Jewish excommunication. See EXCOMMUNICATION. There were also three degrees in the Christian church; the admonition (comp. Matt. xviii. 15-17; Tit. iii. 10); suspension from the communion, or the lesser excommunication; and expulsion from the church, called the greater excommunication, anathema, and the like. A full account of these may be seen in Bingham, *Orig. Eccles.* book xvi. chap. ii. It can hardly be doubted that there was some solemn judicial excommunication practised in the apostolic times, and that St. Paul directs this in the case of the incestuous person (1 Cor. v. 3-5); where the delivering unto Satan (comp. 1 Tim. i. 20) probably indicates some special power possessed by the apostles which has not descended in the church (though other views of it are sometimes taken). But anathema does not seem to have always this judicial meaning. It must be used in a more general sense in such places as 1 Cor. xii. 3, marg.; Gal. i. 8, 9. And thus it may mean only strong dislike and condemnation in 1 Cor. xvi. 22.

ANA'THOTH (*answers*, sc. to prayers, *echoes*).—1. A Benjamite (1 Chron. vii. 8).—2. One who sealed the covenant (Neh. x. 19).

ANA'THOTH (*id.*). A city of Benjamin allotted to the priests (Josh. xxi. 18; 1 Chron. vi. 60). It was to this place that Abiathar, of the family of Ithamar, was banished (1 Kings ii. 26); and here Jeremiah was born (Jer. i. 1, xi. 21, 23, xxxii. 7, 8, 9). Some of the people of Anathoth returned with Zerubbabel (Ezra ii. 23; Neh. vii. 27). It must have been on or near a great road to Jerusalem; for it is mentioned by Isaiah (x. 30) as a place in the onward march of the Assyrians. It has been identified with the modern '*Anata*, about four miles northeast of Jerusalem. There are here some ancient remains.

ANCHOR (Acts xxvii. 29, 30). For an account of anchors used in vessels, see SHIP. The Christian hope is symbolized by an anchor (Heb. vi. 19).

ANCIENT OF DAYS. An appellation of the Divine Being, God the Father, to whom the prophet Daniel sees 'the Son of man' brought to receive the investiture of glorious dominion (Dan. vii. 9, 13, 22: comp. Psal. cx. 1, 2).

AN'DREW (*manly*?). One of the apostles, the brother (whether elder or younger is not known) of Simon Peter, with whom it would seem he lived (Mark i. 29). He was of Bethsaida, and became one of the disciples of John the Baptist, at whose word he followed Jesus, and afterwards brought his brother Simon (John i. 35-44). This was the first introduction of the brothers to Jesus; and it was not till a subsequent period that they were specially called to attend him (Matt. iv. 18-20; Mark i. 16-18), and were at length appointed apostles (Matt. x. 2; Mark iii. 18; Luke vi. 14). The order in which Andrew is named varies in different places; but generally he stands next after the three chiefs, and is associated with Philip. There are but a few scattered notices of him in the evangelic history (Mark xiii. 3; John vi. 8, 9, xii. 22). After the resurrection he is enumerated with the rest of the eleven (Acts i. 13); and then we hear no more of him. Tradition has been busy with his later history; and he is said to have been crucified at Patræ in Achaia, on a cross formed like the letter X, which has hence been called 'St. Andrew's Cross.' See Winer, *Bibl. RWB.* art. 'Andreas.'

ANDRONI'CUS (*victorious man*?). A Christian at Rome, whom St. Paul salutes and calls his kinsman (Rom. xvi. 7).

ANDRONI'CUS.—1. A governor left at Antioch by Antiochus Epiphanes. For his

crimes he was degraded and executed (2 Macc. iv. 31-38).—2. An officer left by Antiochus at Garizim (v. 23).

A'NEM (*two fountains*). A Levitical city in Issachar (1 Chron. vi. 73). It is probably the same with En-gannim (Josh. xix. 21, xxi. 29). See EN-GANNIM.

A'NER (*a young man*, or, perhaps, *an exile*). One of the three Amorite chiefs confederate with Abraham (Gen. xiv. 13, 24).

A'NER (*id.*). A Levitical city in the half-tribe of Manasseh west of the Jordan (1 Chron. vi. 70). In Josh. xxi. 25, this city is called Taanach: the two names might be easily confounded in Hebrew.

ANE'THON (Matt. xxiii. 23, marg.). See ANISE.

ANETHO'THITE, ANETO'THITE. A native of Anathoth (2 Sam. xxiii. 27; 1 Chron. xxvii. 12). See ANATHOTH.

ANGEL. The word so translated in both the Old and the New Testaments properly signifies 'messenger.' It is frequently used to designate an ordinary messenger (1 Sam. xi. 3; Job i. 14; Luke vii. 24, ix. 52): it is sometimes applied to a prophet (Hagg. i. 13); sometimes to a priest (Mal. ii. 7); sometimes to a Christian minister (Rev. i. 20). In most of these places, the word found in our version is 'messenger.' The term 'angel,' however, as we ordinarily understand it, implies an order of created beings superior to man, of vast power, knowledge, and dignity. Certain of these are said to have sinned, and are called evil angels (Jude 6). See DEVIL. Others are pure, and are called 'holy' or 'elect angels' (Matt. xxv. 31; 1 Tim. v. 21). Some have chosen to doubt whether there be indeed such an order of intelligences, and whether the passages of scripture which seem to describe them are not examples of Jewish figurative speech; just as the fancy of heathen nations personified powers and qualities, even dedicating temples to imaginary beings, as Fortune, &c. To this it may be replied that, as the Deity has not peopled our world with one class of creatures only, so it is not unreasonable to believe that in his vast dominions there are other orders, of a nature different from ours, but intelligent, and capable of doing Him, their Creator, active service. And there is proof positive of this in scripture. Our Lord, speaking of men's future existence, describes them as like 'the angels of God in heaven' (Matt. xxii. 30). The comparison would be futile, were there not other beings, apart from men, actually in existence. Again, the author of the Epistle to the Hebrews argues the earnest heed due to the gospel, from the superiority of Christ over angels (Heb. i., ii.). Angels, then, there must be; or what kind of argument should we have here for our Lord's dignity?

It would seem that among those termed angels there are differences of rank. Indeed the title is occasionally given to One who is their Head and Lord. For, while some, when they appear, speak of their delegated authority (Luke i. 19), and refuse the too great reverence which those they visit would pay them (Rev. xxii. 8, 9), there is also an angel who speaks with paramount authority (Gen. xvi. 7-13, xlviii. 16), and demands the most obedient worship (Exod. iii. 2-6, xxiii. 20, 21). This Being is generally called the 'Angel of the Lord,' or 'of Jehovah;' and, as 'no man hath seen the Father' (John vi. 46), we are justified in believing that he was the Second Person of the Trinity, to be afterwards manifested in human flesh. The term 'archangel,' though it has come to mean in ordinary parlance a superior created angel, one of the probably many chieftains of the angelic hosts, is not so used in scripture. It is never there found in the plural number, and never has a personal application except to Michael (1 Thess. iv. 16; Jude 9). Who, then, is Michael? Some have believed him to be the Son of God. Dr. Fairbairn supports this view with great force of argument (*Herm. Man.*, part ii. sec. 2, pp. 208-210). And certainly the way in which Michael is described by Daniel, as 'one' or 'the first of the chief princes,' 'the great prince,' (Dan. x. 13, 21, xii. 1) seems strongly to point to such a conclusion. Yet it is hard to conceive that the divine Son would be spoken of in the way we find in Jude. And, therefore, whether or no he, the Lord of angels, is thus adumbrated in the use of prophetic symbol, it is perhaps more reasonable to conclude that, in the writings of apostles, a created angel is intended; archangel being not necessarily the designation of a separate rank, but simply a title of dignity equivalent to 'mighty angel.' Yet, that there are orders of the created angelic hosts seems well-nigh certain; else, why should the apostle give once and again distinctive names—'thrones' and 'dominions,' 'principalities' and 'powers' (Col. i. 16: comp. Rom. viii. 38; Eph. i. 21)? There is nothing unreasonable in the idea of a celestial hierarchy, aptly suited and harmoniously ranged; just as in a body—true type of Christ's redeemed church—there are many members, each with its peculiar function, yet fitly joined and compacted into one proportioned whole. When Saravia questioned Hooker, shortly before his peaceful death, what were his contemplations, he replied 'that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven' (*Life* by Walton). One other name there is, besides Michael, given to an angel. It was Gabriel who instructed Daniel as to the time of Messiah's coming (Dan. viii. 16, ix. 21): it was the same Gabriel who, when the time arrived, announced to Zacharias, and to Mary, the immediate appearance of the forerunner and of the King (Luke i. 19, 26).

Of the nature and personal state of angels it becomes us to speak with diffidence. Scripture is not intended to gratify speculative curiosity. Yet there are some particulars which we may reverently gather. Angels are commonly called 'spirits;' but, when they have appeared to men, they have worn the human form (Judges xiii. 6; Acts i. 10), the form actually assumed by their Lord. There are 'celestial bodies' as well as 'bodies terrestrial,' a 'natural body' and

a 'spiritual body' (1 Cor. xv. 40, 44); it may be—we have no right to say with certainty—that to angels belongs some spiritual substance, some refined vehicle, the means and instrument of their actings. Of their multitude we may speak with more confidence: they are expressly said to be of numbers vast (2 Kings vi. 17; Psal. lxviii. 17; Matt. xxvi. 53; Luke ii. 13). They are powerful also, excelling in strength (Psal. ciii. 20). And they are holy: they do God's will (21; Mark viii. 38): never did corruption touch them. And yet they may have had their trial, even as man had, some period of probation, some test applied, which certain of their fellows could not stand. For, as already noted, there were angels who kept not their first estate (2 Pet. ii. 4). And it may be that, as saved men owe their restoration to the Son of God, unfallen angels may owe their faithful stability to the same high Lord; 'elect' in him, bound to him, not alone for creation, but for preservation too, and thus more fitly said to be gathered into one in him with the redeemed saints of earth (Eph. i. 10; Phil. ii. 10; Col. i. 17, 20). Interested they certainly are in the progress of the church. Much they have learned from it (Eph. iii. 10), and eagerly do they watch its development (1 Pet. i. 12). For they acquire knowledge by degrees: of many things they are ignorant (Matt. xxiv. 36); and it adds to their blessedness, as their enlarging faculties apprehend more and more of the immensity of God; the wonders which they witness of his merciful dealing lighting up new joy in their hearts (Luke xv. 7, 10). They possess, then, a growing intelligence; and it shall grow on for ever. For they do not die (xx. 36); neither can disastrous change affect them: though they stand with humble reverence before their Creator (Isai. vi. 2), yet, most glorious of all privileges, 'they do always behold the face of' their 'Father which is in heaven' (Matt. xviii. 10).

Of the functions of angels much is said. Not only do they praise God, but they perform his work, occupied at his command with various commissions of mercy and of judgment. And, though there are long periods in scripture history during which we do not read of angels being visible, still it does not follow that their operations were suspended. They guarded Elisha in Dothan; and yet his servant, till his eyes were supernaturally opened, saw them not (2 Kings vi. 17). Neither must it be supposed, because angels have been employed, that natural or secondary causes were excluded. A pestilence ravaged David's kingdom, no doubt, according to its ordinary type; yet an angel directed the avenging scourge (2 Sam. xxiv. 16, 17; 1 Chron. xxi. 15-20, 27, 30). By the ministry of angels, punishment has been inflicted on the ungodly (Gen. xix.; 2 Kings xix. 35). But their more happy employment is to tend God's people (Psal. xci. 11, 12; Heb. i. 14). Thus they have delivered men from prison (Acts v. 19, xii. 7-10): they have given wholesome directions (x. 3-7), and comforted those in danger (xxvii. 23, 24), and conveyed them to their peaceful rest (Luke xvi. 22). But the most wonderful part of their function was when they waited on their Lord. They ministered to him after his temptation in the wilderness (Matt. iv. 11), and strengthened him under his conflict in the garden (Luke xxii. 43). They rolled away the stone from his tomb at his resurrection (Matt. xxviii. 2-4), and attended at his ascension (Acts i. 10, 11). And they shall wait on him when he comes again in judgment, and arrange the order of that great day (Matt. xiii. 39, 41, 42, 49, 50, xxv. 31). If the servants of Solomon, which stood continually before him, were happy (1 Kings x. 8), much, infinitely more are they that are employed about the person of the great King. 'Praise ye him, all his angels: praise ye him, all his hosts!' (Psal. cxlviii. 2).

It has been disputed whether each man has his own particular guardian angel. There was an ancient belief of this (Acts xii. 15); but we can hardly infer it from the general tenor of scripture. It is one of those matters on which we may contentedly be ignorant.

ANGER. An affection sometimes attributed to God (e.g. Isai. v. 25, x. 5; Mark iii. 5), not as though he could be excited as we are, but to show that evil is hateful to him, and just punishment must be inflicted for it. Anger, in men, is an infirmity, and, if not controlled, a sin (Eph. iv. 26); it is reckoned, therefore, among those works of the flesh which are to be put off (Col. iii. 8).

ANGLE (Isai. xix. 8; Hab. i. 15). See FISHING.

ANI'AM (*sighing of the people*). A descendant of Manasseh (1 Chron. vii. 19).

A'NIM (*fountains*). A town in the mountains of Judah (Josh. xv. 50).

ANISE (Matt. xxiii. 23). The marginal rendering is 'dill,' which we may believe to be here meant. This, *Anethum graveolens*, is an umbelliferous plant, producing a bright brown flower. The seeds have an aromatic flavour and a carminative quality. Both plant and seeds were anciently used as a condiment.

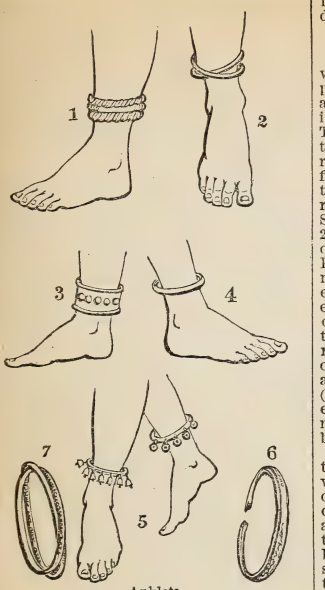
ANKLET. This word does not occur in our version; but we have the thing mentioned (Isai. iii. 18, 20), 'tinkling ornaments *about their feet*,' 'ornaments of the legs.' In the first case, ankle-bands, anklets properly so called, are meant. These were, and are now, in the east, frequently of value (gold and silver); poorer people having them of iron. In 20, the step-chains are described, that is, as Gesenius says, the short chains which oriental females wore attached to the ankle-band of each foot, so as to compel them to take short and mincing steps.

AN'NA (*grace*, or *prayer*). An aged prophetess of the tribe of Asher at the time of our Lord's birth (Luke ii. 36-38).

AN'NA. The wife of Tobit (Tob. i. 9, and elsewhere).

AN'NAAS (1 Esdr. v. 23). Senaah (Ezra ii. 35).

AN'NAS (a contracted form of Ananias, i. e. Hananiah). A high priest of the Jews. He was the son of Seth, and, in the thirty-



Anklets.

1, 2, 3, 4. Egyptian, from paintings.
5. Modern, worn by dancing-girls.
6, 7. Assyrian, of iron and bronze, from originals in the Nineveh Collection, British Museum.

seventh year after the battle of Actium, i. e. 7 A.D., was appointed to the office by Quirinus, then governor of Syria. But in the beginning of the reign of Tiberius, 14 A.D., he was removed by Valerius Gratus, the procurator of Judea, and was succeeded by Ismael, the son of Phabi. Soon after, Eleazar, the son of Annas, became high priest, and, a year later, Simon, the son of Camithus; and then, in another year, Joseph Caiaphas, Annas' son-in-law, was appointed, about 25 A.D., and held the dignity till 36 or 37. Annas continued to bear the title of high priest; and it is not easy to adjust the particular relation in which he and Caiaphas stood one to the other. Annas is sometimes named before Caiaphas; and it was to him that our Lord was first taken (Luke iii. 2; John xviii. 13, 24; Acts iv. 6). Some have imagined that Annas was *Sagan*, or deputy, to Caiaphas; others, that Annas was still president of the sanhedrim during the high-priesthood of Caiaphas. But perhaps the respect and power he evidently retained were owing to his age, and to his being father-in-law to the high priest. He lived to advanced years; and five of his sons enjoyed the same pontifical dignity with himself.

AN'NAS (1 Esdr. ix. 32).

ANNU'US (1 Esdr. viii. 48).

ANOINT. Anointing, as an official act, was one part of the solemn consecration of persons to a dignity or charge. Kings were anointed. The practice is first mentioned in Jotham's apologue (Judges ix. 8, 15). The idea, therefore, was familiar before the Hebrews were actually under kingly rule. When monarchy was introduced, we find special notice of the anointings, sometimes private by a prophet, and sometimes repeated, of various kings, as of Saul (1 Sam. x. 1), of David three times (xvi. 13; 2 Sam. ii. 4, v. 3), of Absalom (xix. 10), of Solomon (1 Kings i. 39), of Jehu (2 Kings ix. 3, 6), of Joash (xi. 12); and we may fairly suppose that sovereigns to the end of the monarchy were similarly anointed, as Zedekiah is designated 'the anointed of the Lord' (Lam. iv. 20), and as the custom would seem to have prevailed in other nations. The anointing of Hazael as king of Syria is spoken of (1 Kings xix. 15); and Cyrus is called the Lord's anointed (Isai. xlv. 1). In both these cases, however, the expression may be figurative. The material of this unction appears to have been oil.

Priests also were anointed; that is, certainly the high priest; but it is very doubtful whether this unction was extended to the ordinary priests. It is true that Moses was commanded to anoint Aaron's sons as he anointed their father (Exod. xl. 13, 15); but this may mean only that the sons were to be similarly anointed when any of them succeeded to their father's office. For, in the record of the consecration, the pouring of the anointing oil is described as only upon Aaron's head (Lev. viii. 12), in accordance with the earliest direction given (Exod. xxix. 7); while nothing is said of anointing the heads of his sons, but merely of sprinkling the unguent on their garments (21; Lev. viii. 30). And afterwards the high priest is particularly designated as the one 'on whose head the anointing oil was poured' (xvi. 32, xxi. 10). The material used for this anointing was a preparation specially prescribed (Exod. xxx. 22-33).

It has been assumed that prophets were anointed, but with the faintest shadow of evidence; the only alleged reasons being the charge to Elijah (1 Kings xix. 16), which was, probably, spoken figuratively—for Elijah, so far as we know, did not *anoint* Elisha, but cast his mantle upon him (19); and the epithet 'anointed' said to be given to 'prophets' (Psal. cv. 15)—where a moment's consideration of the context shows that not prophets, properly so called, are meant, but the patriarchs mentioned just before, to whom the two terms are symbolically applied. Sometimes inanimate things were religiously anointed. Jacob poured oil upon the pillar at Beth-el (Gen. xxviii. 18); and the tabernacle, with all its vessels and appurtenances, and the priests' garments, had the sacred unguent sprinkled on them (Exod. xxx. 26-28; Lev. viii. 10, 11, 30).

Anointing was common in ordinary life (Deut. xxviii. 40; Ruth iii. 2); so that the abstaining from it was a sign of mourning (2 Sam. xiv. 2). Hence to be anointed meant to be prosperous and cheerful (Eccles. ix. 8). It was a mark of respect to a guest (Luke vii. 46; John xii. 3); and it was part of the preparation of a body for the tomb (Mark xvi. 1). Anointing the shield (Isai. xxi. 5) was to supple with oil the hides with which it was covered. Comp. Henderson, *Isaiah*, note, p. 186.

The anointing of the sick with oil (Mark vi. 13; James v. 14) was symbolical. The practice cannot be taken to authorize the administration in the Romish church of extreme unction. This ancient anointing was not as a preparation for death, but a token of recovery.

The anointing of the kings and priests had a typical reference to that great Anointed One, on whom peculiarly the unction of the Spirit was poured (Isai. lxi. 1), and who was anointed with the oil of gladness above his fellows (Psal. xlv. 7). He was designated as the Priest and King of his church; and in him, and through him, his true followers receive a holy unction (1 John ii. 20), and are made 'kings and priests unto God' (Rev. i. 6). To them, therefore, the expression of Psal. cv. 15 may in a spiritual sense be applied.

A'NOS (1 Esdr. ix. 34).

ANT. A well-known insect (Prov. vi. 6-8, xxx. 25). The observed habits of ants agree exactly with the description here given. They dwell in societies in a kind of republic. They pay the utmost attention to their young. The eggs are cleaned and licked till the worms are hatched, which are tended with the same care to their chrysalis state. And then the pupæ, which greatly resemble grains of wheat or rice, are brought out into the sun, carried again into the nests, heaped up there, so as to secure the proper degree of temperature, and carefully opened just when the transformation into the perfect insect takes place. It was for long supposed that ants gathered corn in summer and stored it for winter use. But this notion would seem unfounded: it probably arose from the resemblance, already mentioned, of the pupæ to grains of corn, and from a mis-interpretation of what Solomon says. He does not utter a word implying that ants store up grain, but simply observes that they, prudently industrious, collect their provisions in proper seasons; a happy illustration to enforce the propriety of availing one's self of the favourable time without delay. Dr. Thomson, however, says that they plunder the farmer, and abstract large quantities of grain (*The Land and the Book*, p. 337). Ants are for the most part carnivorous: they are fond also of saccharine matter, which they procure from the body of the aphides or plant-lice. See Kitto's *Cycl. of Bibl. Lit.* art. 'Ant.'

ANTICHRIST. An opposer of Christ; the ruling spirit of error, which is an enemy to the truth of the gospel as it reveals the person and dignity of Christ. St. John in his epistles utters a warning against Antichrist (1 John ii. 18, 22, iv. 3; 2 John 7). And other passages of scripture, such as 2 Thess. ii. 3-10, have been connected with what St. John says, and supposed to point to some evil personal power which should arise in the last days. For an examination of the theories propounded, the reader must be referred to books treating on the interpretation of prophecy.

ANTI-LIB'ANUS (Judith i. 7). See LEBANON.

ANTIOCH.—1. A very celebrated Syrian city called Antioch the Great, and Antioch Epidaphnes, or by Daphne (where were the laurel-grove and sanctuary of Apollo and Diana), in order to distinguish it from other places of the same name. It was founded by Seleucus Nicator 300 B.C., and named by him after his father Antiochus. It was seated, just where Lebanon and Taurus meet, in a plain well-watered and fruitful, on the river Orontes, 120 stadia from the sea. Part of it stood on the left bank, and part on an island in the stream; some portion also on the steep slope of mount Silpius. Antioch soon grew into a splendid town. The Syrian kings embellished it. Pompey made it a free city. Herod contributed to its adornment and convenience; and the Roman emperors added various structures. Many Jews were settled in Antioch. Seleucus had invited them thither; and they had special privileges conceded to them, being governed by their own ethnarch. The inhabitants generally were pleasure-seekers and luxurious, and are said to have been fond of inventing nicknames. Hence probably the designation 'Christians' given to the disciples of Christ (Acts xi. 26). Antioch is, next to Jerusalem, of greatest interest and importance in the apostolic history. Some of its people received the gospel (no doubt while away from home) very shortly after the ascension. For one of the seven was 'Nicolas a proselyte of Antioch' (vi. 5). But, when the disciples were scattered in the persecution after Stephen's death, certain of them came to Antioch, and, after preaching to the Jews alone, 'spake' also 'unto the Grecians,' founding here the first of the Gentile churches. Hither, therefore, when the intelligence reached Jerusalem, Barnabas was sent by the apostles; and he soon sought out Saul, and carried him with him to this new centre of gospel diffusion (xi. 19-26). Thenceforward Antioch stands prominently forth. Hither prophets resorted (27); here the most eminent pastors ministered (xiii. 1); hence was despatched that first missionary expedition, in which Christianity was planted throughout Asia (2-52, xiv.), and from which eventually came the introduction of the gospel into Europe (xv. 36, xvi. 12); here, too, were battles fought for the fundamental principles of the faith (xv. 1, 2; Gal. ii. 11-14). With this city were afterwards connected many most celebrated men, Ignatius, Chrysostom, and others; and Antioch was long one of the great patriarchates of the church, with Jerusalem, Rome, Alexandria, and Constantinople. It is still called *Antakia*; but war, and pesti-

lence, and earthquake, have done their work; and it is now a mean town, with 10,000 inhabitants, among whom are some Jews and a few Christians. Ruins of its ancient grandeur, however, still subsist.

2. Antioch of Pisidia, originally founded by the Magnetes on the Meander, was re-established and named like the Syrian city by Seleucus Nicator. It was on a ridge of the Taurus: it became a colony under Augustus, and was named also Cæsarea. St. Paul, with Barnabas, visited it on their first missionary journey; and here was delivered, in the synagogue, an address largely reported by St. Luke. The Jews, however, raised a persecution against them; and the apostles were obliged to flee to Iconium (Acts xiii. 14-51, xiv. 19). They passed through Antioch again on their return journey (xiv. 21-23); and it is very likely, though not expressly noted, that Paul was at this Antioch a third time on his second missionary tour (comp. 2 Tim. iii. 11 with Acts xvi. 1-4). The site of the Pisidian Antioch has been ascertained by Arundell and Hamilton to be at the modern *Yalobatch*. There are still some ruins visible of the ancient town.

ANTIOCHI'A (1 Macc. iv. 35, vi. 63; 2 Macc. iv. 33, v. 21). See ANTIOCH.

ANTIOCH'IANS (2 Macc. iv. 9, 19). Inhabitants of Antioch.

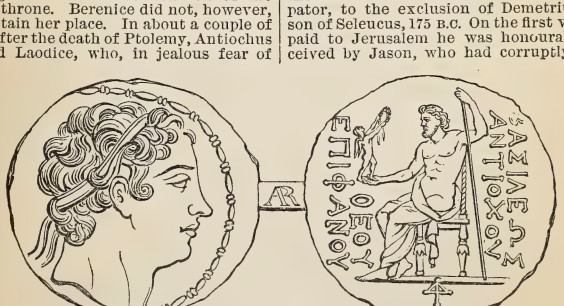
ANTI'OCHIS (2 Macc. iv. 30).

ANTI'OCHUS (*the withstander*). A name borne by several persons.

1. *Antiochus II.* was a king of Syria, surnamed Theos, or 'the God.' He succeeded his father Antiochus I. (Soter) 262 B.C. He carried on a war (inherited from his predecessor) with Ptolemy Philadelphus; but (250 B.C.) peace was made, on condition of Antiochus putting away his wife Laodice and marrying Berenice, the daughter of Ptolemy; and the first-born son of this marriage was to be declared heir of the Syrian throne. Berenice did not, however, long retain her place. In about a couple of years after the death of Ptolemy, Antiochus recalled Laodice, who, in jealous fear of dered Syria, and drove Seleucus II., Laodice's son, for a time from his throne; which, however, he recovered; and, after his death, his sons, Seleucus III. and Antiochus III. assembled forces for a fresh attack upon Egypt (Dan. xi. 7-10).

2. *Antiochus III.*, surnamed the Great, succeeded his brother Seleucus III. 224 B.C. He continued the war against Egypt, at first with success, but (217 B.C.) was entirely defeated by Ptolemy at Raphia, near Gaza. Thirteen years afterwards, when Ptolemy was dead, and his son Ptolemy Epiphanes, a child, had succeeded to his throne, Antiochus, by the help of allies and aided by the factious Jews (Dan. xi. 14), re-occupied Palestine, and, after some fluctuations of fortune, inflicted a decisive defeat upon the Egyptian army at Paneas; and his success was welcomed by the Jews. It was then arranged that Ptolemy should marry Cleopatra, the daughter of Antiochus, with the dowry of Cœle-syria, Phœnicia, and Palestine. She favoured her husband's interests; and so Antiochus turned his attention to Asia Minor and Greece, where at first he was successful, but was at length routed by the Romans at Magnesia, and obliged to conclude a dishonourable peace In 1 Macc. viii. 7, it is asserted that he was prisoner to the Romans; but this assertion is corroborated by no other historian. In order to raise the money he was to pay to Rome, Antiochus attacked a temple in Elymaïs, but perished in the attempt, 187 B.C. He was tolerant and liberal to the Jews; and his career, as briefly sketched, is seen exactly to fulfil the prophecy of Daniel (xi. 14-19).

3. *Antiochus IV.*, surnamed Epiphanes, *illustrious*, and, in sarcasm, Epimanes, *frantic*, the second son of Antiochus the Great, obtained the crown of Syria, after the murder of his brother Seleucus Philopator, to the exclusion of Demetrius, the son of Seleucus, 175 B.C. On the first visit he paid to Jerusalem he was honourably received by Jason, who had corruptly been



Tetradrachm of Antiochus Epiphanes.

fresh misfortune, poisoned him, 246 B.C. Berenice and her child were also put to death. These events exactly fulfil Dan. xi. 6. Subsequently Ptolemy's son (Euergetes) revenged the treatment of his sister, plun- made high priest (2 Macc. iv. 22), and who was afterwards as corruptly supplanted by Menelaus. Antiochus made four expeditions against Egypt, in order to secure himself in the possession of Cœle-syria

and Phœnicia, which had been the dower of his sister Cleopatra (now dead) to Ptolemy Epiphanes. These expeditions were undertaken 171, 170, 169, 168 B.C. After the second, when he had ravaged a great part of Egypt, and taken Ptolemy Philometor prisoner, he went to Jerusalem, plundered the temple, and massacred numbers of the people, leaving, when he departed, a Phrygian governor there (1 Macc. i. 20-28; 2 Macc. v. 1-23). After his fourth Egyptian expedition, in which he was checked by the Romans, he sent troops to Jerusalem, who committed the most fearful excesses. The worship of God was prohibited, the temple profaned, on the 15th of Cisleu, 'the abomination of desolation,' i. e. an idol-altar, set up on the altar of God, and on the 25th of the month idolatrous sacrifice was offered (1 Macc. i. 29-64; 2 Macc. v. 24-28, vi., vii.). Many Jews apostatized; but there were those who were determined to maintain their faith. Mattathias and his sons resolved to take arms. After the death of Mattathias, his son Judas, surnamed Maccabeus, successfully carried on the campaign till he entered Jerusalem, cleansed and sanctified the temple, and restored the holy service (1 Macc. iii., iv., v.). Antiochus had meanwhile gone into the east. Having unsuccessfully attacked a rich temple in Elymaïs, he retired to Tabæ in Persia, where he came to his end, and none did help him, not, however, till he had learned the Maccabean successes (vi. 1-16). See Winer, *Bibl. RWB.*, art. 'Antiochus IV.' This history remarkably illustrates Dan. xi. 21-45. Many interpreters of the prophecy, however, regard it, at least the latter part, as reaching far below the age of Epiphanes.

4. *Antiochus V.*, surnamed Eupator (*of noble descent*), was but a child when he succeeded his father Epiphanes, 163 or 164 B.C., under the guardianship of Lysias, with whom he marched against Jerusalem and gained some advantages over Judas Maccabeus. He concluded a peace, however, in order to oppose his father's friend Philip, who had occupied Antioch. Philip was defeated; but the next year Antiochus and Lysias fell into the hands of Demetrius Soter, who put them to death, 161 B.C. (1 Macc. vi. 14-63, vii. 1-4; 2 Macc. xiii., xiv. 1, 2).

5. *Antiochus VI.* was the son of Alexander Balas and Cleopatra, and after his father's death he continued some time in Arabia, but while yet a child was produced by Tryphon (called also Diodotus), an officer of his father, as a claimant to the throne of Syria against Demetrius Nicator, 145 B.C. The cause of Antiochus was successful, being supported by Jonathan Maccabeus; but Tryphon, who had used the young king's name for his own purposes, now threw off the mask, put Jonathan to death, then murdered Antiochus, and occupied the throne, 143 B.C. (1 Macc. xi. 39-74, xii. 30-xiii. 32).

6. *Antiochus VII.*, surnamed Sidetes (of Side in Pamphylia), was the second son of Demetrius I. When his brother Demetrius Nicator was taken prisoner by the Parthians, Antiochus married his wife Cleopatra, 140 B.C., and, expelling the usurper Tryphon, gained possession of the kingdom of Syria, 138 B.C. He made a treaty with Simon Maccabeus on liberal terms, but afterwards withdrew his concessions, and, as Simon was not inclined to submit, sent Cendebeus against him. He was routed by Simon's sons; and then Antiochus marched in person into Judea, but granted terms to John Hyrcanus, who subsequently accompanied him in a campaign against the Parthians, in which Antiochus lost his life, about 130 B.C. (1 Macc. xv., xvi. 1-10).

7. The father of a Jewish ambassador (1 Macc. xii. 16, xiv. 22).

AN'TIPAS (probably a contracted form of Antipater, *for* or *like the father*).—1. See HEROD, 3.—2. A faithful martyr in Pergamos (Rev. ii. 13).

ANTIP'ATER (1 Macc. xii. 16, xiv. 22).

ANTIPAT'RIS. A town in Palestine built by Herod the Great, on the site of Capharsaba, and named after his father Antipater. It is in a well-watered plain between Jerusalem and Cæsarea, forty-two Roman miles from the first-named, twenty-six from the latter place. There was, however, a nearer road from Jerusalem to Antipatris, by which possibly the soldiers conducted St. Paul (Acts xxiii. 31). It is now a village called *Kefr Saba*.

ANTO'NIA. A fortress or tower built by Herod, north-west of the temple. See JERUSALEM.

ANTOTHI'JAH (*answers from Jehovah*). A Benjamite (1 Chron. viii. 24).

ANTO'THITE. A native of Anathoth (1 Chron. xi. 28, xii. 3). See ANATHOTH.

A'NUB (*bound together, confederate*). A descendant of Judah (1 Chron. iv. 8).

A'NUS (1 Esdr. ix. 48). A corrupt form of Bani (Neh. viii. 7).

AP'AME (1. Esdr. iv. 29). A concubine of Darius king of Persia.

APE. An animal mentioned (1 Kings x. 22; 2 Chron. ix. 21) as imported by the fleets of Hiram and Solomon. It is impossible to say what particular species of the ape or monkey family is intended; the name may be general, including several varieties. It is observable that in the tomb of Thothmes III., at Thebes, among the presents figured as brought to the king are animals which appear to be baboons or baboon-like apes.

APEL'LES. A Christian whom St. Paul calls 'approved in Christ' (Rom. xvi. 10). Tradition makes him afterwards bishop of Smyrna, or Heraclea. Winer, *Bibl. RWB.*, art. 'Apelles.'

APHAR'SACHITES, APHARSATH'CHITES. The name of certain tribes introduced as colonists into Samaria by the king of Assyria (Ezra iv. 9, v. 6, vi. 6). They have been supposed the same with the Parætaceni in Persia or Media of the Greek geographers.

APHAR'SITES. These were also colonists in Samaria (Ezra iv. 9). They have been believed to be the Parrhasii, a Median tribe; though Gesenius would have them the Persians.

A'PHEK (*strength, a water-course*).—1. A

city whose king was destroyed by Joshua (Josh. xii. 18). Perhaps it may be identical with Aphekah (xv. 53).—2. A place in the north of Palestine (xiii. 4); probably the city assigned to Asher (xix. 30), called Aphik (Judges i. 31). This was, there can be little doubt, the Aphaca celebrated for its temple of Venus, now *Afka*, in Lebanon.—3. A place where the Philistines pitched before the battle in which the ark was taken (1 Sam. iv. 1). We cannot be sure whether that mentioned in xxix. 1, is the same. Probably it was.—4. A city in the plain country of Syria, on the road to Damascus (1 Kings xx. 26, 30; 2 Kings xiii. 17). It is now a village called *Fik*, about six miles east of the sea of Galilee.

APHE'KAH (*id.*). A city in the mountains of Judah (Josh. xv. 53). See APHEK, 1.

APHE'REMA. One of the three governments added to Judea from Samaria and Galilee by Demetrius Soter (1 Macc. x. 30, xi. 34).

APHER'RA (1 Esdr. v. 34).

APHI'AH (*refreshed*). An ancestor of king Saul (1 Sam. ix. 1).

A'PHIK (*strength*, or, perhaps, *a torrent*, or *water-course*). A city not subdued by the tribe of Asher (Judges i. 31). See APHEK, 2.

APH'RAH (*fawn*, or probably *dust*). A place mentioned in Mic. i. 10. It has been supposed identical with Ophrah; but this is uncertain.

APH'SES (*dispersion*). A head of one of the courses of the priests (1 Chron. xxiv. 15).

APOC'ALYPSE. See REVELATION, BOOK OF.

APOC'RYPHA. The name given generally to certain ancient books and parts of books often appended to the scriptures of the Old Testament; some of which are held by some divisions of the Christian church to be of canonical and divine authority.

The following extract from the sixth article of the English church will show both the names of these books and the point of view in which they are regarded by the church of England. After enumerating the canonical writings of the Old Testament, the article proceeds: 'And the other books (as Hierome saith), the church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine [*In Libr. Sal.* Præf., tom. i. cols. 939, 940. Op. Par. 1693-1706]: such are these following:—

The third book of Esdras } [Esdras
The fourth book of Esdras } 1 & 2].
The book of Tobias [Tobit].
The book of Judith.
The Rest of the book of Esther.
The book of Wisdom.
Jesus the son of Sirach [Ecclesiasticus].
Baruch the Prophet.
The Song of the Three Children.
The story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The first book of Maccabees.
The second book of Maccabees.'

There are also some apocryphal writings claiming a place among the books of the New Testament; but, as these have never been recognized in the Christian church, they require no notice here.

The word *apocrypha* signifies generally 'secret' or 'hidden,' but it came by degrees to have a bad sense, and to mean 'spurious' or 'forged.' Various reasons have been alleged for the use of the term. Dismissing others as untenable, we may fairly suppose that books were denominated 'apocryphal' either because they were not read in public, being kept, as it were, in the background, or else because they were regarded as containing mysterious doctrines which were to be withheld from the multitude, and to be communicated only to those of understanding, to the initiated. Some there were of mythical character beyond any in the collection now known as 'Apocrypha:' to these such a designation would still more fitly apply. And, as several such books claimed to be the productions of illustrious men, prophets, and inspired, whose names, it was soon evident, were falsely assumed, both the propriety of the term is obvious, and the natural consequent depravation of its meaning readily accounted for. The last-named reason, therefore, for the application of the word 'Apocrypha' would seem the more probable one.

Though the apocryphal books had not the high sanction of the canonical scriptures, and never formed a part of the Jewish canon, they yet were treated with respect by early Christian writers. They were cited, sometimes indeed as scripture was cited, and they received generally the name of 'ecclesiastical,' 'uncanonical,' or 'not fully received,' rather than that of 'apocryphal,' a term more specially given to writings of an inferior cast. It was as the light of the reformation began to dawn that the question stood out more definite and distinct. The imperfect authority of these works was more fully exposed; while the church of Rome, on the other hand, gave them that formal sanction which they had never before received, pronouncing all but the two books of Esdras, and the Prayer of Manasseh, sacred canonical scripture, and anathematizing those who should not so receive them (*Concil. Trid.* Sess. iv. Decret. de Canon. Script.). In the Romish canon, therefore, Tobit and Judith have their place with the historical books of scripture, Wisdom and Ecclesiasticus with the writings of Solomon: the Rest of Esther is made a part of the genuine book of that name: the story of the Three Children, Susanna, and Bel and the Dragon, are united to the canonical Daniel; and Baruch immediately follows Jeremiah. Whereas, in protestant bibles, in which these books find a place, they are relegated into a separate group, as peculiarly 'the Apocrypha,' and appended at the conclusion of the Old Testament.

Some reasons, gathered from their internal character and form, shall now be given, which force us to conclude that the Apocrypha is not inspired scripture. Proof that these writings have not had the sanction of the church, Jewish and early Chris-

tian, to rank with the canonical books, will be offered hereafter; see CANON OF SCRIPTURE; and notices of each portion separately will be found under their respective titles.

There are particular characteristics which more or less distinguish one of these compositions from another. But the following remarks will apply with considerable force to the whole of them.

They are not extant in Hebrew. And, though it has been conjectured on probable grounds that some were composed in Hebrew, or were based upon some Hebrew fragments, yet of a large proportion the original language, so far as it can be ascertained, was Greek; and there is the significant fact on all hands admitted that the biblical Hebrew terminates with the last canonical writer.

The prophetic spirit seems to have departed. In the canonical scriptures, contemporary and running along with the historical records, there was the chain of prophets, men who announced authoritatively the message of the Lord of Hosts, in the days of Israelitish independence, during the captivity, and after the return. And the latest in time, as the last in position, is that solemn strain which seems to close the sacred utterances with the warning that not again, till the day of Messiah was at hand, should the heavenly voice sound forth, and God's word be heard once more by men. The apocryphal writers, allowedly posterior in time, nowhere take up the fallen cadence. The prophetic tone is not even assumed. There is no burning word from the Lord in them, making itself heard above the voices of men, and foretelling things to come. Evidently none of them has re-kindled the lamp of the sanctuary.

There is a feeble and apologetic tone in these books. They do not teach with authority. The simple grandeur of even the scripture narrative is wanting. So far from claiming inspiration, they sometimes bewail the want of it, and make excuse for the imperfection of their own writings (Ecclus. Prologue 2; 1 Macc. iv. 46, ix. 27, xiv. 41; 2 Macc. ii. 23-32, xv. 38).

There is, further, an evident purpose, before alluded to, to father these productions on ancient distinguished men. Leaving the books of Esdras out of the question, which, as already noted, even the church of Rome gives up, we find pieces attributed to Solomon, to Jeremiah, to Daniel, to Baruch, when it is positively certain that they could not be the works of those writers.

There is the introduction of fictitious speeches, doubtful letters, and a romancing air in what seems intended to be a historical narrative. Even if the stories of Tobit, Judith, Bel and the Dragon, &c. could be made to fit in with known facts, there are yet unbecoming embellishments, mythological notions, careless inaccuracies, which betray not merely a lack of inspiration, but a lack of truth. See Tob. vi. 7, 14, viii. 2, 3; Rest of Esth. xvi. 10, 14; 2 Macc. i., &c. &c.

We may go farther. There are inexplicable contradictions, and demonstrable falsehoods, in many parts of the Apocrypha. Thus Nabuchodonosor and Balthasar, i.e. Nebuchadnezzar and Belshazzar, are represented (Bar. i. 3, 9-12) as both alive at the time when Jerusalem was taken; which, if we are to adopt the view that Belshazzar is the Bil-shar-uzur of Sir. H. Rawlinson's discovery, is impossible. Also it is declared that no prophet was living at the time of the Babylonish captivity (Song of the Three Children 15). Two different and contradictory accounts, moreover, are given of the death of Antiochus Epiphanes (1 Macc. vi. 1-16; 2 Macc. ix.). And a statement is made (1 Macc. viii. 16) that the Romans had but a single yearly magistrate. Many other such examples might be produced.

Doctrines, again, alien from those in scripture are inculcated; as the efficacy of prayers *for* the dead (2 Macc. xii. 43-45), and of prayers offered *by* the dead (Bar. iii. 4); a transmigration of souls (Wisd. viii. 20). There are also many assertions not in harmony with the doctrine of justification by faith (Tob. xii. 8, 9; Ecclus. iii. 3, 30, xvii. 22, xxxv. 3). Further, an act of suicide is mentioned in terms of strong commendation (2 Macc. xiv. 41-46).

It is, moreover, a significant fact that neither our Lord nor his disciples quoted the apocryphal books *as they did* those of the canonical scriptures. The most formal quotation, indeed, would have given them no authority; since even heathen writers were sometimes cited by apostles (Acts xvii. 28). It must not be concealed that some continental critics have of late diligently examined the Apocrypha, and have maintained that there are numerous allusions in the apostolic writings, and reminiscences, evidencing a familiarity with the Apocrypha. We may well admit this. It is reasonable to suppose that the Jews in our Lord's time were, many of them, well acquainted with so important a part of their national literature as the apocryphal compositions. But, if we grant, as demanded, that the New Testament writers showed their familiarity with them by reminiscences and allusions, the argument is materially strengthened against their canonical authority. For we can hardly believe that, with these books in their minds, the apostles would never once have cited them as the Lord's word, as sacred scripture, if they had really been the word of God, the scripture of truth. How is it that a sentence, a clause, is never introduced into the New Testament with the decisive, 'It is written?'

It is conceived that considerations like these tell very powerfully against any claim that can be advanced for including the Apocrypha among the canonical scriptures. But, in repudiating such a claim, there is no intention of unduly depreciating these books. They are very valuable as exhibiting the current of Jewish thought in the interval between the cessation of Old Testament prophecy and the advent of Messiah. They contain, several of them, many noble thoughts, and admirable maxims and precepts. They furnish a large contribution

to an interesting period of Jewish history. Take them for what they really are, without requiring undue estimation for them, place them with other human writings, to be examined and sifted by the sacred record, without exalting them to an equality with that word, as a co-ordinate judge, and we may well thank God for them, and may gather from their treasury many goodly pearls. But we must beware of introducing any meaner material into the pure edifice of divine truth ; lest, like the builders who daubed their wall with untempered mortar, we find the ill-assorted structure speedily broken down, and brought dislocated and shattered to the ground (Ezek. xiii. 10-15).

APOLLO'NIA (*belonging to Apollo*). This name was borne by various towns in Europe and Asia, as being dedicated to Apollo. That mentioned in Acts xvii. 1, was in Macedonia in the district of Mygdonia, between Amphipolis and Thessalonica, thirty Roman miles from the first-named, thirty-six from the other city. It was a colony of the Corinthians and Corcyreans.

APOLLO'NIUS.—1. An officer of Antiochus Epiphanes, slain by Judas Maccabeus (1 Macc. iii. 10-12 ; 2 Macc. v. 24-26). He is thought to be the same as the chief collector of tribute (1 Macc. i. 29).—2. A governor of Cœle-syria, made general of Demetrius Nicator (x. 69-79).—3. The son of Thraseas, governor of Cœle-syria and Phenice under Seleucus III. (2 Macc. iii. 5-7, iv. 4).—4. The son of Menestheus, sent by Antiochus Epiphanes to the coronation of Ptolemy Philometor (21) : he is probably identical with No. 1.—5. The son of Genneus, a lieutenant of Antiochus V. (xii. 2).

APOLLOPH'ANES (2 Macc. x. 37).

APOL'LOS. A Jew of Alexandria, described as eloquent or learned and well acquainted with the scripture, who knowing only the baptism of John Baptist preached earnestly in the synagogues. He fell in at Ephesus with Priscilla and Aquila, and was more thoroughly instructed by them. He thenceforward became an efficient minister of the gospel (Acts xviii. 24-28). Having gone to Corinth he watered what Paul had planted ; and many of the unsettled Corinthians were inclined to attach themselves to him as if he had been a mere party-leader (xix. 1 ; 1 Cor. i. 12, iii. 4-6, 22). It was probably on this account that he did not wish, though Paul requested him, to return to Corinth (xvi. 12), a sufficient refutation, one would think, of the strange notion entertained by some that the 'wisdom' which St. Paul censures was the doctrine of Apollos. He is mentioned once again (Tit. iii. 13), evincing the continued confidence the apostle had in him. Nothing more is certainly known of Apollos : according to tradition he was bishop of Cæsarea.

APOLL'YON (*destroyer*). The Greek name of 'the angel of the bottomless pit' (Rev. ix. 11). See ABADDON.

APOSTLE. The official designation, implying messenger, of the twelve disciples whom our Lord chose, 'that they should be with him, and that he might send them forth to preach.' These twelve were arranged in three groups, Simon Peter and his brother Andrew, with James and John, the two sons of Zebedee ; then Philip, Bartholomew, Thomas, and Matthew ; and, lastly, James, the son of Alpheus, Lebbeus (called Thaddeus, Judas, and Jude), Simon Zelotes or the Canaanite, and Judas Iscariot (Matt. x, 1-4 ; Mark iii. 13-19 ; Luke vi. 12-16 : comp. Acts i. 13). It is remarkable that the order of names in these groups varies in the different lists. Dr. Alford (*Note on Matt.* x. 2) draws out an illustrative scheme, which will be found in the next page.

Of the evangelists, while Matthew narrates the sending forth of the apostles to preach, Mark and Luke describe the choice of them ; and this choice, it appears, was made upon a mountain, not improbably that well-known horned hill of Hattin where also the notable sermon on the mount was delivered (Ellicott, *Hist. Lect.* pp. 177, 178 ; Stanley, *Sinai and Palestine*, pp. 368, 369, 4th ed.). Some time after their appointment the apostles were sent forth to preach and perform miracles, a special charge being given them (Matt. x. 1, 5-42 ; Mark vi. 7-13 ; Luke ix. 1-6). They generally, however, accompanied their Master, witnessed his mighty works, heard the explanation of his parables, and were the selected company at the institution of the commemorative supper or eucharist. One, however, Judas, betrayed him ; and when he was seized they all forsook him (Matt. xxvi. 47-56). One or two plucked up courage to attend his examination (John xviii. 15, 16), and one was present at his execution (xix. 26). But, so far as appears, they took no part in the Lord's burial, and could hardly be persuaded that he was risen. After his resurrection, the eleven, the traitor being no more, had frequent interviews with him, and witnessed his ascension (Luke xxiv. 50, 51). According to their Master's command, they continued at Jerusalem, waiting for the promised effusion of the Holy Ghost. But one other must be appointed to fill the place of Judas ; and it was a necessary qualification that he must have been of the company that had from the early beginning of his ministry continuously attended the Lord. Two were nominated ; and, a solemn appeal being made to God by lot, Matthias was chosen (Acts i. 15-26). After the day of Pentecost the apostles were different men. No longer fearful and temporizing, they preached boldly in the name of Jesus. They took the lead, as the acknowledged heads of the movement (v. 12, 13), specially devoted themselves to ministerial labour (vi. 2-4), exercised peculiar powers (viii. 14-18), and had primary authority in the church (ix. 27, xv. 2 ; 1 Cor. ix. 1, xii. 28 ; 2 Cor. x. 8, xii. 12 ; Gal. i. 17, ii. 8, 9). Two centres and two departments of apostolic working are described in the Acts of the Apostles, from Jerusalem among the Jews by Peter, from Antioch by Paul among the Gentiles. For Paul was extraordinarily appointed to the apostleship by Christ (i. 1) ; and others seem to have been added, as Barnabas (Acts xiv. 14) ; and according to the belief of some writers many more (see Bp. Jer. Taylor, *Episcopacy Asserted*, § 4, pp. 15-20, ed. 1647).

	Matt. x. 2-4.	Luke vi. 14-16.	Mark iii. 16-19.	Acts i. 13.
1	Simon Peter.			
2	Andrew.		James.	
3	James.		John.	
4	John.		Andrew	
5	Philip.			
6	Bartholomew.			Thomas.
7	Thomas.	Matthew.		Bartholomew.
8	Matthew.	Thomas.		Matthew.
9	James, the son of Alpheus.			
10	Lebbeus, or Thaddeus	Simon Zelotes.	Thaddeus.	Simon Zelotes.
11	Simon the Canaanite.	Judas, the brother of James.	Simon the Canaanite.	Judas, the brother of James.
12	Judas Iscariot.			Vacant

Scripture says little of the personal history of most of the apostles; but what is known of each will be found under their respective names. The title is once given to our Lord (Heb. iii. 1).

APOTHECARY (Exod. xxx. 25, 35, xxxvii. 29; Neh. iii. 8; Eccles. x. 1). The original word means rather a perfumer, a maker of unguents.

APPA'ĬM (*the nostrils*). A descendant of Judah (1 Chron. ii. 30, 31).

APPEAL (Acts xxv. 11, 12, 21, 25, xxvi. 32, xxviii. 19). In the Hebrew commonwealth there seems originally to have been no power of appeal; for Moses, the highest authority, personally judged all the causes and questions which were brought to him (Exod. xviii. 13). But, at Jethro's suggestion, he established inferior courts, reserving the harder cases (and therefore sanctioning the principle of appeal) to himself (14-26; Deut. i. 17). And this principle was afterwards further carried out (xvii. 8-13). We find traces of appeal in the Israelitish history (Judges iv. 5; 2 Sam. xv. 2; 2 Chron. xix. 5-11; Ezra vii. 25); and, when the sanhedrim was instituted the final appeal lay to them; the previous regular stages of procedure being described by Jewish writers. Among the Romans appeal might be made from a magistrate to the people: under the emperors this was naturally to them. No sentence had been given against St. Paul; and therefore his appeal properly was not from an inferior verdict to that of the highest authority; but, as he had a right to be tried either by the local court, which Festus proposed to him (Acts xxv. 9), or by the emperor, he by his appeal withdrew the decision from the inferior tribunal, and claimed the judgment of the highest, the emperor himself.

AP'PHIA. A Christian lady addressed by St. Paul with Philemon (Philem. 2); very probably she was Philemon's wife.

AP'PHUS. A surname of Jonathan Maccabeus (1 Macc. ii. 5).

AP'PII FOR'UM (*forum*, or *market-place of Appius*). A well-known station on the Appian road, which led from Rome to Capua. It doubtless derived its name from Appius Claudius, who constructed the road. It was about 43 Roman miles from the great city; and its site is marked by some ruins near Treponti. A body of Christians from Rome met St. Paul at this place (Acts xxviii. 15).

APPLE, APPLE-TREE. A fruit and tree repeatedly mentioned in scripture (Prov. xxv. 11; Sol. Song ii. 3, 5, vii. 8, viii. 5; Joel i. 12). The apple is said to be little known in Palestine; and accordingly the quince, *Pyrus cydonia*, or preferably the citron, *Citrus medica*, has each been suggested as the tree intended. Evidently a fruit of rich colour and fragrant odour must be that in question. But Dr. Thomson declares strongly in favour of the ordinary apple. He says he has seen it flourishing near Askelon; adding that citrons are hard and indigestible, and the tree on which they grow so small and slender, that no one would ever think of sitting 'under its shadow;' whereas, 'as to the smell and colour, all the demands of the biblical allusions are fully met by these apples of Askelon; and no doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and

more fragrant' (*The Land and the Book*, pp. 545, 546). But a writer in the *Quart. Review*, July, 1863, p. 69, produces Dr. Hooker's authority for believing these so-called apples to be quinces.

AQ'UILA (*eagle*). A Jew of Pontus, who, with his wife Priscilla, left Rome in consequence of the decree of Claudius banishing the Jews, 50 or 51 A.D. He repaired to Corinth, where St. Paul found him (whether at that time a Christian or not is doubtful). And, as they were of the same craft, tentmakers, the apostle and Aquila worked together (Acts xviii. 2, 3). Subsequently Aquila and Priscilla accompanied Paul to Ephesus, and, being left there, they, when Apollos came, instructed him more thoroughly in the truth of the gospel (18, 19, 26). Aquila was at Ephesus when the First Epistle to the Corinthians was written (1 Cor. xvi. 19): at a later period he had returned to Rome (Rom. xvi. 3-5); and, still later he was again at Ephesus (2 Tim. iv. 19). Nothing further is certainly known of these persons: tradition says they were beheaded.

AR (*city*). The principal city of Moab, not far from the frontier, about ten miles to the south of the river Arnon (Numb. xxi. 15, 28; Isai. xv. 1). It was also known as Rabbath Moab and Areopolis; and the ruins are still called *Rabba*. It is sometimes taken for the land of Moab generally (Deut. ii. 9, 18, 29); and it can hardly be doubted that it was to this city Balaam was brought (Numb. xxii. 36).

A'RA (*lion*). A chief of Asher (1 Chron. vii. 38).

A'RAB (*ambush*). A place in the mountains of Judah (Josh. xv. 52).

ARA'BAH (*a sterile region*). A name mentioned in our translation in but one place (Josh. xviii. 19); but the word occurs repeatedly in the original, and is usually translated 'plain;' also 'wilderness,' or 'desert.' Sometimes it is used generally (Isai. xxxiii. 9, xxxv. 1); but more frequently, having the article prefixed, it denotes one particular district, and that is the sunken plain or ravine which stretched from the foot of Anti-libanus down to the eastern gulf of the Red sea, a length of not less than 250 miles. The whole of this tract was understood by the Israelites as comprised in the Arabah; but, as there is a break, a wall of cliffs crossing it about 10 miles south of the Dead sea, the modern Arabs call the part from the most northerly point to these cliffs the *Ghor*, while the southern portion is denominated *Wady el-'Arabah*. The Ghor runs nearly due north and south; the Arabah north-east to south-west. Through the deep cleft of the Ghor the Jordan flows; and the 'plains' of Moab or of Jericho denote portions of the hot valley on the east or west of the Jordan (Numb. xxii. 1; Josh. iv. 13). The Wady el-Arabah is from 4 to 15 or 16 miles in breadth, shut in on both sides by chains of rugged mountains, those to the west 1200 to 1500 feet in height, the *Tih*, being most dreary and desolate, the eastern chain higher, 2000 to 2300 feet, and mount Hor rising to 5000, but cultivated and fertile. Wadics on each side from time to time penetrate the mountain walls. The surface of the Arabah is a frightful desert, with scarce any vegetation, and the heat often unbearable. But through this region it was that the Israelites passed; it possesses, therefore, a peculiar interest for the student of scripture (comp. Jer. ii. 6). It used to be a favourite theory that the Jordan originally drained into the Red sea; this it is now seen is impossible, the Red sea being on a level with the Mediterranean, while the Jordan and the Dead sea are far below that level; so that the northern portions of the Arabah drain to the Dead sea.

Much light is thrown upon various passages of scripture by the right understanding of what the Arabah or 'plain' really is: see Josh. viii. 14; 2 Sam. ii. 29; 2 Kings xxv. 4. Dr. Stanley has appended to his *Sinai and Palestine*, app. pp. 487, 488, a very useful table, exhibiting the different places in which Arabah occurs in the original, with the mode in which it is rendered in our version. This is for the most part 'plain,' or 'plains,' if the word be plural, except Deut. xi. 30, 'champaign,' and Ezek. xlvii. 8, 'desert.' In the poetical books, according to this table, it occurs either with or without the article in the general sense of desert.

ARABAT'TINE (1 Macc. v. 3). A place in Idumea.

ARA'BIA (*arid, sterile*). A large country of Western Asia, more extensive as we understand it than the district so called in both the Old and New Testaments. The Hebrew name *'Arāb*, most likely signifying (as noted above) 'sterile,' was applied to nearly the same territory as that called *Kedem*, 'the east' (Gen. x. 30, xxv. 6, xxix. 1), lying to the east of Palestine, but north of the Arabian peninsula. The appellation obtained gradually a wider scope.

Arabia was distributed by the Greek geographers into Arabia Felix, or the Happy, Petræa, or the Stony, and Deserta, or the Desert. But another nomenclature has been recently adopted: Arabia Proper, or the great peninsula as far as the northern wastes; Northern Arabia, or the vast Arabian desert, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra; Western Arabia, comprising the peninsula of Sinai, and the desert of Petra, bounded by the Red sea, Egypt, Palestine, and Northern Arabia.

Arabia Proper consists, for the most part, of high table-land, declining towards the north. But along the whole extent of coast from the gulf of Akabah, or Elanitic gulf, to the head of the Persian gulf, the shores are low and flat. Nearly parallel, however, to the Red sea, is a chain of mountains. The districts of this great territory are variously numbered and limited. Generally they are said to be five: of which the Hedjaz is the most sacred, containing the holy cities of Mecca and Medina, and the Yemen the most fertile. It is the frankincense and spice country, with various mineral and metallic products. It yields most of the cereals; and even the more desert parts afford pasturage after the

rains. Palms, vines, fig-trees, &c., are found here: the breeds of horses and camels are famous; and different kinds of domestic and wild animals abound. The Arabian tribes seem to have been mainly the descendants of Joktan, of the family of Shem (Gen. x. 25-29), identified according to their own traditions with Kahtan, whom they call the father of all the pure Arabians of Yemen; his grandson Saba giving birth to the founders of different noble tribes. Ishmael is said to have married one of Kahtan's descendants. But, besides the Shemitic race, an old Cushite people appear to have had settlements in the Arabian peninsula; and there are inscriptions yet remaining in the ancient cities and on buildings of the south which are thought to corroborate this.

Northern Arabia, the position of which has been indicated above, is a vast wilderness, divided into the deserts of Syria, of Arabia (or, more accurately, of Mesopotamia), and of Irak. It appears to be a high and hilly tract, the abode of serpents and wild beasts, burnt up by a cloudless sun. The vegetation is scanty; and the wells in the few oases are brackish and unpalatable. The heat is sometimes mitigated by colder nights, and by violent winds: these winds, however, carry along clouds of sand; and the terrible simoom occurs from June to September. Here, too, the phenomenon of the mirage especially mocks the wayfarer with that apparent water, which, when he reaches it, proves but glowing sand. This desert is traversed by wandering predatory tribes, descendants of Ishmael and of Abraham's sons by Keturah. Their camels find sustenance in the prickly shrubs which the soil produces; and after the rains there is pasture enough in the bottoms for flocks and herds. The Bedouins who range the Arabian desert often extend themselves beyond it, and are ready to plunder the neighbouring countries whenever occasion serves. We read of their incursions in scripture (2 Chron. xxi. 16, 17; Jer. iii. 2); sometimes, however, we find them subjected, and bringing tribute to Jerusalem (2 Chron. xvii. 11). And some trade seems to have passed through their hands, the productions, probably, of southern Arabia being transmitted by way of their country (Gen. xxxvii. 25, 28; Ezek. xxvii. 20-24).

Western Arabia, comprehending, as before said, the peninsula of Sinai, is traversed by chains of mountains, running for the most part from north to south, penetrated by defiles and valleys. Much of it is desert, and destitute of vegetation; but there are fertile districts and well-watered *wadies*. Serpents and lizards abound: quadrupeds are not numerous; but there are foxes, hyenas, and wild-goats on the lofty mountains. Palm-trees, acacias, &c., grow here. The climate in the sandy valleys between the walls of rock is in the summer very sultry; it is, however, considered healthy, though the average length of life of the inhabitants is not great. The dews are heavy on the sea-coasts. The original inhabitants of this part of Arabia were the Horites, or Horim of mount Seir; who were dispossessed by the children of Esau (Gen. xiv. 6; Deut. ii. 12, 22). So that afterwards it was peopled by the Edomites and Ishmaelites, the families having intermarried (Gen. xxviii. 9, xxxvi. 3). Hence the country was known as the land of the Edomites or Idumeans: and here were the settlements of the Nabathæans, generally supposed to be descendants of Ishmael's son, NEBAIOTH, which see. Petra was the chief city of the country, a flourishing place, through which the caravan traffic passed from the interior to the Elanitic gulf of the Red sea. See Winer, *Bibl. RWB.* art. 'Arabia.'

The origin generally of the Arabian tribes has been pointed out in the preceding sketch: the settlements of different families in various parts of Arabia, according to the scripture distribution, are noticed under the names of their respective founders. See, also, EARTH. It may be added that some peoples not properly Arabian have occupied some parts of the extensive Arabian districts. Such were the Edomites already named; such also were the Amalekites, whose seat was in Western Arabia. Between the pure Arabs and the clans which have been naturalized amongst them a distinction has always been made. But for more precise information as to the division of races, and the provinces or kingdoms into which Arabia has been distributed, other works must be consulted: it would obviously be out of place here; and, besides, much uncertainty exists in regard to several particulars.

Arabian manners and customs tend to illustrate those we find mentioned in the scripture. It must be remembered that there are two classes of Arabs—the wandering tribes, and others of more settled habits, dwellers in towns. It must be remembered, also, that by the mixture of nations the ancient special types have been largely modified, and that Mohammed confessedly borrowed Jewish observances. Still, to adopt the language of a writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 97 (to whom this article is much indebted), 'no one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality (that most remarkable of desert virtues), their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 Kings v. 13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, &c., explaining Exod. xxxix. 30, "the engraving of a signet, Holiness to the Lord," and the saying of our Lord (John iii. 33), "He . . . hath set to his seal that God is true." As a mark of trust, this ring is given to another person (as in Gen. xli. 42). The ink-horn worn in the girdle is also very ancient (Ezek. ix. 2, 3, 11), as well as the veil. A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe.

as the kinsman of Ruth did to Boaz (Ruth iv. 7, 8).'

Of Arabian history, it must suffice to say, this people were not subjected by the great monarchies which rose and fell in their neighbourhood. They were the independent confederates of the Persians; and it was not till 107 A.D. that Arabia Petræa yielded to the Roman power. Before the time of Mohammed the Arabians had never been united into one common mass. He formed them into a nation by giving them a common faith. Their early religion is supposed to have been fetishism, stone-worship, tree-worship, &c. They adored, also, the heavenly bodies (Job xxxi. 26-28). After the Christian era, the gospel made progress in Arabia: Judaism, too, was propagated; and the corruptions of both paved the way for the success of Mohammed. He founded a caliphat, which, in a single century, embraced Arabia, Syria, Mesopotamia, Egypt, Barbary, Persia, and Khorasan, and subsequently had a much wider extension. The caliphs of the Ommiade family ruled at Damascus from 670 to 750 A.D.: the Abbassides from 750 to 1258 at Baghdad, founded 762. Arabia was but a province of this vast empire; and after the removal of the seat of government to Baghdad it soon was divided again into petty states.

The Arabic language is the richest and most developed of all the Shemitic or Semitic tongues. Originally confined within the limits of Arabia, it has with the spread of Islamism largely extended itself through Asia and Africa. There were, unquestionably, many dialects of it. Thus, the Himyaric in Yemen was simpler than that of central Arabia, and more nearly allied to the Hebrew. The Koreishite was the dialect of Mecca: it prevailed through north-western Arabia till it became emphatically the Arabic language, in which all Arabic literature is found. It flourished till the 14th or 15th century, when it degenerated into the yet-spoken vulgar Arabic, which is more simple, but corrupted with many foreign and especially Turkish words.

ARABIANS. Dwellers in Arabia (2 Chron. xvii. 11, xxi. 16, xxii. 1, xxvi. 7; Neh. ii. 19, vi. 1; Isai. xiii. 20; Jer. iii. 2; Acts ii. 11).

A'RAD (*wild ass*). A Benjamite (1 Chron. viii. 15).

A'RAD (*id.*). A Canaanitish southern city, but to the north of the wilderness of Judah (Judges i. 16). Its king attacked the Israelites, and was destroyed (Numb. xxi. 1, xxxiii. 40); where the Hebrew text should be rendered 'The Canaanite king of Arad:' see Josh. xii. 14. Its site has been identified with the hill *Tell 'Arâd*, eight hours south from Hebron.

AR'ADUS (1 Macc. xv. 23). Perhaps ARVAD, which see.

A'RAH (*wandering*).—1. A chief of Asher (1 Chron. vii. 39).—2. A man whose descendants returned from Babylon (Ezra ii. 5; Neh. vii. 10).—3. One whose grand-daughter Tobiah had married (vi. 18); possibly the same with No. 2.

A'RAM (*high region*).—1. A name among the sons of Shem (Gen. x. 22, 23; 1 Chron. i. 17).—2. A grandson of Nahor, Abraham's brother (Gen. xxii. 21).—3. A chieftain of Asher (1 Chron. vii. 34).—4. A descendant of Judah (Matt. i. 3, 4; Luke iii. 33), called in the Old Testament RAM, which see.

A'RAM (*id.*). The name of the country which is ordinarily in our version rendered Syria. It stretched to the north-east of Palestine on to and beyond the Euphrates. For, though some make that river the boundary, yet it is clear (2 Sam. x. 16) that there were Syrian or Aramæan tribes beyond the Euphrates. When first the name occurs (Gen. xxiv. 10) it is as Aram Naharaim, 'Aram of the two rivers' (Mesopotamia in our version) the highland region between the Euphrates and the Tigris, to the north of Babylonia. But see MESOPOTAMIA. Aram is frequently used alone for the land, or the people (Numb. xxiii. 7). But sometimes we have Padan-Aram, the plain or cultivated district of Aram, usually believed to be the region below mount Masius, between the Khabour and the Euphrates (Gen. xxv. 20); though it must be admitted that some have arrived at a different conclusion. There were many small kingdoms, too, comprised in the country of Aram, distinguished each of them by some special name, as Aram Zobah (1 Sam. xiv. 47; 2 Sam. viii. 3, x. 6, 8); Aram Rehob, or Beth-rehob (6, 8); Aram Maachah (6, 8; 1 Chron. xix. 6); Geshur in Aram (2 Sam. xv. 8: comp. 1 Chron. ii. 23); Aram Damascus (2 Sam. viii. 5, 6); all these smaller states being Aram, or Syria generally; just as, in our own times, a number of inferior kingdoms, and petty principalities, form in the aggregate Germany. Damascus was by far the most powerful of them; and its influence gradually extended, till by Aram or Syria there came to be understood that monarchy of which Damascus was the capital (1 Kings xx. 1; Isai. vii. 1, 2). This great country was peopled by the descendants of Shem, and possibly some one of the smaller tribes might be the posterity of Nahor's grandson.

A'RAM-NAHARA'ÏM (Judges iii. 8, marg.; Psal. lx. title). See ARAM.

A'RAM-ZO'BAH (Psal. lx. title). See ARAM, ZOBAH.

ARAMI'TESS. The concubine of Manasseh (as it would seem) is called an Aramitess in our version (1 Chron. vii. 14): the original word is generally rendered 'Syrian.'

A'RAN (*wild goat*). A descendant of Seir the Horite (Gen. xxxvi. 28; 1 Chron. i. 42).

ARAN'IAH (2 Sam. xxiv. 18, marg.) See ARAUNAH.

AR'ARAT (*holy land*). The name of the mountains on which the ark rested after the flood (Gen. viii. 4). The same word occurs elsewhere (2 Kings ix. 37; Isai. xxxvii. 38; Jer. li. 27), but in the first two of these places it is rendered in our version ARMENIA, which see. The term would seem to mean the highlands of Armenia, an elevated plain rising 3,000 or 4,000, or more, feet above the level of the sea, looking down upon the low country through which the Araxes flows on the north, and the wide expanse of Mesopotamia on the south. This region may well be conceived the cradle of the human race. The vegetation is abundant of the kind best suited for pastoral

and nomad tribes. The communications are easy with surrounding more inviting districts. And it appears that tradition has always pointed to this country as first occupied by Noah and his immediate descendants. The mountain which we call Ararat is denominated by the natives *Massis*, by the Turks *Agri-dagh*, and by the Persians *Kuh-i-Nuh*, i.e. Noah's mountain.

'Whether you view it distant or near,' says Kitto, 'the whole of its noble proportions, from the level of the plain to the summit, covered with snow even in the height of summer, are taken in at one view. It is, in fact, the culminating point, the gigantic cornerstone, of the ranges of mountains which bound the three great empires of Russia, Turkey, and Persia. Never had nations a more noble boundary; nor is there, perhaps, another object on earth, which, from its mere natural aspect, would seem so worthy to be regarded as a monument of the greatest event in the world's history—the bridge between the ante-diluvian and the post-diluvian world. "Nothing," as Mr. Morier well remarks, "can be more beautiful than its shape, more awful than its height: all the surrounding mountains sink into insignificance when compared with it; it is perfect in all its parts; no hard rugged features, no unnatural prominences, everything is in harmony, and all combines to render it one of the sublimest objects in nature." The valley from which it rises is that of the river Aras, the ancient Araxes. The rise of the mountain from its broad base is gradual, till it reaches the region of perpetual snow, which is somewhat more than one-third below the summit, when its shape becomes more conical and steep. The cone is surmounted with a crown of ice, which glitters in the sun with peculiar brightness, and becomes the cynosure of the traveller's eye for many days. This peak is, however, not alone in all this glory. It has near to, and arising from, the same broad base, "another self," alike most nearly, but lower and smaller in all its proportions; although, if not overlooked by its tall neighbour, it would be reckoned among high mountains. Hence, perhaps, it is that the sacred text speaks of "the mountains of Ararat" rather than of a single mountain' (*Daily Bible Illustrations*, Sixth week, Fourth day). The heights of these peaks are, respectively, 17,750 and 13,420 feet above the sea, and 14,573 and 10,435 feet above the plain. The country around shows evident traces of volcanic agency, which does not seem to be yet exhausted. July 2, 1840, a fearful earthquake occurred, destroying the village of Arguri on the slopes of the mountain and the monastery of St. James. There were clouds of sulphurous smoke evolved; and fragments of rock, ice, and snow were hurled to a vast distance.

The Armenians used to maintain that Ararat had never been ascended. Professor Parrot, however, a German, reached the summit in 1829, after two unsuccessful attempts. He found it a slightly-convex and almost-circular platform, about 220 feet in diameter, declining at the extremity steeply on all sides. It was a mass of ice unbroken by a single stone. To the east-south-east was the lesser peak, looking like the top of a square truncated pyramid, with rocky elevations jutting out at the edges and in the middle. It was a glorious sight in descending 'to behold the dark shadows which the mountains on the west cast upon the plain, and then the profound darkness which covered all the valleys, and which rose gradually higher and higher on the side of Ararat, whose icy summit was still illuminated by the beams of the setting sun.' Other ascents have since been made. On July 11, 1856, a party of five Englishmen set out for the summit of the Greater Ararat, and, to the no small astonishment of the inhabitants of the country, succeeded. The details, given by Major Robert Stuart, one of the party, will be found in the *Journ. of Sacr. Lit.*, Oct. 1856, pp. 236-239.

It is probable that the ark rested either on the lower mountain, or in some depression between higher peaks. See Winer, *Bibl. RWB.* art. 'Ararat;' and Duns, *Bibl. Nat. Science*, vol. i. pp. 208-213.

AR'ARATH (Tob. i. 21).

ARAU'NAH (*ark? a large ash* or *pine*). A Jebusite, it has been supposed of royal race, from whom David purchased a threshing-floor as a site for an altar to the Lord (2 Sam. xxiv. 18-25). In 1 Chron. xxi. 18-28; 2 Chron. iii. 1, the name is Ornan. There is a discrepancy in the two accounts in respect to the price paid by David. According to the author of Samuel it was fifty shekels of silver; whereas in Chronicles we find the sum stated to be six hundred shekels of gold. But we may suppose the floor, oxen, and instruments purchased for the fifty shekels; the larger area, in which the temple was subsequently built, for six hundred. Or the first named sum was the price of the oxen, the last of the ground.

AR'BA, AR'BAH (*hero of Baal*). The ancestor of the Anakim, from whom Hebron had the name of Kirjath Arba, city of Arba (Gen. xxxv. 27; Josh. xiv. 15, xv. 13, xxi. 11).

AR'BATHITE. A native of the ARABAH, which see (2 Sam. xxiii. 31; 1 Chron. xi. 32).

ARBAT'TIS (1 Macc. v. 23). Some place or district in the north of Palestine, the location of which can be merely conjectured.

AR'BEL (Hos. x. 14). See BETH-ARBEL.

ARBE'LA (1 Macc. ix. 2). A place in Galilee, not far from the western shore of the lake of Gennesaret. It would seem to be identical with the modern *Irbid*; and in the neighbourhood are many remarkable caves. Dr. Thomson thus describes them: Entering the *Wady Hamâm*, he says, 'Look up now to that cliff on the left. It is more than a thousand feet high; and a large part of it is absolutely perpendicular. It is perforated by a multitude of caverns, holes, and narrow passages, the chosen resort of robbers in former days. The walls and fortifications which united these caverns, and defended them against attack, are still visible. They are now called *Kûlaet ibn M'an*, but anciently they bore the name of Arbela, from a village on the top, a little back from the precipice, the ruins of which

are now named *Irbid*. Josephus has a graphic description of the capture of these caves by Herod the Great. After various expedients to expel them [the robbers] had failed, he let boxes filled with soldiers down the face of the precipice, and landed them at the entrance of the caverns. This was a most daring exploit, but it succeeded; and by fire and sword the robbers were entirely exterminated' (*The Land and the Book*, p. 423).

AR'BITE. Paarai, one of David's warriors, is called the Arbite (2 Sam. xxiii. 35), probably as a native of the city ARAB, which see. In the corresponding list (1 Chron. xi. 37) we have Naarai, the son of Ezbai.

ARBO'NAI (Judith ii. 24). A river, described as in or near Cilicia.

ARCH (Ezek. xl. 16). The word is rendered 'galleries' or 'porches' in the margin. See ARCHITECTURE.

ARCHANGEL (1 Thess. iv. 16; Jude 9). See ANGEL.

ARCHELA'US (*prince of the people*). The son of Herod the Great, by Malthace, a Samaritan lady. He and his brother Antipas were brought up at Rome. On his father's death he succeeded to his authority over Idumea, Judea, Samaria, including the important cities of Cæsarea, Sebaste, Joppa, and Jerusalem, with the title of ethnarch. When he went to Rome to receive investiture, the Jews sent a complaint after him; to which, however, the emperor Augustus paid no attention. To this journey our Lord may be supposed to allude (Luke xix. 12, 14). Archelaus was guilty of cruelty in his administration; so that in the ninth or tenth year of his government the Samaritans preferred charges against him; and he was consequently deposed and banished to Vienne in Gaul, where it is generally believed he died. He married Glaphyra, the wife of his brother Alexander. It was through fear of him that Joseph and Mary, under the divine sanction, carried Jesus into Galilee (Matt. ii. 22).

ARCHERY. See ARMS.

AR'CHEVITES. A tribe introduced as colonists into Samaria by the king of Assyria (Ezra iv. 9). They were probably from ERECH, which see.

AR'CHI (Josh. xvi. 2). See ARCHITE.

ARCHIP'PUS (*master of the horse*). A Christian teacher (it is generally supposed) at Colosse, and possibly the son of Philemon (Col. iv. 17; Philem. 2). Wieseler, however (*Chron. des Apost. Zeit.* p. 452), argues with considerable probability that Archippus resided at Laodicea.

AR'CHITE. The designation of Hushai, David's friend (2 Sam. xv. 32, xvii. 5, 14; 1 Chron. xxvii. 33), possibly as connected with the place or district called Archi (Josh. xvi. 2). But it is difficult to say what that place or district was. It has the article in the original there, just as in the word applied to Hushai. Perhaps it may signify 'the Archite district,' i.e. the district of Erech, which lay on the frontier of Ephraim; but this is merely a conjecture from the Hebrew form.

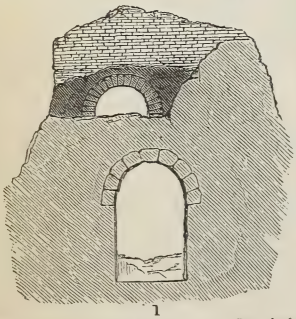
ARCHITECTURE. Some knowledge of building there must have been at a very early period of the world. The wants of men would soon lead them to construct habitations. And we find that Cain is said to have built a city, a collection of habitations, and to have given it a definite name (Gen. iv. 17). The progress of the mechanical arts is noted among Cain's posterity; and, while some are said to have dwelt in tents, as breeders of cattle, others are mentioned as practising metallurgy: these last were, of course, more likely to congregate in towns (20, 22). Considerable proficiency unquestionably must have been made for the completion of such a structure as the ark of Noah. Shortly after the flood cities were again built, and the materials used for them are specified (x. 10-12, xi. 1-9).

Passing by the architecture of other nations, it may be observed that, when the Israelites went to live in Egypt, they not only beheld the great buildings of that country, but were forced by their taskmasters to take part in their construction (Exod. i. 11). They must therefore have acquired some experience and skill. When freed, however, from servitude and settled in the land of Canaan, we find little notice of any of their buildings. They had, indeed, to fortify or make additions to some of the cities which they possessed (Numb. xxxii. 34-38), but for the most part—and they were reminded of the gratitude they ought to feel for it—they inhabited cities which they did not build and found houses which other hands had prepared (Deut. vi. 10-12). And these were of no mean character, as the still-existing habitations of Argob show, as well as the account given of Dagon's temple among the Philistines (Judges xvi. 23-30). It was not till the days of David that architecture was cultivated much among the Israelites That monarch enlarged and strengthened Jerusalem, and built himself a palace there; but with the aid of foreign artizans (2 Sam. v. 9-11). Much more was done by Solomon. Besides the temple, and his palace, and that which was called the house of the forest of Lebanon, and the house for his wife, the daughter of Pharaoh (1 Kings vii. 1-12), he built or fortified various cities, and carried on a vast number of magnificent works (ix 17-19). Great skill, it would seem, was shown in these structures, many of them being decorated with carvings, sculpture, and inlaid work. But then it was not merely native talent that was employed. Solomon, like his father, had to seek assistance, specially for the ornaments and furniture, from Tyre (vii. 13, 14; 2 Chron. ii. 7, 14). Later kings, of both Israel and Judah, encouraged architecture; so that the greater number of them, from Rehoboam and Jeroboam downwards, are mentioned as builders (xii. 25; 2 Chron. xi. 5-11, and elsewhere). The Jews who returned from captivity were able to re-build their temple (Ezra iii. 8-10, vi. 14, 15) and to fortify Jerusalem (Neh. iii., vi. 15); and afterwards many magnificent works were completed, as Herod's temple (Mark xiii. 1, 2) and other structures.

Of the character of Jewish architecture little can be said, unless we may judge from Assyrian, Egyptian, and Persian remains.

Arch. Remains of arch of bridge between Zion and Moriah, Jerusalem. From photograph.

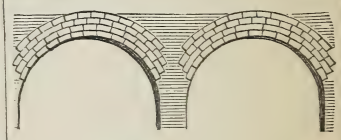
Some of the vast stones still to be seen at Jerusalem may have belonged to Solomon's or to Herod's temple. A very remarkable relic is a part of an arch in the bridge which



1

1. Arch at Gournon, Thebes. From 'Description de l'Egypt.'

united Zion to the temple, and on which it is believed that Titus stood while parleying with the Jews. Dr. Thomson describes one of the stones as 'twenty-five feet long, another a little more than twenty, and the whole width of the bridge as about fifty-one feet, while its length across the Tyropœon to the perpendicular face of Zion could not have been less than 350. Of course there must have been several piers and arches. The whole causeway is supposed to have formed a magnificent passage from Zion to the south porch of the temple' (*The Land*

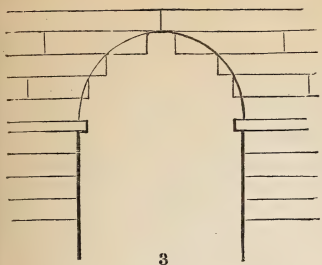


2

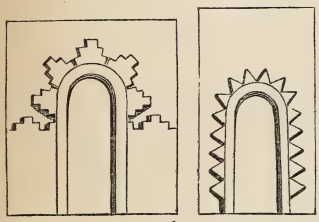
2. Brick arches. Memnonium.

and the Book, p. 691). It may be added here that arches of a very early date, both in brick and stone, have been discovered in Egypt, also ancient arches of kiln-burnt bricks in the ruins of Nineveh. Some of the reservoirs yet existing in Palestine were most probably the work of Hebrew kings.

As to the sources whence materials were procured, there are quarries under Jerusalem, from which came much of the stone required for the temple and other buildings,



3. Arch in stone. Tomb at Thebes.



4. Arch-Gateways. From Nineveh marbles.

The traces of the workings there are of peculiar interest.

Of architectural tools we find a few mentioned in scripture, as the saw, the measuring-reed, and the plumb-line (1 Kings vii. 9; Ezek. xl. 3; Amos vii. 7, 8). See HOUSE, TEMPLE.

ARCTU'RUS (Job ix. 9, xxxviii. 32). The word rendered Arcturus in our version is given in the margin as 'ash' (perhaps *a bier*, or, according to some, *a night-watcher*). The constellation intended is the Great Bear, and the 'sons' (also called in Arabic 'daughters of the bier') are the three stars in the tail. See Carey, *The Book of Job translated, Illustrations*, Job ix. 9, pp. 439, 440.

ARD (*fugitive?*). 1. A son of Benjamin (Gen. xlvi. 21).—2. A grandson of the same patriarch (Numb. xxvi. 40); who is elsewhere called Addar (1 Chron. viii. 3). But is not improbable that only one person is meant, and that the word 'sons' is used in Gen. xlvi. 21 in a larger sense.

AR'DATH (2 Esdr. ix. 26).

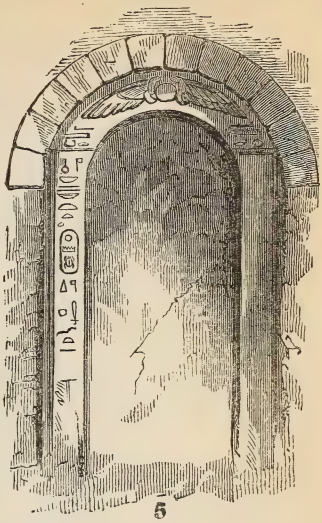
ARD'ITES. A family of Benjamin, descendants of Ard (Numb. xxvi. 40).

AR'DON (*fugitive*). One of the tribe of Judah (1 Chron. ii. 18).

ARE'LI (*lion of my God*, i. e. of heroic birth). A son of Gad (Gen. xlvi. 16; Numb. xxvi. 17).

ARE'LITES. A family of Gad, descendants of Areli (Numb. xxvi. 17).

AREOP'AGITE. A member of the court of the Areopagus (Acts xvii. 34).



5. Arch. Tomb at Thebes, time of Thothmes I.

AREOP'AGUS (*Mars' Hill*). A narrow naked ridge of limestone rock at Athens, sloping upwards from the north and terminating in an abrupt precipice on the south, fifty or sixty feet above a valley which divides it from the west end of the Acropolis. It had its name from the legend that Mars (Ares), the god of war, was tried here by the other gods on a charge of murder. Here sat the court or council of the Areopagus, a most ancient and venerable tribunal, celebrated through Greece. It took cognizance of criminal charges, as murder, arson, wounding; but the lawgiver Solon added to its functions and gave it also censorial and political powers. Those who had held the office of archon were members of this court, and they sat for life, unless guilty of some crime. The Areopagus was respected under the Roman dominion, and existed in the empire. Here it was that St. Paul made his memorable address (Acts xvii. 19-34); one of the council, persuaded by it or more fully instructed afterwards, becoming a Christian. But it does not appear that the apostle was, properly speaking, tried; rather he was placed on this spot in order that what he had to say might be more commodiously heard by the multitude. Sixteen stone steps from the *agora* (market) yet exist, and the stone seats forming three sides of a quadrangle looking southwards, also two blocks, appropriated, it is believed, to the accuser and the criminal. See Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i. pp. 440-444, 2nd edit.

A'RES (1 Esdr. v. 10). A form of Arah (Ezra ii. 5).

AR'ETAS. A king of Arabia Petræa, whose daughter Herod Antipas had married, and divorced at the instance of Herodias. Aretas consequently attacked and entirely defeated Antipas, who solicited help from Rome; and Vitellius, governor of Syria, was thereupon commanded by the emperor to march against Aretas. But before this command could be executed Tiberius died, 37 A.D.; and Antipas was soon after banished to Lyons. Though there is no distinct historical record of the fact, yet there is strong presumption that, during the reigns of Caligula and Claudius, Aretas was in possession of Damascus (see Wieseler, *Chron. des Apost. Zeit.* pp. 167-175). It was under an ethnarch or governor appointed by him that the endeavour was made to apprehend St. Paul (Acts ix. 24, 25; 2 Cor. xi. 32, 33). The name or title Aretas was borne by several Arabian chiefs or kings.

AR'ETAS (2 Macc. v. 8).

ARE'US (1 Macc. xii. 20). A king of Sparta, no doubt the first of the name, who wrote a letter to Onias, the high priest of the Jews.

AR'GOB (*stony*). A person killed with Pekahiah, king of Israel (2 Kings xv. 25). See Keil, *Comm. on Kings, transl.* vol. ii. pp. 30, 31.

AR'GOB (*id.*). A district to the east of the Jordan, formerly part of the ancient kingdom of Og. It is always called 'the region of Argob' (Deut. iii. 4, 13, 14; 1 Kings iv. 13); the word translated 'region' (once 'country') being a very peculiar one: indeed it signifies a 'cord,' and, applied to any district, would show that it had a very distinct boundary, like the sea-line of the Mediterranean coast; to designate which we have this same word (Zeph. ii. 5-7). Argob was allotted to the half-tribe of Manasseh, and was, in later times, called Trachonitis, *the rough*, and has been satisfactorily identified as the modern well-defined *Lejâh*. It is a most extraordinary tract of country, in the shape of an irregular oval, its eastern side nearly like the arc of a bow, about 22 miles from N. to S. and 14 from E. to W. Mr. Porter describes it as presenting a picture of the wildest desolation, a kind of Cyclopean city, completely prostrate, whose blackened and shapeless fragments were scattered rudely over the plain—a plain yet thickly studded with ruined cities and villages. 'Round the whole Lejâh the border is defined like a coast-line, which indeed it very much resembles with its inlets and promontories.' 'The physical features,' Mr. Porter adds, 'present the most singular phenomena I have ever witnessed: . . it is wholly composed of black basalt, which seems to have issued from innumerable pores in the surface of the earth, and thence in a liquid state to have flowed out on every side till the whole plain was covered. Before cooling it was agitated by some fierce and powerful tempest or other such force, and then shattered by internal motions and vibrations. The cup-like pits from which the lava was projected are still seen, and also the wave-like aspect of a thick liquid which cools while flowing or is agitated while cooling.' Edrei and Kenath have been identified in this region; and, as already said, there are the ruins of many other cities. The whole aspect and circumstances of the Lejâh furnish a remarkable proof of the accuracy of the sacred writers. See Porter, in *Journ. of Sacr. Lit.*, July, 1854, pp. 295-302.

ARIARA'THES (1 Macc. xv. 22). A king of Cappadocia, sixth of the name. See Prideaux, *Connect.* vol. ii. pp. 218, &c., edit. 1858; Winer, *Bibl. RWB.*, art. 'Ariarathes.'

ARI'DAI (*the strong*, or *of noble birth*). The ninth son of Haman (Esth. ix. 9).

ARIDA'THA (*id.*). The sixth son of Haman (Esth. ix. 8).

A'RIEH (*lion*). A person killed with Pekahiah, king of Israel (2 Kings xv. 25). See ARGOB.

A'RIEL (*lion of God*, or *hearth*, i.e. altar *of God*).—1. One of the chief men with Ezra on his return from Babylon to Jerusalem (Ezra viii. 16).—2. A symbolical name given to Jerusalem (Isai. xxix. 1, 2, 7). It is questioned whether Jerusalem is so called as signifying 'lion of God,' or 'altar of God.' The second meaning suits best with Ezek. xliii. 15, 16, where the word (though there are variations in the reading) twice occurs; and perhaps this may incline the balance in favour of the same signification in Isaiah. It may be added that Ariel is in the original of 2 Sam. xxiii. 20; 1 Chron. xi. 22, where our version has 'lion-like men;' and it has been supposed that the word is here too a proper name, and that Benaiah slew the two sons of Ariel, a Moabite.

ARIMATHE'A (*the heights*). A city of Judea (supposed by some identical with Ramah, the residence of the prophet Samuel), the birth-place of Joseph, who begged the body of our Lord for burial in his own tomb (Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50, 51; John xix. 38). The modern village *Renthieh* is thought to be on the site of Arimathea. See RAMAH.

A'RIOCH (*lion-like*).—1. The king of Ellasar, confederate with Chedor-laomer (Gen. xiv. 1, 9).—2. The captain of Nebuchadnezzar's guard (Dan. ii. 14, 15, 24, 25).

A'RIOCH (Judith i. 6). The name ascribed to a king of the Elymeans.

ARI'SAI (*lion-like?*). The eighth son of Haman (Esth. ix. 9).

ARISTAR'CHUS (*excellent chief*). A Thessalonian Christian, who accompanied St. Paul on his third missionary journey (Acts xix. 29, xx. 4), was with him on his voyage to Rome (xxvii. 2), and is afterwards mentioned as his fellow-labourer and prisoner (Col. iv. 10; Philem. 24). According to tradition, he was bishop of Apamea.

ARISTOBU'LUS (*excellent counsellor*). A person to whose household at Rome St. Paul sends salutation (Rom. xvi. 10). Of himself nothing is known.

ARISTOBU'LUS. A Jewish priest in Egypt in the reign of Ptolemy Philometor, to whom the Jews of Palestine addressed a letter (2 Macc. i. 10). Perhaps he was identical with the peripatetic philosopher of

the same name; but Winer dissents from this opinion (*Bibl. RWB.*, art. 'Aristobulus, 1').

ARK, NOAH'S. See FLOOD.

ARK OF THE COVENANT. The sacred chest or coffer, deposited in the most holy place of the tabernacle and the temple, variously called the 'ark of the testimony' (Exod. xxv. 22) and the 'ark of God' (1 Sam. iii. 3). It was made of shittim or acacia wood, of oblong shape, 2½ cubits in length, 1½ in breadth and depth. It was overlaid within and without with pure gold, with a border or edging also of gold. There were four golden rings attached, one at each corner, through which staves or poles likewise of acacia plated with gold were passed to bear the ark when it was carried. These staves were never altogether removed, but were drawn out so far as to allow the ark to stand against the back wall, the other ends then reaching to the vail which separated the sanctuary from the most holy place (Exod. xxv. 15; Numb. iv. 6; 1 Kings viii. 8; 2 Chron. v. 9). The lid of the ark, fitting it in size, was called the mercy-seat, and was made of pure gold. Upon it at the two ends were two cherubim, also of gold, facing each other, and stretching out their wings as a kind of canopy, between which, upon the mercy-seat, was the symbolical presence of the Deity (Exod. xxv. 10-22, xxxvii. 1-9). In the ark were put the original tables of the law, a quantity of manna in a golden vessel, and Aaron's rod that had budded (Heb. ix. 4). It is true that the manna and the rod are said to be placed *before* the testimony (Exod. xvi. 33, 34; Numb. xvii. 10); but the assertion that in the time of Solomon (1 Kings viii. 9) the tables alone were in the ark would rather seem to imply that previously something else *had* been there (See Alford, *The Greek Test.*, note on Heb. ix. 4). Before it was also laid a copy of the book of the law (Deut. xxxi. 26).

This ark was regarded with peculiar reverence, as the sacred resting-place of the Deity. When the tabernacle was moved, the priests were to cover the ark with a blue pall, after which it was carried on march by the Kohathite Levites (Numb. iv. 5, 6, 19, 20, vii. 9, x. 21); and the priests appear to have borne it into the sanctuary (1 Kings viii. 3, 4, 6). It was carried by priests across the Jordan (Josh. iii., iv.), and around the walls of Jericho (vi. 2-16). Doubtless as soon as the tabernacle was set up in Canaan the ark was placed in it. Thus we find it with the tabernacle at Shiloh (1 Sam. iii. 3); and thence it was sent for by the army, and in the defeat which followed it was captured by the Philistines (iv. 3-22). In their land it remained seven months, but was restored in consequence of the infliction of severe plagues. It first reached Beth-shemesh on its return, and was thence, after the punishment of the curious Beth-shemites, transferred to Kirjath-Jearim (v., vi., vii. 1, 2). Though stationary here for a while, it was perhaps occasionally brought out (xiv. 18), and carried back. And for some time it must have been little regarded. But David, actuated by better feelings, resolved to take it to Jerusalem. His first attempt, however, was unsuccessful, and marked by a sad catastrophe, the death of Uzzah, who had too boldly touched it. It was then deposited in the house of Obed-edom; and the Lord blessed his reverent treatment of the sacred symbol. Then three months afterwards, encouraged by what he heard of this blessing, David accomplished his pious purpose, brought up the ark with glad rejoicings, and placed it in a special tabernacle he had prepared for it (2 Sam. vi; 1 Chron. xiii., xv., xvi. 1-6). Thence it was solemnly transferred to the temple (1 Kings viii. 1-9; 2 Chron. v. 2-10). Some psalms appear to have been composed on one or other of these joyful occasions, e. g. xxiv., xlvii., cxxxii.

The ark ought always to have continued in the temple; but there is reason to believe that it was removed by Manasseh or Amon; for we find an injunction by Josiah to restore it to its place (2 Chron. xxxv. 3). In the sack of Jerusalem by Nebuchadnezzar, it doubtless perished; and the Jewish tradition respecting it (preserved 2 Macc. ii. 4, 5) is unworthy of credit. It was not in the second temple; and the want of the holy ark must have been grief to those who remembered the first house, and thought of Jehovah's visible presence there (Ezra iii. 12, 13). As a kind of substitute there was a stone basement in the sanctuary three fingers high, on which the high-priest placed the censer on the day of atonement. Winer, *Bibl. RWB.*, art. 'Bundeslade.'

ARK'ITE (*fugitive*). The name of a branch of Canaan's descendants (Gen. x. 17; 1 Chron. i. 15). They probably inhabited Arca, a Phœnician town at the north-western base of Lebanon, where the worship of Astarte was practised. A temple was also erected here to Alexander the Great; and in this place (to which the name of Cæsarea Libani was given) the emperor Alexander Severus was born. The ruins still exist at *Tel 'Arka*, four miles south of the Nahr-el-Kebir, and twelve north of Tripoli.

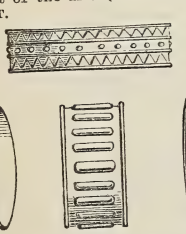
ARM. This word is often used as a symbol of strength (Exod. vi. 6; 1 Sam. ii. 31; Psal. x. 15; Ezek. xxx. 21, 22, 24, 25). Sometimes the allusion is to the disengaging of the arm from the clothing, that its action might be freer and more energetic (Isai. iii. 10).

ARMAGED'DON (*the hill*, or, perhaps, *the city of Megiddo*). A symbolical name for the place where a final struggle between the hosts of good and evil must take place (Rev. xvi. 16). For an exposition of the apostle's meaning, the reader must be referred to commentaries: it will be sufficient here to say that there is an allusion to that great battle-field where Barak and Gideon conquered (Judges iv., v. 19, vi. 33, vii.), where Saul and Josiah fell (1 Sam. xxix. 1, xxxi.; 2 Sam. iv. 4; 2 Chron. xxxv. 20-24), the plain of Esdraelon, on the southern border of which Megiddo stood. See ESDRAELON. It was customary with the sacred writers to re-produce the scenes of former great events as the platform on

which other events would occur: comp. Joel iii. 2, 12 with 2 Chron. xx. 22 26.

ARME'NIA. A region of elevated table-land in Western Asia, extending from the Caucasus in the north to the Taurus on the south, triangular in shape. From it rise lofty and snow-capped mountains, such as Ararat, not showing, however, their full height, because of the elevation of the base on which they stand. These mountains are rich in minerals. Eastward and westward Armenia sinks insensibly into the plains of Media and Asia Minor. The climate is cold, but healthy: meadow and pasture lands abound, where horses and mules were bred for exportation (Ezek. xxvii. 14); and in the valleys and more level districts, especially towards Media, there is rich vegetation. In the highlands of Armenia the Euphrates, the Tigris, and the Araxes take their rise. The ancients divided this country into the greater and the lesser Armenia, the Euphrates being the boundary: the first of these is Armenia proper. Our translators have sometimes introduced the word Armenia as the rendering of Ararat (2 Kings xix. 37; Isai. xxxvii. 38). But other names seem rather to designate this country. Ararat may be the central region round the mountains known by that name; Minni (Jer. li. 27), perhaps the district Minyas, and then there is Togarmah (Gen. x. 3; Ezek. xxvii. 14, xxxviii. 6), of wider signification, a region which must, from the connection in which it is found, be identified with Armenia. See Winer, *Bibl. RWB.*, art. 'Armenien.'

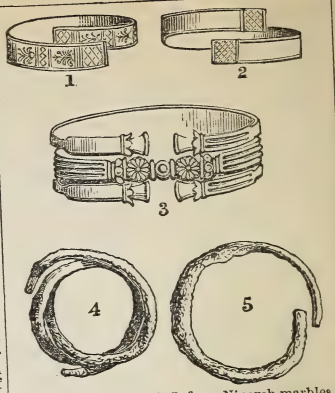
ARMLET. An ornament worn upon the upper part of the arm (2 Sam. i. 10). See BRACELET.



Egyptian armlets. 'Description de l'Egypt.

ARMO'NI (*belonging to a palace, imperial*). A son of Saul by Rizpah (2 Sam. xxi. 8).

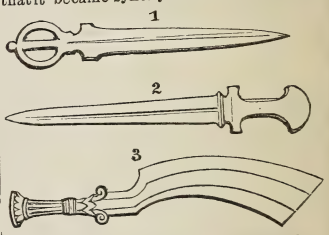
ARMOUR, ARMS. The progress of modern discovery has thrown much light upon the modes of attack and defence used by ancient nations. We are familiar with the weapons of the Greeks and Romans; and those of the Assyrians and Egyptians have either been preserved or are found represented in the still-existing sculptures and paintings of those peoples. But no arms used by the Israelites have yet been discovered: neither is any sculpture known



Assyrian armlets. 1, 2, 3, from Nineveh marbles 4, 5, iron, from originals in Brit. Mus.

to exist on which their weapons are depicted. We can only, therefore, gather from the notices in scripture, and by comparison with what we know of the habits of the neighbouring nations, the nature of the arms with which the Israelites fought.

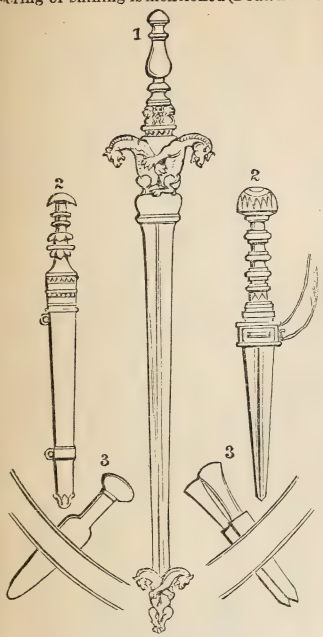
Of offensive arms, the sword requires the first notice. It must have been one of the earliest weapons in use, as we find the mention of it at the very beginning of the sacred volume (Gen. iii. 24, xxxi. 26, xxxiv. 25, 26); and so commonly was it employed that it became synonymous with war (Ezek.



1, 2, 3. Egyptian swords. Rosellini and Champollion.

xiv. 17). The Hebrew word generally rendered 'sword' in our version is sometimes translated a 'tool' (Exod. xx. 25), that is, a graver or chisel, a 'knife' (Josh. v. 2, 3, where of flint; Ezek. v. 1), a 'dagger' a cubit long (Judges iii. 16). We may probably gather that the Hebrew sword was a light short weapon, though strong enough to inflict a fearful wound (2 Sam. xx. 10), and that it had two edges (Psal. cxlix. 6). The fact that David was able to use Goliath's sword is an additional proof that the weapon was not a heavy one (1 Sam.

xvii. 51, xxi. 9). Swords, though very anciently they may have been of stone, must generally have been metallic, as their glittering or shining is mentioned (Deut. xxxii.



1, 2, 2, 3, 3. Assyrian swords and daggers. Nineveh marbles.

41: see also Isai. ii. 4). They were kept in a sheath, girded on the loins (2 Sam. xx. 8), and resting on or against the thigh (Psal. xlv. 3). To gird on the sword was to prepare for war (1 Sam. xxv. 13). The whetting or sharpening of the sword is also spoken of (Psal. vii. 12; Ezek. xxi. 9, 10). And the sword is said to 'devour' (2 Sam. ii. 26), because the Hebrew word for 'edge' is literally 'mouth' of the sword.

The spear was another offensive weapon. Of this there were different kinds. The most formidable is that which we find Goliath carrying. In his case, no doubt it was of extraordinary size; the shaft or staff a heavy piece of wood, the head made of metal (1 Sam. xvii. 7), This kind of spear Saul was in the habit of using (xxii. 6, xxvi. 7, 8, 11, 12, 16, 22; 2 Sam. i, 6), and it was this, called 'javelin' in our version, with which he tried to pin David to the wall (1 Sam. xviii. 10, 11, xix. 9, 10), not throwing it, as some have imagined, as a missile—the weapon was too ponderous for that—but running at him with it. This spear must have had a metallic strong point at its butt end; it could thus be with more facility stuck into the ground (xxvi. 7),

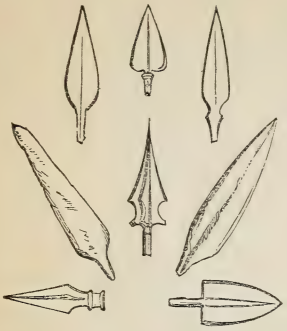
Assyrian spearman. Nineveh marbles.

and it was with this point that Abner struck Asahel quite through his body (2 Sam. ii. 23). There was a lighter kind of spear, which, when not in use, was sus-

Egyptian spearman. Rosellini.

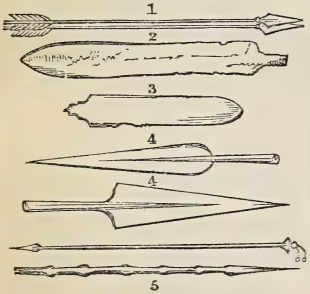
pended from the shoulder (1 Sam. xvii. 6 where it is erroneously rendered 'target, and in the margin 'gorget,' also 'shield,' 45) This weapon was thrown after 'shaking

or poising (Job xli. 29). It was one of this kind that Joshua held in his hand, and with it he made a signal to his troops (Josh. viii. 18). Perhaps it had a flag affixed, like



Group of bronze and iron arrow heads, from originals in the Nineveh collection.

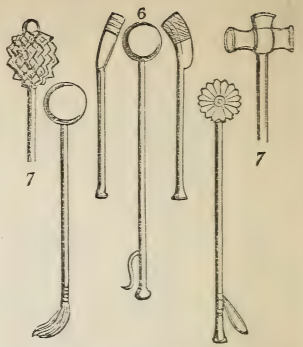
the lances of the modern Polish lancers. There were some other kinds of spears, javelins, or darts, which we are not able exactly to distinguish. One was the weapon



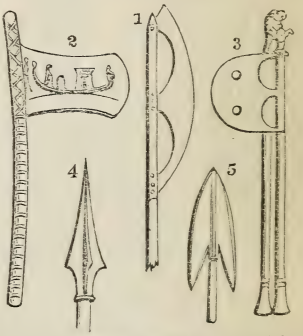
1. Darts or javelins. Nineveh marbles.
2, 3. Babylonian bronze spear-heads. Brit. Mus.
4, 4. Egyptian spear-heads. Brit. Mus.
5. Darts. Brit. Mus.

used by Phinehas (Numb. xxv. 7): the original word is the same as that translated 'lancets' (1 Kings xviii. 28). Another was a missile weapon (2 Chron. xxiii. 10, xxxii. 5). And a third was a staff with a sharp point, with which Joab transfixed Absalom (2 Sam. xviii. 14).

A 'battle-axe' is mentioned (Jer. li. 20). This seems to have been (as Henderson suggests, *The Prophet Jeremiah*, p. 260) 'the *club* anciently used by warriors for the purpose of clearing away all with whom they came in contact.'



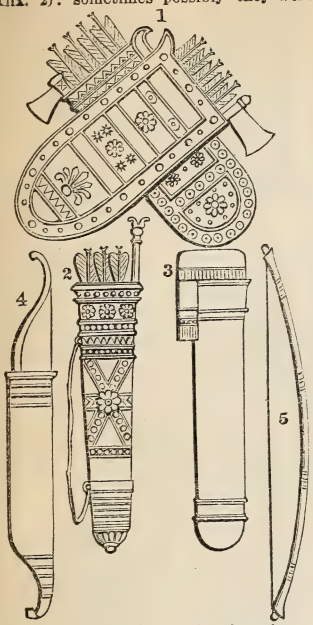
6. Egyptian maces and clubs. 7, 7. Assyrian maces and clubs.



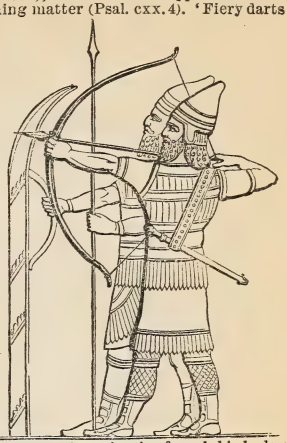
1, 2, 3, 4, 5. Egyptian battle-axes. Rosellini and Champollion.

A very important weapon was the bow This is mentioned very early with reference both to the chase and to war (Gen. xxi. 20, xxvii. 3, xlviii. 22, xlix. 23, 24). And we find that it was in common use in the armies of various other nations (Judges v. 11; 1 Sam. xxxi. 3; 1 Kings xxii. 34; 2 Chron. xxxv. 23) as well as among the Israelites. The warriors of the tribe of Benjamin seem especially to have practised archery (1 Chron. viii. 40; 2 Chron. xiv. 8, xvii. 17); but the bow is mentioned also as the weapon of other tribes (1 Chron. v. 18; Psal. lxxviii. 9). Bows were made of great strength, sometimes of steel or brass (xviii. 34); and considerable force was required to bend them: the Hebrew word for 'bend' signifies properly 'to tread;' the foot, therefore, was used. The bow-string is mentioned (xi. 2, xxi. 12). Arrows (and possibly also bows) were kept in a

quiver (Gen. xxvii. 3; Psal. cxxvii. 5; Isai. xxii. 6). Care was taken to sharpen them (xlix. 2): sometimes possibly they were barbed (Psal. xxxviii. 2), and poisoned (Job vi. 4), and sometimes tipped with some burning matter (Psal. cxx. 4). 'Fiery darts'



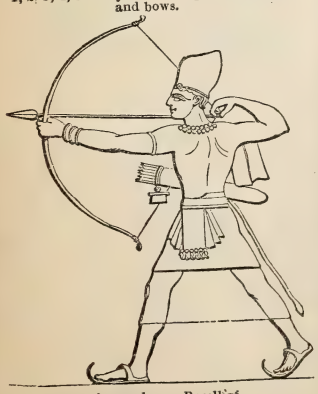
1, 2, 3, 4, 5. Assyrian and Egyptian quivers and bows.



Assyrian archers shooting from behind a large shield or movable screen. Nineveh marbles.

are spoken of in the New Testament (Eph. vi. 16): these would seem to have been specially intended to set fire to buildings (Winer, *Bibl. RWB.*, art. 'Bogen,' note 5). It has been suggested by a writer in Dr. Smith's *Dict. of the Bible*, vol. i, p. 111, that bolts or stones, as well as arrows, were discharged from the bow. This is probably the meaning of 1 Chron. xii. 2. Such bows would be like the cross-bows of the middle ages. Larger engines for this purpose were devised by Uzziah's officers (2 Chron. xxvi. 15).

There was one more very effective weapon



Egyptian archer. Rosellini.

Egyptian slinger.

of offence—the sling. It was made of plaited thongs, broad in the middle, to hold the missile securely, and then was whirled two or three times round to deliver the stone or bullet with the greatest force. It was the natural weapon of a shepherd (1 Sam. xvii. 40, 49, 50); and the use of it as well as of the bow (mentioned above) must have been specially cultivated by the Benjamites, who could sling with either hand, and hit a mark with the nicest exactness (Judges xx. 16). Slingers are afterwards described as doing considerable

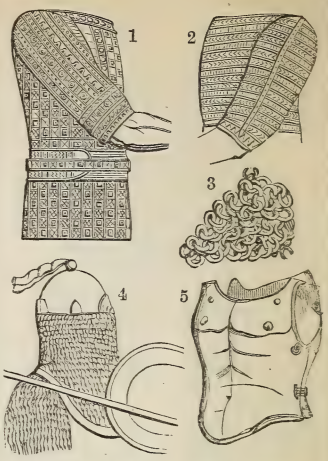
Assyrian slinger.

execution against a town of Moab (2 Kings iii. 25).

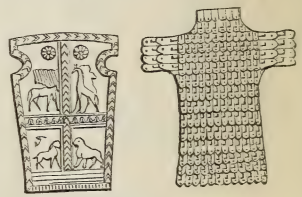
Of defensive armour we find the following kinds specified.

A coat of mail, or a breast-plate. Various devices were employed to make body-armour strong enough to resist a blow or thrust, and to turn aside a missile. Sometimes leather, and sometimes metal in scales or rings was used. The corslet of Goliath is literally a harness of scales; that is, a scaled coat of mail, consisting of small plates (1 Sam. xvii. 5). It was a mailed coat that Ahab wore; and the arrow that killed him probably penetrated between the breast-plate, the close-fitting part, and that which hung more loosely down (1 Kings xxii. 34). The same original word is sometimes rendered 'habergeon' (Neh. iv. 16).

Another piece of defensive armour is also called 'habergeon' (Exod. xxviii. 32, **xxxix.** 23). It is supposed to have been of linen thickly woven or quilted, with a binding round the neck, and plated on the breast with mail. One of the priest's vestments had a similar hem or binding at the neck, to prevent its tearing. The meaning of the 'habergeon' of Job xli. 26 is doubtful: some suppose it an offensive weapon.



1 and 2. Assyrian mail. Nineveh marbles.
3. Fragment of chain-mail, Assyrian, from Kouyunjik. Brit. Mus.
4. Greek cuirass, from original in Brit. Mus Temple collection.
5. Persian chain-mail. Ker Porter.



Egyptian cuirasses and mail, from Caillaud

The defence of the head was a helmet 1 Sam. xvii. 5, 38; 2 Chron. xxvi. 14; Ezek. xxvii. 10). The Hebrew word implies height and roundness; whence we may infer the shape. Various materials were anciently used for helmets: in some of the places just cited it is clear that those spoken of were of metal.

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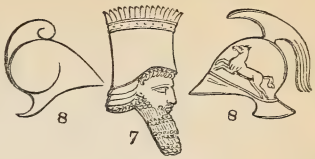
1 and 2. Assyrian helmets, from the iron originals. Brit. Mus.
3. Sassanian, from the iron original. Brit. Mus.
4. Assyrian forms of helmet. Nineveh marbles.
5. Egyptian helmets, from paintings and sculpture. Rosellini and Champollion.
6. Helmets of allies. Egyptian ditto.



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7. Persepolitan helmet. Ker Porter.
8. Early Greek helmets, from coins.

Greaves of brass (or rather of bronze or copper) are mentioned as being worn upon the feet, covering probably the shin or instep (1 Sam. xvii. 6).

Of shields there were two kinds, one very large, protecting the body (Psal. v. 12). This when not in actual use was borne by an attendant (1 Sam. xvii. 7). Another smaller shield or target seems to have been more especially employed by light-armed troops. The difference between these two pieces of

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Shields.
1. Egyptian. Rosellini.
2. Assyrian. Nineveh marbles.

armour is manifest by the greater weight of gold required for the first, rendered 'targets,' than for the others, translated 'shields,' which Solomon made (1 Kings x. 16, 17). Two other descriptions of shield are mentioned; one in 2 Sam. viii. 7; but it is quite uncertain whether a shield be meant here; the other in Psal. xci. 4, of which the shape perhaps was round. Shields were sometimes made of light wood, covered with bull's hide of two or more thicknesses bordered with metal: light ones were of wicker-work or osier, covered also with hide. Sometimes they were studded with nails or metal pins. They were grasped by a wooden or leathern handle, and occasionally suspended by a thong from the neck. They were smeared with oil, both to preserve them from injury by weather, and to render them so smooth that missiles might more readily glance off. They were also kept in coverings till actually wanted. Hence, to 'anoint' or 'uncover' the shield was to prepare for battle (Isai. xxi. 5, xxii. 6).

Armour and weapons are sometimes employed symbolically. There is a battle to be fought by the Christian against his spiritual foes: it is natural therefore to represent him as supplied with armour for his protection (Eph. vi. 13-17). But Roman weapons are here referred to; such as the apostle was in the habit of seeing round him during his detention in Rome.

ARMY. When the Israelites were numbered, the enumeration included those only who had reached the age of military service. Thus, at the census noted at the beginning of the book of Numbers, the 603,550 was the number of the males 'from twenty years old and upward, all that were able to go forth to war in Israel' (Numb. i. 45, 46). These men were not soldiers, nor were they generally armed or trained as soldiers: they were the raw material from which military forces when required might be drawn. It is true that to keep order in their encampments and in their journeyings through the wilderness something like military discipline was observed (ii., x.); but had this not been the case the tribes would have been confused into one tumultuous mass, and journeying and encampment have been alike impossible. When occasion of war arose, a draught was made from the numbers capable of bearing arms. Thus it was when the Amalekites attacked Israel in Rephidim (Exod. xvii. 8-10); and thus, yet more remarkably, when the trans-Jordanic tribes were held to have perfectly fulfilled their promise of marching with their brethren to the conquest of Canaan by detaching little more than one-third of their population fit for military service. For the total numbers of the two tribes and a half (reckoning Manasseh to be equally divided) were 110,580 (Numb. xxvi. 7, 18, 34); and the army they sent across the Jordan was but 'about,' that is, in round numbers, '40,000' (Josh. iv. 13). It is true that the whole population *fit* to serve were, in case of necessity, *liable* to serve. And accordingly we read ver often of general levies (Judges xix. 29, 30, xx. 1, 2; 1 Sam. xi. 6-8), necessary in a country where there was no standing army. But, after such a muster, the law allowed a wide latitude of exemption from actual service. Such as had built a house and had not dedicated it; such as had planted a vineyard and had not eaten the fruit of it; such as were betrothed to a wife and had not taken her, or were just married; and, above all, such as were fearful and did not choose to fight, were at perfect liberty to depart (Deut. xx. 5-8, xxiv. 5). We see the operation of this law in Gideon's army: the muster of 32,000 was speedily reduced to 10,000 (Judges vii. 2, 3); in that particular case there being afterwards by God's command a further reduction to 300 (4-7). We are not therefore to take the numbers furnished by the census rolls as the amount of the Israelitish armies brought into the field. See CENSUS.

At a time when there was no standing army the appointment of officers was not till forces were raised. This, it appears, was to take place after the muster had been made and exemptions allowed (Deut. xx. 9). The officers are styled 'captains of thousands' and 'captains of hundreds;' and it is likely that the marshalling of them and their men was according (as far as might be) to their tribes and families (Numb. xxxi. 4, 14; 1 Sam. xvii. 18; 2 Chron. xxv. 5). This mustering and marshalling would seem to have been under the direction of special functionaries called 'officers' (Deut. xx. 5-9), and afterwards 'scribes of the host' (2 Kings xxv. 19; 2 Chron. xxvi. 11). Directions were given in the law for the conduct of an army in the field. The priests were to accompany the troops and encourage them: conditions of peace, too, were to be offered to a hostile city before attacking it; and fruit-trees were not to be destroyed in a siege (Numb. x. 9; Deut. xx. 1-4, 10-15, 19, 20). These regulations must necessarily, however, have been modified by circumstances, as ambushes and surprises were not disallowed; and sometimes, in hope of securing the more solemn and effectual presence and aid of the Deity, the ark of the covenant was carried into the field.

When the monarchy was established, the nucleus of a standing army was formed. Three thousand men were embodied by Saul (1 Sam. xiii. 2, xiv. 52, xxiv. 2). David also retained a number of household troops. In his wanderings while persecuted by Saul, he had collected 400, afterwards swelled to 600, men (xxii 2, xxiii. 13, xxv. 13, xxx. 9); and this corps seems always to have been kept distinct; there were also the Chereth-ites and Pelethites under a special commander (2 Sam. viii. 18, xv. 18, xx. 7); the whole together forming a body like our regiments of guards. David also organized what may be called the militia of his kingdom. These amounted in all to 288,000, under twelve commanders; bodies of 24,000 being called out in turn each for a month of service (1 Chron. xxvii. 1-15). David, moreover, established a kind of military order of merit, in three classes, the first and second containing three respectively, and the third thirty. Among these were his most distinguished captains. Two lists of them are

given (2 Sam. xxiii. 8-39; 1 Chron. xi. 10-47), with some variation, one list containing a greater number of names than the other; those possibly being added who succeeded to the places of such as had died. Then there was a class called *shalishim*, 'thirds,' whose exact character it is not easy to ascertain. They might have been connected with the 'threes' or the 'thirty' just noticed; and there are various other conjectures respecting them. They are enumerated in the military list of Solomon's army, and there called 'captains' (1 Kings ix. 22); which list seems to comprise the different ranks, 'men of war,' i.e. privates, sub-officers, captains, chiefs, and chariot and cavalry officers; the officering of the troops being now probably in the king's hands (2 Chron. xxv. 5). Whatever the *shalishim* were, their chief was a personage of high rank; as the name is given to that 'lord' who was in immediate attendance on the king of Israel in the siege of Samaria (2 Kings vii. 2, 17-20). At the head of the army was 'the captain of the host' (1 Sam. xiv. 50; 2 Sam. viii. 16, xix. 13; 1 Kings iv. 4, xvi. 16; 2 Kings iv. 13). This was a standing office; and it conferred great dignity and power. David himself was little able to control Joab his commander-in-chief (2 Sam. iii. 39; 1 Kings ii. 5).

The armies of Israel for long consisted only of infantry (1 Sam. iv. 10, xv. 4); which accounts for the fear they had of those nations who employed war-chariots (Judges i. 19, iv. 3). It was found, however, when they had to combat in their own plains and with the bordering nations, that chariots and horsemen would be of advantage. Accordingly, David, mindful probably of the warning in the law not to '*multiply* horses,' (Deut. xvii. 16), reserved a few, and but a few, of the chariots and horses he took from the Syrians (2 Sam. viii. 4). Solomon largely increased this arm of his forces: he had 1,400 chariots, 4,000 horses for them, and a body of 12,000 cavalry, and he had depots for these in various towns of his kingdom (1 Kings ix. 19, x. 26; 2 Chron. i. 14, ix. 25). Elsewhere, indeed (1 Kings iv. 26), he is said to have had 40,000 stalls for his horses; but possibly there is some error of transcription in the last-named text.

After the division of the kingdom there are frequent notices of military affairs. War-chariots were used (xxii. 34, 35; 2 Kings viii. 21): horsemen are spoken of (xiii. 7); and frequently the numbers of men capable of bearing arms are recorded (e.g. 2 Chron. xiv. 8). But it is probable that armies were absolutely mustered in time of war exclusively, and that the standing force consisted only of bodies of guards, of which we have incidental notices 2 Kings xi. 4, 9, 11, 13, 15, 19).

Of the commissariat department we read little; but it would seem that there must have been some regular system pursued (Judges xx. 10). And we find during Absalom's rebellion that the country around David's head-quarters supplied him with provisions (2 Sam. xvii. 27-29: comp. xvi. 1). Sometimes mercenaries were hired (2 Chron. xxv. 6); but there is no mention of any pay being given to the ordinary troops: doubtless, therefore, armies were accustomed to raise supplies for themselves by plundering the country (1 Sam. xiii. 17, 18, xxvii. 8, 9, xxx. 16). The soldier was, however, at least at some periods, provided with arms (2 Chron. xxvi. 14); and there are notices of armouries (xi. 12, xxiii. 9; Neh. iii. 19; Sol. Song, iv. 4). So also there was a repository for the shields used not in war but on occasions of state (1 Kings xiv. 28).

Of the tactics of Israelitish armies in the field we know but little. Sometimes the forces were divided into two (2 Sam. x. 9-14), and sometimes into three bodies (Judges vii. 16, ix. 43; 1 Sam. xi. 11; 2 Sam. xviii. 2); the disposition in the last case being probably into a centre and two wings. We have also instances of ambushes (Josh. viii. 4, 9, 12; Judges xx. 29), night attacks (Gen. xiv. 15; 1 Sam. xiv. 36; 2 Kings viii. 21), and flank movements (2 Chron. xiii. 13), with the purpose of hemming the enemy in. And, when the onset was made, it was accompanied with loud shouts (1 Sam. xvii. 20).

In the view we have of Jewish wars in post-exilian times we see the Mosaic regulations well observed; the general appointing the inferior officers (1 Macc. iii. 46-56). In the Maccabean wars it was found necessary for the Jews to defend themselves on the sabbath day (ii. 31-41); and in those wars we first of all find any notice of regular pay being given to the soldiery (xiv. 32). A standing force seems to have been continued from that time; till ultimately the Jewish armies were assimilated to those of their Roman conquerors.

Little can here be said of the constitution of the Roman army; the account of which must be sought in other books. But a few particulars are needed to explain the references in the New Testament. The Romans were banded in legions; each of which comprised ten cohorts, each cohort three maniples, and each maniple two centuries, the century originally containing 100 men. See LEGION. The cohort is in our version usually called a 'band' (Matt. xxvii. 27; Acts x. 1, xxi. 31). In a legion there were six tribunes. Claudias Lysias, termed the 'chief captain' (31, 37, xxii. 24), was a tribune. The centurions were officers who commanded centuries. The 'captain of the guard' (xxviii. 16) was the commander of the Prætorian troops. Besides the ordinary cohorts of the legion, there were independent cohorts of volunteers; and it has been supposed that cohorts of this class served in Judea. The Roman head-quarters were at Cæsarea. A cohort was usually stationed at Jerusalem; but at the great festivals this force was increased, disturbances being then not unlikely; the more because the emblems on the Roman standards were considered idolatrous by the Jews, to whose feelings certain concessions were made.

For notices of the 'Italian band' and 'Augustus' band' see the articles under those names.

AR'NA (2 Esdr. I. 2). A name answering to Zerahiah in the genealogy of Ezra (Ezra vii. 4).

AR'NAN (*active*). One of David's posterity (1 Chron. iii. 21).

AR'NON (a *noisy* stream). A river rising in the Arabian or Moabitish mountains, and flowing with a westerly course into the Dead sea. It was the boundary between the Amorites to the north and Moab to the south; also it, or one of its affluents, would seem to have been the eastern boundary of Moab (Judges xi. 18). When the Israelites had conquered Sihon, the Arnon became their southern trans-Jordanic border; Moab still occupying the south of the stream. Arnon is very generally mentioned in connection with the city Aroer, which stood upon its north bank (Numb. xxi. 13-15, 24-28, xxii. 36; Deut. ii. 24, 36, iii. 8, 12, 16, iv. 48; Josh. xii. 1, 2, xiii. 9, 16; Judges xi. 13, 18, 22, 26; 2 Kings x. 33). There were fords of Arnon (Isai. xvi. 2), and also high places (Numb. xxi. 28), which may be those mentioned in Isai. xv. 2. See BAMOTH. Arnon seems, in later times, when the tribes had been removed by foreign conquerors, to have been reckoned a Moabitish river (Jer. xlviii. 20). There is no doubt that the stream *el-Mojeb* is the ancient Arnon, and the *Wady el-Mojeb* the ravine through which it flowed. This is a deep and romantic chasm, bounded by high perpendicular cliffs of red, brown, and yellow sandstone. Tamarisks, canes, &c., grow along the course of the stream, which is 80 or 90 feet broad, and from 4 to 10 feet in depth near its junction with the Dead sea. According to Burckhardt, there is a hill with ruins on pasture ground just at the junction of an affluent, the *Lejâm*, with the Arnon, above Aroer: it is perhaps the site of 'the city by the river' (Deut. ii. 36), 'in the midst of the river' (Josh. xiii. 9, 16).

ARO'D (*wild ass*). One of the sons of Gad (Numb. xxvi. 17), called also

ARO'DI (*id.*). (Gen. xlvi. 16).

ARO'DITES. One of the Gadite families descended from Arod, or Arodi (Numb. xxvi. 17).

ARO'ER (*ruins*?).—1. A city on the north bank of the Arnon, assigned, after the conquest of Sihon, to the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9, 16; Judges xi. 26; 1 Chron. v. 8). It was afterwards, with the rest of the trans-Jordanic territory, occupied by Hazael, and was subsequently in the possession of Moab (2 Kings x. 32, 33; Jer. xlviii. 19) Ruins have been found called *'Arâ'ir*, on the old Roman road at the immediate brink of the Wady el-Mojeb, or ancient Arnon. They are doubtless the remnants of Aroer. —2. A town over against Rabbah of Ammon, built or fortified by the Gadites (Numb. xxxii. 34; Josh. xiii. 25; Judges xi. 33; 2 Sam. xxiv. 5). Perhaps this was the city mentioned in Isai. xvii. 2. See, however, Henderson, *Isaiah*, p. 156. The modern *'Ayra*, 2 hours' south-west of es-Salt, may be the site of this Aroer.—3. A place in Judah (1 Sam. xxx. 28). This is thought to be in the modern *Wady 'Ar'arah*, 11 miles west-south-west from Bir es-Seb'a, on the road from Gaza to Petra.

ARO'ERITE. A native of Aroer; it is uncertain which (1 Chron. xi. 44).

A'ROM (1 Esdr. v. 16).

AR'PAD (*prop, support*). A city or province of Syria, generally named in conjunction with Hamath (2 Kings xviii. 34, xix. 13; Isai. x. 9; Jer. xlix. 23).

AR'PHAD (*id.*). A different form in our version of the name Arpad (Isai. xxxvi. 19, xxxvii. 13).

ARPACH'SHAD (Gen. x. 22, marg.). The same as

ARPHAX'AD (*strong-hold of the Chaldees*). One of the sons of Shem, ancestor of Eber, and possibly of the Chaldeans (Gen. x. 22, 24, xi. 10-13; 1 Chron. i. 17, 18, 24). The name has been thought to be preserved in Arrapachitis, a province of northern Assyria, perhaps peopled by the descendants of Arphaxad.

ARPHAX'AD. A king of the Medes, said to have been slain by Nabuchodonosor (Judith i. 1-15). Some have tried to identify him with Phraortes; but the history of Judith is fable or allegory.

ARROWS. See ARMS, DIVINATION. The word is often used symbolically (e. g. Psal. xviii. 14, cxxvii. 4, 5; Prov. xxv. 18).

ARROWSNAKE (Gen. xlix. 17, marg.). See ADDER.

AR'SACES (1 Macc. xiv. 2, 3, xv. 22). A king of Parthia and Media, who, besides having the ordinary royal title of Arsaces, was called Mithridates. He took the Syrian king Demetrius Nicator prisoner, and detained him till his own death. See Prideaux, *Connection*, vol. ii. p. 244.

AR'SARETH (2 Esdr. xiii. 45). An extensive region said to be beyond Euphrates.

ARTAXERX'ES (*mighty warrior*, or *king*).—1. A name borne by a king of Persia (Ezra iv. 8, 11, 23). If the part of the book of Ezra in which this king is mentioned be chronologically in its place, Artaxerxes must be the Pseudo-Smerdis. See, however, AHASUERUS, 1. If Lord A. C. Hervey's theory be well grounded, this Artaxerxes will be Longimanus.—2. Another Artaxerxes is recorded as having, in the seventh year of his reign, commissioned Ezra to return to Jerusalem, giving him, and those who accompanied him, large privileges (Ezra vii., viii. 1). Ezra and Nehemiah were contemporary, the one charged with an ecclesiastical administration, the other a civil governor: we may, therefore, fairly conclude that it was the same Artaxerxes who in his twentieth year sent his cup-bearer Nehemiah into Judea (Neh. ii. 1); and that the Artaxerxes of Nehemiah is Longimanus is evident from the length given of his reign (v. 14, xiii. 6); for Xerxes, whom some suppose to have commissioned Ezra, reigned not more than 21 years. If we were to believe that Xerxes sent Ezra, and Artaxerxes Longimanus Nehemiah, there would be a distance of 33 years between their respective arrivals at Jerusalem. And this we cannot reasonably allow. It is more difficult to say who was the king meant in Ezra vi. 14, but perhaps he also was Longimanus.

AR'TEMAS (*complete*, or perhaps a contracted form of Artemidorus, *the gift of Artemis*, i.e. Diana). A companion of St. Paul (Tit. iii. 12).

ARTS. From their long residence in Egypt, the Hebrews must have acquired some knowledge of the arts practised by the Egyptians—more especially as they were employed as mechanics in certain of the works for which Egypt has been celebrated (Exod. i. 11). With architecture they must have been acquainted; and, when the tabernacle was to be constructed, we read that there were carvers, goldsmiths, engravers, embroiderers, dyers, &c., ready for the special requirements of their respective crafts. But the arts could not have been much cultivated in the Hebrew commonwealth; for, at a later period, we find artizans procured from Tyre (1 Kings v. 6, vii. 13). Many arts must have been carried to great perfection in Assyria (Ezek. xxiii. 12, 14, 15). See HANDICRAFT.

ARUB'OTH (*windows, flood-gates*). One of Solomon's commissariat districts, possibly in Judah (1 Kings iv. 10).

ARU'MAH (*elevated*). A city apparently near Shechem. (Judges ix. 41): it is, perhaps, the same with Rumah (2 Kings xxiii. 36.)

AR'VAD (*wandering, place of fugitives*). A place belonging to Phœnicia, the inhabitants of which are mentioned as mariners contributing to the defence of Tyre (Ezek. xxvii. 8, 11). It is a small rocky island, (Aradus) off the north coast of Phœnicia, about two miles from the continent, opposite Antaradus, a little above the mouth of the Eleutherus, now *Nahr-el-Kebir*. The island is still inhabited by about 3,000 people, 'living by fishery and navigation, and preserving the traditional skill of drawing fresh water from submarine sources; whilst the name of the village, *Ruad*, recalls the original name; and the massive Phœnician walls, partly preserved in different points, bespeak its ancient power and magnificence.' Kalisch, *Comm. on the Old Test. Gen.*, p. 273.

AR'VADITE (Gen. x. 18; 1 Chron. i. 16). An inhabitant of Arvad. See above.

AR'ZA (*earth*). The steward of king Elah's house (1 Kings xvi. 9).

A'SA (*physician*).—1. The son and successor of Abijah, king of Judah, 955-914 B.C. His own mother was probably dead when he began his reign; consequently his grandmother Maachah continued to occupy the station of queen-mother. The first ten years of his reign he was unmolested, probably the consequence of the great victory his father had gained over Jeroboam. He set himself, therefore, to strengthen his kingdom by fortifying various cities, and by augmenting his army. Perhaps also he then commenced some of those religious reforms which he afterwards more fully carried out. But at length he was attacked by Zerah, king of Ethiopia, supposed to be Osorkon I., 2nd sovereign of the 22nd Egyptian dynasty, who advanced with a million of men to Mareshah. Asa besought God for help, and met and entirely defeated this mighty host, returning to Jerusalem enriched with plunder. He was welcomed by the prophet Azariah, son of Oded, who encouraged him to zealous exertions in Jehovah's service. Accordingly, Asa carried on his reforms very vigorously, rooted out abominations, and renewed the altar which was 'before the porch of the Lord,' which, we may suppose, had been desecrated, or fallen to decay. He destroyed also the high places of idol worship, though some appear to have remained—those, at least, where sacrifice was offered to Jehovah—and brought into the temple many things that both his father and himself had dedicated. And, because the influence of the queen-mother was exerted for evil, Asa did not spare her: he removed her from her eminent rank, burnt the symbol of her idolatry, and cast the ashes of it into the brook Kidron. So great was now his reputation for prosperity and godliness, that many out of Ephraim and Manasseh resorted to him; and he had possession of certain cities in mount Ephraim (1 Kings xv. 8-15; 2 Chron. xiv., xv). There was then peace till Asa's five-and-twentieth year (xv. 19), not the five-and-twentieth year of his reign, but after the disruption of Rehoboam's kingdom. Baasha, king of Israel, was alarmed at the drain from his dominions: to check it, therefore, he began to fortify Ramah, a Benjamite town, when Asa, in great consternation (Jer. xli. 9) sent large presents to Ben-hadad I., king of Syria, to induce him to attack Baasha. Ben-hadad fell upon the northern districts of Israel, and effectually stopped Baasha's project; so that Asa, seizing the materials that were at Ramah, fortified Geba and Mizpah with them ((1 Kings xv. 16-22; 2 Chron. xvi. 1-6). But the prophet Hanani was sent to reprove the king for his seeking help from Syria, instead of relying, as he had done in the war with Zerah, upon God. Asa was not disposed to bear this reproof: he put Hanani in prison, and seems to have resorted to some other acts of arbitrary power (7-10). We read little more of him: in his latter years he was diseased in his feet; and it is said, 'in his disease he sought not to the Lord, but to the physicians.' But, when he died, he was lamented by his people, who 'made a very great burning for him' (2 Kings xv. 23, 24; 2 Chron. xvi. 11-14).—2. A Levite (1 Chron. ix. 16).

ASADI'AS (Bar. i. 1).

A'SAEL (Tob. i. 1).

ASAH'EL (whom *God made*).—1. The nephew of David, son of his sister Zeruiah, and brother of Joab and Abishai. He was fleet of foot, and pursued Abner so keenly after a skirmish, that that warrior was reluctantly compelled, in self-defence, to kill him (2 Sam. ii. 18-32, iii. 27, 30, xxiii. 24; 1 Chron. xi. 26, xxvii. 27).—2. A Levite (2 Chron. xvii. 8).—3. Another Levite (xxxi. 13).—4. Father of a person employed with Ezra (Ezra x. 15).

ASAHI'AH (whom *Jehovah made*). An officer of king Josiah (2 Kings xxii. 12, 14); he is also called Asaiah (2 Chron. xxxiv. 20), which is the same name.

ASAI'AH (*id.*).—1. A descendant of Simeon (1 Chron. iv. 36).—2. A Levite (vi. 30).—3. One of Judah's posterity (ix. 5).—4. A Levite of the family of Merar (xv. 6, 11)—5. See ASAHIAH.

AS'ANA (1 Esdr. v. 31). A form of Asnah (Ezra ii. 50).

A'SAPH (*collector*).—1. The father of Joah, recorder to king Hezekiah (2 Kings xviii. 18, 37; Isai. xxxvi. 3, 22).—2. A Levite musician, one of the leaders of the singers in the reign of David (1 Chron. vi. 39). He is called a 'seer,' and is said to have composed several of the Psalms; of which l. and lxxiii.—lxxxiii. are in the titles attributed to him; several of these must, however, be of later date than the times of David. His descendants, or a school of musicians founded by him, are called sons of Asaph; and some of these returned from captivity with Zerubbabel (Ezra ii. 41; Neh. vii. 44). We often find Asaph spoken of in later ages with distinction (2 Chron. xxix. 30; Neh. xii. 46).—3. The keeper of the king's forest to Artaxerxes (ii. 8).—4. A Levite (xi. 17).

ASAR'EEL (whom *God hath bound*, sc. by a vow). A descendant of Judah (1 Chron. iv. 16).

ASARE'LAH (*upright towards God*). A musician (1 Chron. xxv. 2). In 14 he is called Jesharelah.

AS'ARITES. See ATARITES.

AS'CALON (1 Macc. x. 86). See ASHKELON.

ASCENSION. The glorious return of the Son of God, clothed in that assumed nature in which he had achieved the perfect triumph of humanity over every foe, to his Father's throne, there to sit till all things shall be subdued beneath his feet (Acts. i. 1-12). This the utterances of the ancient seers predicted (Psal. xxiv. 7-10, lxviii. 18). This our Lord himself pre-signified, as he taught in Capernaum (John vi. 62), and more fully announced to the apostles, as necessary for the establishment of the gospel dispensation, by the bestowal of the Spirit (xvi. 7-12, 28). As our Mediator and Forerunner hath Christ ascended (Heb. iv. 14, vi. 20, ix. 24-28), a fact of unspeakable consolation to the humble believer, and a continued admonition for him while on earth to set his affections on things above (Col. iii. 1, 2). Our Lord's words to Mary Magdalene in reference to his ascension (John xx. 17) have caused some difficulty. We must certainly understand by them a change in the kind of intercourse between him and his most attached followers. Love must not now be shown by earthly gestures; but yet there was also, as the reason of the prohibition, a cheering intimation, that a closer intercourse should, in its due time, be enjoyed; the love of his beloved ones being exalted and intensified into the pure spiritual touch of heaven. See Ellicott, *Hist. Lect.*, p. 387.

ASE'AS (1 Esdr. ix. 32).

ASEBE'BIA (1 Esdr. viii. 47). A form of Sherebiah (Ezra viii. 18).

ASEBI'A (1 Esdr. viii. 48). Hashabiah (Ezra viii. 19).

AS'ENATH (*she is of Neith*, the Egyptian Minerva?). The daughter of Poti-pherah, priest or prince of On, given in marriage to Joseph by the king of Egypt (Gen. xli. 45, 50, xlvi. 20).

A'SER (Luke ii. 36). The Greek form of ASHER, which see.

AS'ERER (1 Esdr. v. 32). A form of Sisera (Ezra ii. 53).

ASH. See ASH-TREE.

ASH (Job. ix. 9, marg.). See ARCTURUS.

A'SHAN (*smoke*). A city in the plain, at first assigned to Judah (Josh. xv. 42), but afterwards to Simeon (xix. 7; 1 Chron. iv. 32). It was given to the priests (vi. 59: comp. Josh. xxi. 16, where we find Ain instead of Ashan). It may be the Chorashan of 1 Sam. xxx. 30.

ASH'BEA (*I adjure*). A name in the genealogical lists of Judah (1 Chron. iv. 21).

ASH'BEL (*determination of God*, or *fire of Baal?*). One of the sons of Benjamin (Gen. xlvi. 21; Numb. xxvi. 38; 1 Chron. viii. 1).

ASH'BELITES. A family of Benjamin, descended from Ashbel (Numb. xxvi. 38).

ASH'CHENAZ (1 Chron. i. 6; Jer. li. 27). See ASHKENAZ.

ASH'DOD (*a strong-hold, castle*). One of the five principal cities of the Philistines, originally assigned to the tribe of Judah (Josh. xv. 46, 47), but which does not appear to have been occupied by them (xi. 22; Judges iii. 3). It was there specially that the worship of Dagon was celebrated; for to Ashdod first the ark of God was carried and placed in Dagon's temple (1 Sam. v.). Uzziah dismantled it, and built some fortresses in the neighbourhood; but as late as Nehemiah's time it retained its peculiar language (Neh. xiii. 23, 24). Ashdod stood about 3 miles from the Mediterranean, midway between Joppa and Gaza, on the great high road from Egypt into Palestine. It was hence a place of importance, and was frequently besieged. Tartan, sent by Sargon, king of Assyria, attacked and took it (Isai. xx. 1): it underwent a long siege by Psammetichus, king of Egypt (possibly alluded to in Jer. xxv. 30). It is threatened (Amos i. 8, iii. 9; Zeph. ii. 4; Zech. ix. 6): it was destroyed by the Maccabees (1 Macc. v. 68, x. 84), and was known in New Testament times as Azotus (Acts viii. 40). It is now an insignificant village, called *Esdud*.

ASH'DODITES (Neh. iv. 7), and ASH'DOTHITES (Josh. xiii. 3). Inhabitants of Ashdod.

ASH'DOTH PIS'GAH (*out-pourings*, i.e. ravines *of Pisgah*). Probably a district along the base of mount Pisgah, defining the territory of Reuben and Gad (Deut. iii. 17, iv. 49, where our translation gives 'springs of Pisgah;' Josh. xii. 3, xiii. 20).

ASH'ER (*happy*). One of the sons of Jacob by Zilpah, Leah's maid, so called because Leah considered herself happy at his birth (Gen. xxx. 12, 13). We know nothing of the personal history of this patriarch, further than that he had four sons and a daughter. Two grandsons are also mentioned (xlvi. 17). Probably one of the sons, Ishuah, died without posterity; as, when the families of the tribe are enumerated (Numb. xxvi. 44, 45), they are but five, three from the sons, two from the grandsons. Jacob's prophetic blessing upon Asher is brief and expressive (Gen. xlix. 20), indicating the rich fruitfulness of his settlements. This tribe multiplied fast. At the first census they numbered 41,500 males fit for war (Numb. i. 40, 41), at the

second 53,400 (xxvi. 47). The blessing of Moses on Asher was an amplification of that of Jacob. He was to be increased with children: the tribe was already numerous. He was to be acceptable to his brethren, dipping his foot in oil: the fruitfulness of his territory would render his descendants wealthy, so that they would be accounted by the rest of the nation as adding to the general welfare. His shoes were to be iron and brass: the mountains which closed in the district to the north were like iron or brazen walls; or perhaps, as some think, there may be a reference to the Phœnician metallic manufactures. As his days, so his rest was to be: his condition of rest or prosperity would be continued (Deut. xxxiii. 24, 25). The territory of Asher was in the north-western part of Palestine, reaching to the Mediterranean on the west, on the north bounded by Lebanon and Syria, on the east by Naphtali, on the south by Zebulun. Dr. Thomson reckons it at 60 miles in length with a mean breadth of 10 or 12 (*The Land and the Book*, p. 311). A particular description of it is given in Josh. xix. 24-31; but, as several of the places mentioned have not been identified, it is not possible to trace the frontier with precision. The coast line seems to have extended from the Shihor-Libnath (perhaps the *Zerka*) at least to Achzib, now *Es-Zib*. This territory, therefore, enclosing Tyre, reached northwards to Sidon. But the tribe did not conquer the whole of the portion allotted to it (Judges i. 31, 32): it probably enjoyed the advantages of the Phœnician commerce, and, satisfied with the fruitfulness of its own soil, it took little part in the troubles which distracted the more southern tribes. It did not even share with Zebulun and Naphtali in the victory over Jabin, but remained secure from molestation in its creeks, where the chariots of Sisera could not penetrate. Most likely the Asherites were infected with the idolatry of their Phœnician neighbours. The population seems gradually to have decreased. In the list of 1 Chron. vii. 30-40, the fighting men were but 26,000. Asher is not mentioned in the distribution of governments by David (xxvii. 16-22). And, though many of Asher came to Jerusalem at the call of Hezekiah (2 Chron. xxx. 11), yet their country must have been overrun successively by the Assyrian and Babylonian conquerors. No judge or eminent man is named of this tribe: the prophetess Anna, however, was an Asherite (Luke ii. 36).

ASH'ER (*id.*). A place on the border of Manasseh (Josh. xvii. 7). The hamlet of *Teyâsir* may perhaps represent it.

ASHE'RAH (*fortune, happiness*, possibly *straight*). This word is rendered in our translation 'grove;' which it is clear must be an error (2 Kings xvii. 10). It appears to mean the symbol or image of the goddess Ashtoreth (xxi. 7, xxiii. 6), and was certainly made of wood, as it is described as cut down (Judges vi. 25, 26, 29, 30; 2 Kings xxiii. 14) and burnt. In shape it was probably a large pillar, planted or fixed in the ground. We find continual reference to these images from the time when the Israelites left Egypt (Exod. xxxiv. 13 and elsewhere). See ASHTORETH.

ASH'ERITES (Judges i. 32). The descendants or tribe of Asher.

ASHES. After sacrifices had been offered on the altar of burnt-offering, they were, from time to time, to be collected and removed (Lev. vi. 10, 11). For this purpose, shovels and ash-pans were provided (Exod. xxvii. 3, xxxviii. 3). According to the Talmud, the priests undertook the service of removal by lot. On the great festivals, however, they remained till the following morning. The ashes which gradually accumulated from the altar of incense were similarly taken away by priests chosen by lot. From the ashes of the red heifer put into water a kind of lye was made, which was used for purification (Numb. xix.). We find another use of ashes mentioned. Persons in deep affliction, or intending to show their penitence for sin, put ashes on their head, or sat or sometimes rolled themselves in ashes (2 Sam. xiii. 19; Job xlii. 6; Matt. xi. 21).

ASHI'MA (*a goat with short hair*, otherwise *heaven*?). A deity worshipped by the men of Hamath (2 Kings xvii. 30), respecting which there are a variety of notions. It has been supposed to be the Phœnician Esmûn, the Greek Æsculapius. Other conjectures may be seen in Winer, *Bibl. RWB.*, art. 'Asima.'

ASH'KELON, AS'KELON (*migration*?). One of the five cities of the Philistines, on the shore of the Mediterranean, between Gaza and Ashdod. It lay off the great road from Egypt, and was consequently of small importance in biblical history, and apparently little known. The exploit of Samson there is almost the only event noted as connected with it (Judges xiv. 19). It is also called Askelon (i. 18; 1 Sam. vi. 17; 2 Sam. i. 20). In the writings of the prophets this city is occasionally mentioned (Jer. xxv. 20, xlvii. 5, 7; Amos i. 8; Zeph. ii. 4, 7; Zech. ix. 5). In later times it was a place of importance, celebrated for the worship of Derceto, the Syrian Venus; and was of note in the Crusades; but now it presents only a mass of ruins, surrounded by an amphitheatre of rock. It is called *El Jore*; but the name Askelon is not quite forgotten. Orchards are still filled with fruit there, and produce figs and excellent apples; but see APPLE. The 'eschalot' or 'shallot,' it may be added, a kind of onion, was first brought from Ashkelon, whence it derives its name.

ASH'KENAZ (the meaning is uncertain) A son of Gomer, of the family of Japheth (Gen. x. 3), called also Ashchenaz (1 Chron. i. 6; Jer. li. 27). As the name is coupled with Ararat and Minni, the original seat of the descendants of Ashkenaz must have been in the neighbourhood of Armenia or the Caspian. Kalisch identifies it with the ancient city Rhagæ, in the eastern part of Great Media, a day's journey south of the Caspian. The ruins of this city exist at *Rhey*, not far from Teheran. The surrounding territory is high and cold (*Comm. on Old Test. Gen.*, pp. 237, 238). Other conjectures would place Ashkenaz nearer

to the Euxine, where places with some resemblance of name are found. The Jewish rabbis identify it with Germany.

ASH'NAH (*the strong, fortified*).—1. A town in the plain country of Judah (Josh. xv. 33).—2. Another town in the same plain, probably to the south of the former (xv.43).

ASH'PENAZ (possibly *horse's nose*). The master of Nebuchadnezzar's eunuchs (Dan. i. 3).

ASH'RIEL (*vow of God*). See ASRIEL.

ASHTA'ROTH (*statues of Astarte?*). A city, probably so called from the worship of Astarte there. It was one of the chief places in the dominions of Og, and was afterwards in the territory of the eastern Manassites (Josh. ix. 10, xii. 4, xiii. 12, 31). It is said to have been assigned to the Gershonite Levites (1 Chron. vi. 71); but elsewhere (Josh. xxi. 27) Beeshterah is mentioned: this, however, is probably only a variation of the name. See BEESHTERAH. Ashtaroth is also called Astaroth (Deut. i. 4). See ASHTEROTH-KARNAIM.

ASHTA'ROTH (Judges ii. 13, x. 6; 1 Sam. vii. 3, 4, xii. 10, xxxi. 10). The plural of Ashtoreth, or statues of that goddess.

ASHTERA'THITE. The designation of one of David's warriors (1 Chron. xi. 44), probably a native of

ASH'TEROTH-KARNA'IM (*Ashteroth of the two horns, horned Astarte*), A place which was the abode of the Rephaim in the time of Chedor-laomer (Gen. xiv. 5). It is often supposed that it is identical with Ashtaroth; but there are reasons for questioning this. Ashteroth-Karnaim is doubtless the Carnaim or Carnion of Maccabean history.

ASHTO'RETH (*star*, the *star Venus?*). The principal female deity of the Phœnicians, as Baal was the chief god. The names of the two are frequently conjoined. The plural number of this word sometimes occurs: it possibly means images of the goddess, or it may imply that she was worshipped at different places under some different aspects or modifications. For, when it is intended to point out the special goddess of one place or people, the word is singular (1 Kings xi. 5, 33; 2 Kings xxiii. 13); as there are different ideas and different appellations of the Virgin Mary in the different churches where she is specially honoured; as 'our Lady of Loretto,' &c. The plural will therefore signify the Ashtoreths, and its use is easily to be explained. The Israelites did not select *one* particular form, which would have required the singular expression: they sought after the divinities, one and the same in themselves, of the different cities with which they came into contact. Ashtoreth, or Astarte, has been believed to be the moon-goddess, embodying the idea of productive power. She has also been identified with the Assyrian divinity Ishtar, who represented the planet Venus. A writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 123, considers that 'both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the "queen of heaven."' The worship was most likely identical with that of Venus. See Winer, *Bibl. RWB.*, art. 'Astarte;' Keil, *Comm. on Kings, transl.*, 1 Kings xi. 5-8, vol. i. pp. 188-190

ASH-TREE. A tree mentioned only once (Isai. xliv. 14). It is not easy to say precisely what kind is intended. It may be the ash; it has also been supposed a thorny tree which grows in Arabia and produces bitter berries. But perhaps it is more reasonable, with ancient interpreters, to believe it a species of pine.

ASH'UR (*blackness, black*). One of the descendants of Judah, called the 'father,' i. e. builder or settler, of Tekoa (1 Chron. ii. 24, iv. 5).

ASH'URITES. A tribe mentioned as under the authority of Ish-bosheth (2 Sam. ii. 9). It is questionable who were intended. Some have imagined Geshurites; but *they* were certainly independent in the time of David (iii. 3, xiii. 37, 38). It is more likely that the Asherites, or children of Asher, are meant: a slight alteration of the original word, supported by manuscript authority, gives this meaning. The word occurs in our version of Ezek. xxvii. 6; but the rendering cannot be defended. See Henderson's *Ezekiel*, note on the place.

ASH'VATH (*fabricated*). A chieftain of Asher (1 Chron. vii. 33).

A'SIA. This word never occurs in scripture with the large meaning which we assign to it. In the Old Testament it is not found: in the New Testament it means the Roman province so called. Previously it was variously used. Thus Antiochus the Great is termed king of Asia (1 Macc. viii. 6), because his dominions included, besides Syria, the greater part of Asia Minor. And this title was given to several Syrian kings (xi. 13, xii. 39, xiii. 32; 2 Macc. iii. 3). The king of Pergamos appears also to have had it. Attalus III., sovereign of this country, left his dominions to the Romans, 133 B.C.; and then Asia became a Roman province. Its boundaries were from time to time changed; but generally it may be said to have comprised Phrygia, Mysia, Lydia, and Caria; and thus it must be understood in Acts vi. 9, xix. 10). Sometimes, however, the name is used in a more restricted sense; and Phrygia is distinguished from Asia (ii. 9, 10, xvi. 6). Asia was made by Augustus one of the senatorial provinces, and was governed, therefore, by a proconsul. It prospered under the emperors; and the gospel was propagated there by St. Paul (xix. 10; 1 Cor. xvi. 19). The seven cities, to the churches in which the apocalyptic epistles were written, were in Asia.

ASIAR'CHÆ. These are called in our version 'the chief of Asia' (Acts xix. 31). The Asiarchs were officers annually chosen by certain cities of proconsular Asia. They defrayed the expense of the games and spectacles; and their functions were, in a great measure, religious. They are thought after having once held the office to have retained the title. There were analogous names of similar officers in other provinces. See Winer, *Bibl. RWB.*, art. 'Asiarchen.'

ASIBI'AS (1 Esdr. ix. 26).

A'SIEL (*created of God*). A descendant of Simeon (1 Chron. iv. 35).

A'SIEL (2 Esdr. xiv. 24).

AS'IPHA (1 Esdr. v. 29). A form of Hasupha (Ezra ii. 43).

AS'KELON (*migration?*) (Judges i. 18; 1 Sam. vi. 17; 2 Sam. i. 20). See ASHKELON.

ASMODE'US (Tob. iii. 8). An evil spirit of whom various fanciful stories are related by the Jewish rabbins. See Winer, *Bibl. RWB.*, art. 'Asmodi.'

ASMONE'ANS. See MACCABEES.

AS'NAH (*thorn-bush*, or, perhaps, *storehouse*). One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 50).

ASNAP'PER (perhaps *leader of an army*, or *swift?*). An Assyrian king or satrap who planted various bodies of colonists in Samaria (Ezra iv. 10). It is often supposed that this was another name of Esar-haddon (2); but we can merely conjecture.

A'SOM (1 Esdr. ix. 33). A form of Hashum (Ezra x. 33).

ASP (Deut. xxxii. 33; Job xx. 14, 16; Isai. xi. 8; Rom. iii. 13). See ADDER, SERPENT.

ASPAL'ATHUS (Ecclus. xxiv. 15). Probably some kind of spice. The Vulgate renders it *balsamum aromatizans*, i.e. balm.

ASPA'THA (perhaps from the Sanscrit, *given by the horse*, i.e. by Bramah in the form of a horse). The third son of Haman (Esth. ix. 7).

AS'PHAR (1 Macc. ix. 33).

ASPHAR'ASUS (1 Esdr. v. 8). A form of Mispar (Ezra ii. 2).

AS'RIEL (*vow of God*). A son of Manasseh (Numb. xxvi. 31; Josh. xvii. 2); he is also called Ashriel (1 Chron. vii. 14).

AS'RIELITES. A family of Manasseh, descended from Asriel (Numb. xxvi. 31).

ASS. Several words are used in scripture to denote this useful animal. *Athon* is a she-ass: the word implies slow motion, and occurs in Gen. xii. 16, xxxii. 16; Numb. xxii. 23. Some so designated may have been of a special breed and superior growth, hence selected for riding. For this word is used for the animal on which distinguished persons rode (Judg. v. 10); where the adjunct means a light reddish colour; actually white asses being very rarely found. *Hhamōr* is believed to imply a reddish colour, and is the common term for a male ass (Gen. xii. 16, xxiv. 35; Exod. xiii. 13). *'Aïr* is derived from a root denoting heat, perhaps heat of running, so that the idea of swiftness may be implied. This word is used for an ass's colt, or a young well-grown male ass (Judges x. 4, xii. 14). There are two Greek words occurring in the New Testament for ass (Matt. xxi. 2, 5). All these names denote the domestic ass, employed by the Israelites as a beast of burden, for ploughing and for riding. Properly tended it is strong and active, and is held in much estimation in the east. It is worthy of remark that an ass and an ox were not to be put to plough together (Deut. xxii. 10). Two words are used for the wild ass, *'arōd* and *pĕrĕ*. They both occur in Job xxxix. 5. Some have imagined the two identical, each word implying swiftness; but perhaps two distinct species are meant (*Asinus hemippus* and *Asinus onager?*), though we can hardly identify them with precision. See a good account of the wild ass in Kalisch, *Comm. on Old Test. Gen.*, pp. 378, 379.

ASSABI'AS (1 Esdr. i. 9).

ASSALI'MOTH (1 Esdr. viii. 36). Perhaps a form of Shelomith (Ezra viii. 10).

ASSANI'AS (1 Esdr. viii. 54). A form of Hashabiah (Ezra viii. 24).

AS'SHUR (*a step*). One of the sons of Shem (Gen. x. 22; 1 Chron. i. 17). His descendants peopled the land of ASSYRIA, which see. The same original word is generally translated 'Assyria;' though, in Gen. x. 11, it appears as if it were the name of a person: the verse should be rendered as in the margin: 'he went out into Assyria.'

ASSHU'RIM (*steps*). Descendants of Dedan; probably an Arabian tribe (Gen. xxv. 3): they have been thought the same with the Ashurites (2 Sam. iii. 3) in the vicinity of Gilead. See ASHURITES.

ASSIDE'ANS (1 Macc. ii. 42, vii. 13, 2 Macc. xiv. 6). A name given to the more orthodox party among the Jews in Maccabean times. See Prideaux, *Connection*, vol. ii. p. 159, for an account of them.

AS'SIR (*captive*). 1. A Levite, son of Korah (Exod. vi. 24; 1 Chron. vi. 22).—2. A descendant of David (iii. 17).—3. A descendant of Korah (vi. 23, 37).

AS'SOS. A sea-port in Mysia or Troas, over-against the island of Lesbos, twenty-four miles from the town of Troas. St. Paul, on his journey to Jerusalem, let the vessel go round, while he crossed by land from Troas and again embarked at Assos (Acts xx. 13, 14).

ASSUE'RUS (Tob. xiv. 15).

AS'SUR (Ezra iv. 2; Psal. lxxxiii. 8). See ASSYRIA.

AS'SUR (1 Esdr. v. 31).

ASSURANCE. There is an 'assurance of understanding' (Col. ii. 2), a complete or perfect understanding; an 'assurance of hope' (Heb. vi. 11), that unmoved hope for which Christians were diligently to strive; an 'assurance of faith' (x. 22), a certainty of access to God by the new and living way, by the blood of Jesus. It is also said that the gospel came to the Thessalonians 'not in word only, but . . . in much assurance' (1 Thess. i. 5), assurance possibly of faith, being really accepted and laid hold of. The original Greek word is the same in all these passages. The term 'assurance' has come theologically to signify the certainty an individual entertains of his own salvation. It is not the place to enquire here whether or no scripture authorizes a man to entertain such assurance; but it is evident that the passages above referred to do not bear upon the question.

ASSYR'IA. One of the great monarchies of the ancient world. It exercised a powerful influence upon the Israelites, and is frequently alluded to in the sacred history, and in the writings of the Hebrew prophets. The name occurs first in our version as the equivalent of Asshur (Gen. ii. 14 xxv. 18), and may be considered as applying both to a defined region, properly denominated Assyria, and to the empire enlarged and consolidated by the subjection of neighbouring districts, over which the king of Assyria had rule. The term is also

applied, after the fall of the original state, to those kingdoms which succeeded, and which comprised countries formerly obedient to the Assyrian sceptre.

It is not easy to describe accurately the boundaries of Assyria properly so called. They have probably varied at different times. But it may be said generally that, at first but a small district, it afterwards comprised the region between the Tigris on the west and south-west, and the mountains of Kurdistan on the east. In the north it extended to the mountain-range of Armenia, probably including some districts of Mesopotamia north-west of the Tigris: to the south and south-east, it bordered on Babylonia and Susiana. This territory has been estimated at from 300 to 400 miles in length, with an average breadth of 150. Rawlinson computes the length diagonally from Diabekr to the alluvium of the lower valley, the point of separation from Babylonia, at 350 miles, the breadth from the Euphrates to the mountain-chain of Zagros as varying from 300 to 170 miles, comprising about 75,000 square miles. (*Five Great Monarchies, Assyria*, vol. i. chap. i. pp. 226, 227.) Some would make it larger, and give it a superficial area of about 100,000 square miles. Media, it will be seen, lay to the eastward of Assyria beyond the mountains of Kurdistan; and Persia extended far away to the south-east. This country contained many great cities, of which the most renowned was Nineveh. It presents in different parts a varied aspect. Lower ranges of hills on the north and north-east adjoin the chains of Armenia and Kurdistan: undulating districts succeed, sinking down into the great Mesopotamian flat, intersected by the beautiful limestone ridge of the Sinjar. The tracts on the right bank of the Tigris are almost desert; those on the left eastward are well-watered and more fertile; and there are still evident traces of ancient cultivation and prosperity (see Rawlinson, *ibid.* pp. 225-264).

Of the early history of Assyria little can be said. Profane historians differ; and scripture gives but scanty information; neither do the deciphered inscriptions carry us very far. We may, however, perceive that Babylon is older than Nineveh; that Babylon was the beginning of Nimrod's empire; but that, not content with the settlements he had acquired, he invaded the country called Asshur from the son of Shem, and there founded cities afterwards most famous (Gen. x. 8-12). So far the sacred record would seem to teach us. But it mentions no early Assyrian kingdom. And indeed there are incidental notices which seem inconsistent with the notion that such a kingdom subsisted. Thus certain eastern monarchs are named (Gen. xiv. 1, 9) as pushing their conquests westwards; but there is no record of an Assyrian king among them. In the times of the early judges, Chushan-rishathaim, king of Mesopotamia, subjected Israel (Judges iii. 8, 10): Mesopotamia, then, was not at that time overshadowed by the Assyrian power. Again, David and Solomon ruled over an extended empire: their authority reached to the Euphrates (2 Sam. viii. 3, x. 16-19, 1 Kings iv. 21, 24); and yet they never came into any collision with Assyria. It is a reasonable inference that it was not till later times that there was any formidable Assyrian monarchy, extending its sway over the neighbouring nations. Not till the reign of the Israelitish king Menahem do we find the scripture records noticing the growth of the Assyrian empire.

The following is a list of the kings whom the sacred writers mention. Their names only and approximate dates (according to Kalisch) are supplied here: more detailed accounts will be given of them in the articles under their respective names:—

B.C.
770. Pul (2 Kings xv. 19, 20; 1 Chron. v. 26).
740. Tiglath-Pileser, or Tilgath-Pilneser (2 Kings xv. 29, xvi. 10; 1 Chron. v. 26; 2 Chron. xxviii. 16, 20).
720. Shalmaneser (2 Kings xvii. 3-6, xviii. 9-12).
717. Sargon, whose general was Tartan (Isai. xx. 1).
712. Sennacherib (2 Kings xviii. 13—xix. 37; Isai. xxxvi., xxxvii.).
696. Esar-Haddon (2 Kings xix. 37; Ezra iv. 2; Isai. xxxvii. 38).

These appear to form a connected series of kings. The names of nearly all of them are found in the Assyrian inscriptions. It may be desirable to give a list of the monarchs as preserved in those inscriptions It must, however, be understood, that a great deal of uncertainty hangs over the history derived from monumental records Names vary much; while corrections and additions are frequently made by those who are investigating them; so that at present they must be regarded as supplying merely the rough materials of history. The subjoined list is greatly abbreviated from that given by Dr. Kalisch (*Comm. on the Old Test Gen.*, pp. 290-292).

B.C.
1250 (about). Derceto.
1200. Divanukha (or Divanurish).
1150. Tiglath-Pileser I. He was defeated by the Chaldean king Merodach-adan-akhi.
1130. Anakbar-beth-hira (or Shimishbel-Bithkira).
1050. Mardokempad (Mesessimordacus).
1000. Adrammelech I.
960. Anaku-Merodach (or Shimish Bar).
930. Asshur-uchar-bal (or Asshur-akh-pal, or Sardanapalus?), the son of the preceding monarch, the builder of the north-west palace at Nimroud: he proceeded into Chaldea beyond Babylon.
900. Silima-rish (the son of the former; also read Shalinanubar, Temenbar, or Divanubar) fought against Ben-Hadad, who was dethroned (?) like his successor Hazael: he received presents from Jehu, the son (i.e. later successor) of Omri, king of Samaria. He probably founded the central palace of Nimroud. He reigned more than 31 years.

Anabaraxes.

865. Shamas-adar.
840. Adrammelech II.
Baldasi.
Ashurkish.
800. Shamas-phul, carried on wars against Asia Minor and Babylon: he reigned but 4 years.
774. Phulukh (Pul), invaded Syria, and received tribute from Samaria, Edom, and Philistia, marched against Menahem, king of Israel, and against the king of Damascus, which city was taken (in 750). Phulukh invaded Armenia and then Babylon, and received the homage of the Chaldeans.
747. Tiglath-Pileser II., probably an usurper, who dethroned his predecessor. He carried away the tribe of Naphtali, and became the ally of Ahaz against the Syrians (2 Kings xvi.). Among his tributaries were Menahem (Pekah?), king of Samaria, Rezin of Damascus (in 739), Hiram of Tyre, and others. He died in 729.
729 to 721. Shalmaneser. His name does not appear on the monuments, which seem to have been mutilated by his successor, Sargon, who usurped the throne. He besieged Samaria unsuccessfully in 724-723.
721 to 703. Sargon took Samaria in 721, and carried away many Israelites into Assyria. He waged war with Merodach-Baladan, king of Babylon, with Susiana, Armenia, and Media, with Carchemish, Hamath, and Damascus, with Ashdod, Jabneh, Gaza, and with African tribes: he received tribute from the Pharaoh of Egypt, the queen of the Arabs, and the chief of Sheba: he made also an expedition to Cyprus. He built the greater part of the palaces at Nimroud.
703 to 680. Sennacherib, or Sanherib, founded the palace at Kouyunjik. He subdued Merodach-Baladan, who had recovered Babylon, and took all the Chaldean towns. In the third year of his reign he crossed the Euphrates, attacked the Syrians (Hittites), defeated the kings of Tyre and Sidon, and took many towns on the sea-coast. The people of Ekron had dethroned their king, Padiya, an Assyrian vassal, and delivered him to Hezekiah, king of Judah. Tirhakah, king of Egypt, sent an army into Judea; but Sennacherib defeated it, restored Padiya to his throne, took 46 cities and fortresses, and imposed a tribute on Hezekiah, carrying off many captives. He undertook another expedition against Merodach, and made his son ruler over Babylon, whence he returned with rich spoil, which he employed mainly in the erection of temples and palaces at Nineveh. At last he was murdered by his sons.
680. Esar-Haddon, also his son, waged war against Phœnicia, Syria, Asia Minor, Armenia, Media, Susiana, and Babylonia, sent a queen to rule over the Arabs of Edom, made an expedition into Africa, and was, therefore, called the 'conqueror of Egypt and Ethiopia.'
660. Asshur-bani-bal (Sardanapalus III.), his son, undertook a campaign against Susiana and Elam, and added a second palace at Kouyunjik.
630. Asshur-ebid-ilut. He was probably the last Assyrian king; for Cyaxares, king of Media, and Nabopolassar, king of Babylon, destroyed Nineveh in 625.

We can rely but little on the accounts given by secular historians. They are both fragmentary and contradictory. Ctesias carries the origin of the empire to a very early date; while Herodotus places it comparatively late. A king, Sardanapalus, is mentioned, devoted to luxurious indulgence. A rebellion was organized, which he was unable to suppress; and, being besieged in Nineveh with no hope of relief, he set fire to his palace, and perished with his wives and treasures in the conflagration. The first Assyrian empire was thus dissolved; but a second arose, over which Pul, Sennacherib, and others reigned, till it, too, came to an end. Mr. Rawlinson, in Dr. Smith's *Dict. of the Bible*, vol. i. p. 130, while admitting that some change or revolution occurred, adduces reasons for doubting the asserted dissolution of the empire by the catastrophe of the so-called Sardanapalus. He observes that there is no apparent loss of vigour, that succeeding monarchs were as powerful as any of their predecessors, unsurpassed in authority, wealth, or splendour. The second Assyrian kingdom, therefore, was really greater and more glorious than the first.

Whatever be the obscurities resting on the early rise or later fortunes of this monarchy, we may readily trace in general the Assyrian progress to empire. At first confined within narrow limits, it became at length, by the addition of neighbouring districts, a formidable state. It does not appear that the districts so conquered were absolutely incorporated into a single body. Left under the sway of their own chiefs, who were reduced to vassalage, they continually had or took occasion for revolt. And hence the deportations of captives, to break the independent spirit of feudatory states, and render rebellion more difficult and hopeless. The Assyrian empire, at its widest extent, seems to have reached from the Mediterranean and the river Halys in the west, to the Caspian and the Great Desert in the east, and from the northern frontier of Armenia south to the Persian gulf.

The fortunes of this empire are the more interesting as they are the theme of inspired prophecy. The dark cloud threatening Israel and Judah for their unfaithfulness to God is described in strains of solemn warning. Sometimes 'the nations from far' are spoken of; and their terrific might

and mode of warfare are detailed without naming them (Isai. v. 26-30). Sometimes in express words the king of Assyria is said to be summoned as the Lord's executioner, and the desolation he should cause is vividly depicted (viii. 17-25). Samaria would fall; and her fall might well admonish Judah. Judah should deeply suffer. The invader should march through her territory; but the Lord would effectually defend Jerusalem (x. 5-34). Passages from scripture history have already been referred to, showing how exactly these predictions were fulfilled. The Assyrian king, in the might of his power, subjected the ten tribes, and carried multitudes of them into the far east: he passed also like a flood over the country of Judah, taking many of the cities throughout her territory; and in his presumptuous boldness he conceived that no earthly power could resist him, and even defied Jehovah, the God of Jacob. 'But the virgin the daughter of Zion' laughed him to scorn: 'the daughter of Jerusalem' had 'shaken her head' at him. And the firm purpose of the Lord was to defend that city to save it, for his own sake and for his servant David's sake. The catastrophe is related with awful brevity: 'Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and, when they arose early in the morning, behold they were all dead corpses' (xxxvii.). There is a trace of some great disaster in Herodotus (lib. ii. 141); but of course the Assyrian inscriptions do not notice it.

The empire attained afterwards probably its greatest power and widest extension. But it was doomed. It was an ungodly empire. And when it had done its work it would perish. He who rules justly in the world would destroy Assyria (which had been long before warned by Jonah), as Assyria had destroyed other kingdoms. Accordingly, in the prophecies of Nahum and Zephaniah, we find denunciations predicting the entire downfall of this haughty power. The language is fearfully precise. Nineveh was to be utterly waste: the Assyrian nobles were to dwell in the dust. And it should be no temporary ruin, to be afterwards repaired. 'The Lord hath given a commandment concerning thee, that no more of thy name be sown. . . . I will make thy grave.' 'There is no healing of thy bruise: thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee.' 'This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss, and wag his hand' (Nah. i., ii., iii; Zeph. ii. 13-15). We have few details of the result. The work of destruction seems to have been effected by the Medes and Babylonians. Assyria fell, and was never again reckoned among the nations; the very places being for long centuries unknown where her proudest cities had stood. (See, for an interesting account of the fulfilment of the divine word, Mr. Vance Smith's *Prophecies relating to Nineveh and the Assyrians*, 1857.)

The excavations which have been so successfully prosecuted have supplied a fund of information as to the manners and habits of the Assyrians. The sovereign was the despotic ruler and the pontiff, and the palaces contained also the temples. With no limitation of the monarch's power, the people were kept in a servile condition; and the usual consequences of such a state of things were visible in their moral degradation. The chief officers of state were eunuchs. The conquered provinces being placed under the authority of dependent princes, insurrections were frequent; and the sovereign was almost always engaged in putting down some struggles for independence. War was waged with ruthless ferocity. Cities were attacked by raising artificial mounds: the besieging armies sheltered themselves behind shields of wicker-work, and battered the defences with rams. In the field they had formidable war-chariots. And the sculptures exhibit the modes of cruelty practised upon those that were subdued. They were flayed, they were impaled: their eyes and tongues were cut out: rings were placed in their lips; and their brains were beaten out with maces (comp. Ezek. xxvi. 7-12).

The Assyrians worshipped a multitude of gods. Asshur (probably the Nisroch of the scriptures, and the eagle-headed deity of the sculptures), was the chief. But there were 4,000 others, presiding over the phenomena of nature and the events of life. Anu is said to have been lord of the mountains, or of foreign countries. Then there were San, Merodach, and Bar, Nebo, Dagon a fish-god, Bel and his consort Mylit, Shamesh and Ishtar (Kalisch, *ubi supr.* p. 301); but see BABEL, closing part of the article, p. 85.

The architecture of the Assyrians was of a vast and imposing character. But a notice of their buildings will come more properly under the head of NINEVEH, which see. In the fine arts they had made considerable proficiency. Their sculptures are diversified, spirited, and faithful. They had, however, little knowledge of perspective, and did not properly distinguish between the front and the side views of an object. Animals, therefore, were represented with five legs; and sometimes two horses had but two fore-legs. The later sculptures are found in advance of the earlier. The Assyrians were skilled in engraving even the hardest substances. They were familiar with metallurgy, and manufactured glass and enamels: they carved ivory, and varnished and painted pottery. They indulged in the luxuries of life. Men wore bracelets, chains, and ear-rings, flowing robes, ornamented with emblematic devices wrought in gold and silver: they had long-fringed scarves and embroidered girdles. The vestments of officials were generally symbolical: the head-dress was characteristic; and the king alone wore the pointed tiara. The beard and hair were carefully arranged in artificial curls; and the eyebrows and eyelashes were stained black. Of the wo-

men there are few representations. The weapons of war were richly ornamented, especially the swords, shields, and quivers. The helmets were of brass, inlaid with copper. The chariots were embellished, and the horses sumptuously caparisoned. Their literature, so far as we at present know, was confined to mere annals, panegyrics on conquerors, and invocations of the gods. Little indeed can be expected from a series of inscriptions, dictated by the ruling powers, who did not hesitate sometimes to falsify the records of their predecessors.

The wealth of Assyria was derived from conquest, from agriculture, for which their country was favourably circumstanced, and from commerce, for which they had peculiar facilities. But these advantages, as they contributed to wealth, fostered luxury, and that corruption, under (as has been observed) a grinding tyranny, which is the sure precursor of an empire's ruin (Kalisch, *The Old Test. Gen.*, pp. 301-303).

ASSYRIANS. The inhabitants of Assyria (Isai. x. 5, 24, and elsewhere).

AST'A'ROTH (*images of Asturte*). (Deut. i. 4). See ASHTAROTH.

AS'TATH (1 Esdr. viii. 38). A form of Azgad (Ezra viii. 12).

ASTROLOGERS (Isai. xlvii. 13; Dan. i. 20, ii. 27, iv. 7, v. 7). See DIVINATION.

ASTRONOMY. Asia was probably the cradle of astronomy, in the knowledge of which the Chaldeans are said to have excelled. We have no accounts in scripture of the progress made by the Hebrews in this science. But the starry heavens were naturally the object of admiration; and they saw therein evidence of that mighty hand which had created such wonders (Psal. viii. 3, xix. 1). Names were given to some of the stars (Saalschütz, *Arch. der Hebr.*, cap. 46, vol. ii. pp. 72-74); and the worship paid to them by idolaters is noticed. See STARS.

ASTY'AGES (Bel and Dr. 1).

ASUP'PIM (*collections*, hence, with 'house,' a storehouse). It is questionable whether this word should be taken as a proper name (1 Chron. xxvi. 15, 17: comp. marg.). In Neh. xii. 25, it is rendered 'thresholds,' and, marg., 'treasuries' or 'assemblies.'

ASYN'CRITUS (*incomparable*). A Christian at Rome to whom St. Paul sends salutation (Rom. xvi. 14).

A'TAD (*the southern buckthorn, Christ's thorn*). The threshing-floor of Atad was the place where a solemn mourning was made for Jacob, lasting seven days (Gen. l. 10, 11). It was in consequence called ABEL-MIZRAIM, which see.

ATA'RAH (*a crown*). One of the wives of Jerahmeel, a descendant of Judah (1 Chron. ii. 26).

ATAR'GATIS (perhaps *an opening*). A goddess, whose temple at Carnaim or Carnion (Ashteroth-Karnaim) was destroyed by Judas Maccabeus (1 Macc. v. 43, 44; 2 Macc. xii. 26). She was the Syrian Derceto, represented with the body of a woman and the tail of a fish, and had celebrated temples at Hierapolis and Askelon. She has been identified with the heavenly Venus and other deities, and seems to have been considered as the cause and generative power producing things from moisture. A singular ceremony was performed in her temple at Hierapolis. Twice a year water, brought from a distance, was poured into a chasm, because it was said the waters of the deluge drained away through that chasm.

AT'ARITES (1 Chron. ii. 54, marg.), in some editions 'Asarites.' This is the marginal variation of ATAROTH, THE HOUSE OF JOAB, which see.

ATA'ROTH (*crowns*).—1. A town, apparently in Gilead, assigned to and fortified by the Gadites (Numb. xxxii. 3, 34).—2. A town on the border of Ephraim (Josh. xvi. 2, 7): it is possibly the same with Ataroth-Addar.

ATA'ROTH-A'DAR (*crowns of Addar*, or *greatness*). A place on the border of Benjamin (Josh. xviii. 13), which is called also

ATA'ROTH-AD'DAR (*id.*), and marks the border of Ephraim (Josh. xvi. 5). It may be the same with Ataroth, 2.

ATA'ROTH, THE HOUSE OF JOAB. This appears in the genealogy of Judah (1 Chron. ii. 54). Nothing certain can be said of it. Perhaps it was a place.

A'TER (*shut up, bound*, perhaps *dumb*).—1. A person, termed 'of,' possibly a descendant of, 'Hezekiah,' whose children returned from the captivity (Ezra ii. 16; Neh. vii. 21).—2. Another, whose descendants, called porters, also returned (Ezra ii. 42; Neh. vii. 45).—3. One, perhaps the representative of the posterity of No. 1, who sealed the covenant (x. 17).

ATEREZI'AS (1 Esdr. v. 15). A corrupted form of Ater of Hezekiah (Ezra ii. 16).

A'THACH (*lodging-place*). A place in Judah, to the inhabitants of which David sent presents (1 Sam. xxx. 30).

ATHAI'AH (probably the same with Asaiah, whom *Jehovah made*). A descendant of Judah (Neh. xi. 4).

ATHALI'AH (whom *Jehovah afflicts*).—1. The daughter of Ahab by Jezebel. She was married to Jehoram, king of Judah; and, when her son Ahaziah was slain by Jehu, she destroyed the rest of the royal family except Joash, an infant, who was concealed in the temple by his aunt Jehosheba (most likely not Athaliah's daughter), the wife of Jehoiada the high priest. Athaliah usurped the throne for six years, 884-878 B.C. In the seventh year, Jehoiada resolved to produce the young prince. Accordingly, having concerted measures with the principal officers, Levites, and leading men of the kingdom, and having properly disposed the guard on the appointed day, he presented Joash to the persons assembled, anointed and crowned him, and delivered the testimony, or book of the law, into his hand. The matter had been so well arranged, that Athaliah, probably engaged in her idolatrous worship in the house of Baal, had no intelligence till it was too late. When she heard the shouts of the people, she rushed into the temple, and saw the young king standing by, or perhaps on, a pillar or platform; but he

cry of 'treason' only caused her own arrest and deserved execution (2 Kings viii. 18, 26, xi.; 2 Chron. xxii. 2, 10-xxiii. 21, xxiv. 7).—2. A Benjamite (1 Chron. viii. 26). —3. One whose son, with many of the same family, returned from Babylon with Ezra (Ezra viii. 7).

ATHARI'AS (1 Esdr. v. 40).

ATHA'RIM (*regions*). This is the proper name of a place in the south of Palestine, though rendered in our version 'by the way of the spies' (Numb. xxi. 1). Wilton interprets 'the way of the merchants,' i.e. the caravan-road. (*The Negeb*, p. 129 note).

ATHENIANS. The inhabitants of Athens, whose character is described in Acts xvii. 21, 22.

ATHENO'BIUS (1 Macc. xv. 28, 32, 35).

ATH'ENS. Little can here be said of this most celebrated city; a full account of which would obviously be out of place in a work like the present. The student will naturally consult books specially treating on classical geography and antiquities.

Athens, the chief town of Attica, was visited by St. Paul on his second missionary journey, after he had been sent away, for safety, from Berea (Acts xvii. 13-15). Athens, in the time of the apostle, was included in the Roman province of Achaia, but was a free city, retaining some of the forms which had belonged to it in its palmy days. The Athenians, curious and inquisitive, as they had ever been, mockingly desired St. Paul to give them some account of the new doctrine he was setting forth. For both in the Jews' synagogue, and also in the *agora* or marketplace, he had disputed with those who came to him, and had preached the gospel of Jesus raised by God's mighty power from the dead.

Within the city were four notable hills, three northwards, forming almost a semicircle. The Acropolis, or citadel, was the most easterly of these: it was a rock about 150 feet high. Next, westward, was a lower eminence, the Areopagus or Mars' Hill, and then the Pnyx, where the assemblies of the people were held. To the south of these three hills was a fourth, the Museum. The *agora* lay in the valley between the four. It has been supposed that there were two market-places, but it is now satisfactorily proved that there was but one. The localities, therefore, which Paul frequented, are readily understood. He was taken from the *agora*, and brought up to the Areopagus, where he delivered his wonderful address (18-31). His preaching made no great impression: the philosophers despised it. Some, however, clave to him; and a Christian community was formed, of which Dionysius the Areopagite (32-34) is said to have been the first bishop.

Athens, situated about five miles from the sea, its port being the Piræus, has been made the capital of the modern kingdom of Greece.

ATH'LAI (whom *Jehovah afflicts*). One who had married a foreign wife (Ezra x. 28).

AT'IPHA (1 Esdr. v. 32). A form of Hatipha (Ezra ii. 54).

ATONEMENT. A certain mode of appeasing anger, and so satisfying for offence committed, as to make those *at one* who were at variance. In the notion of atonement that of substitution is very commonly implied. It is understood that, if the full penalty of a fault is not exacted, something is offered or something endured instead, in order to pacify and reconcile. In theological speech, atonement has respect to offence committed against the Deity.

Human language is imperfect, and human conceptions are at fault, when applied to the Most High. He is not touched with anger, resentment, &c., in the gross sense in which we commonly use the terms. We have, therefore, to take care that we do not represent him as hard to be mollified, with a thirst of vengeance to be slaked by the suffering of a victim. Nowhere does scripture assert that the Father had a purpose of burning wrath against the world, which was changed by the interposition of the Son, on whom it lighted, so that, satiated by his punishment, he spared mankind. The scripture rather teaches that 'God so loved the world, that he gave his only-begotten Son, that whoso believeth in him should not perish, but have eternal life' (John iii. 16). 'God is love' (1 John iv. 16). But God cannot allow sin, which is rebellion against his authority (Habak. ii. 13). It is consequently impossible that he can pass over it. Hence he threatens to visit it with a penalty: 'the soul that sinneth it shall die' (Ezek. xviii. 4). His infinite holiness and justice, and the intrinsic demerit of sin, require this. And therefore 'nothing could render it consistent with the divine glory to pardon and save sinners, which did not exhibit God's justice and holiness in as clear a light in showing them mercy, as these attributes would have appeared in, had he executed the threatened vengeance' (Scott's *Essays*, Ess. vi.). The proper notion, then, of an atonement, theologically, is that which brings the forgiveness of transgressors into harmony with all the perfections of the Godhead. One of these perfections must not be exalted to the depression of another: all must be equally and fully honoured.

This, devised in the counsels of the eternal Three, was carried forward by the Son of God, who took human flesh, that in the nature that had sinned he might make satisfaction for sin. He made this satisfaction by his obedience unto death, perfectly fulfilling the divine law, for he 'did no sin;' and enduring the penalty of it, for 'his own self bare our sins in his own body on the tree' (1 Pet. ii. 22, 24). In such a sacrifice, God's judgment against the evil and desert of sin was most illustriously displayed. As no other sacrifice of like value could be found, proof was given to the universe that sin was the most disastrous evil, and that its 'punishment was not the arbitrary act of an inexorable judge, but the unavoidable result of perfect holiness and justice, even in a Being of infinite mercy' (Scott, *ubi supr.*).

God's plan was formed from the begin-

ning; and the earlier revelations were intended to prepare the world for the declaration of his righteousness, 'that he might be just and the justifier of him which believeth in Jesus' (Rom. iii. 26). Thus the ordinances of the Mosaic law shadowed forth the great work which Christ was to accomplish. When a man had sinned, he was to bring a victim, and lay his hand upon its head, putting upon it, as it were, his sins, which, in some cases, were to be confessed over it; and then the victim, being slain, was offered to the Lord (Lev. i. 2-9, iv. 2-12, xvi. 21). Thus was purgation made under the law: 'almost all things are, by the law, purged with blood; and without shedding of blood is no remission' (Heb. ix. 22). The sacrifices of the law, however, 'could not make him that did the service perfect, as pertaining to the conscience' (9). They cleansed from ceremonial pollution; but, while they were a means, divinely appointed, of present worship, they were 'a figure,' pre-signifying and pointing to some better sacrifice. And from their virtue, such as it was, the sacred writer takes occasion to argue as to the efficacy of Christ's blood-shedding: 'If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!' (13, 14). Such reasoning would be very inconclusive, if no real atonement were made by Christ, if his death were only an example of obedience to God, a pattern for his servants to follow. It is not enough to reply that the teachers of Christianity adopted the language they found in use among the Jews, without intending to sanction the inference thence yielded that Christ's blood-shedding was a satisfaction for sin. For, in that case, they would advisedly have spoken in a way likely to mislead those whom they addressed. And, besides, the terms of the introductory covenant would, on such a supposition, have been more precise than those of the evangelical dispensation, which it was the great object of revelation to unfold to the world—that is to say, more pains would have been bestowed on the temporary scaffolding than on the permanent structure. It must, then, be admitted that the argument fairly holds from the preparatory typical rites to the actual completed work; and that argument is most weighty for the doctrine of the reality of Christ's atonement.

But we are not left to a deduction, however forcible. There are plain declarations of the New Testament, made yet plainer by our knowledge of the way in which those to whom they were immediately spoken would interpret them: 'He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him' (2 Cor. v. 21): 'Christ hath redeemed us from the curse of the law, being made a curse for us' (Gal. iii. 13). Again: 'Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Pet. i. 18, 19). Again, in a passage before referred to: 'Who his own self bare our sins in his own body on the tree . . . by whose stripes (the language of the Old Testament being appropriated) ye were healed' (ii. 24). And once more: 'Thou wast slain, and hast redeemed us to God by thy blood' (Rev. v. 9). Here a purchase is spoken of: men are said to be redeemed: a price is paid for their deliverance; and this price is Christ's blood; and in the shedding of it he is said to be made a curse for us, to be made sin, though really he knew no sin. And the understanding of these expressions is facilitated and fixed by those legal types, as before said, which had rendered familiar to the mind of a Jew the idea of a victim dying for the people's sin; the clean *animal* being substituted for the guilty *man*, and being represented as having his (the man's) iniquities laid upon it. The Jewish mind had thus been schooled in the belief of an atonement. Surely, it may be repeated, the apostles would not have so spoken, if they did not intend to teach that Christ was a true propitiation, and really made satisfaction in his death for the sins of men. And, indeed, if their language, used under such circumstances, does not imply the verity of an atonement, it may not unreasonably be said that no language *could* be made definite enough to express it beyond the possibility of a cavil.

The crushing grief of our Lord's death is most hard to be explained, if he was giving merely an example of sublime devotion to the Father's will. Many of his followers have triumphed in the pangs their persecutors inflicted: why was he, the Master, so unutterably sorrowful, if some mysterious burden was not laid upon his soul? Indeed, why did he die at all? Few will say that he died merely as a martyr. And it hardly could be necessary that he should be subjected to an *unjust* death for the sake of showing unreserved obedience. How could God's justice require such submission?

The objections urged against the doctrine of the atonement, as if a vicarious sacrifice for sin were irrational, or placed the character of the Deity in an unamiable light, are not, when sifted, found to be very cogent. It must always be remembered that Christ's atonement was not to induce God to show mercy, but to make the exercise of his love to sinners consistent with the honour of his law and the pure glory of his name. Sin is therein especially branded; and God's wisdom, righteousness, holiness, faithfulness, and mercy, are most eminently displayed. And, whereas it is said that he must forgive freely without requiring satisfaction, because he commands his creatures freely to forgive, it is forgotten that the cases are not parallel. Private offences are to be forgiven freely. But a ruler must execute his just laws. And so God is a great King, and as a king he administers public justice.

and will not arbitrarily clear the guilty. Doubtless there is much in his purposes and plans which we are incapable of rightly estimating. Enough is revealed to show us that 'God was *in Christ*, reconciling the world unto himself, not imputing their trespasses unto them' (2 Cor. v. 19). But we shall do well to recollect that, 'as the heavens are higher than the earth, so are' his 'ways higher than' our 'ways and' his 'thoughts than' our 'thoughts' (Isai. lv. 9).

The atonement is a vast subject, and would require a volume to illustrate it fully. Here it is not possible to introduce more than a few of the briefest hints and suggestions in regard to it.

ATONEMENT, DAY OF. A day, the 10th of the 7th month, on which a great annual solemnity was observed by the Israelites. The services of it are particularly described in Lev. xvi. It was to be 'a sabbath of rest,' on which they were to 'afflict' their souls, that is, to humble themselves with fasting (xxiii. 27-32). After the usual morning sacrifice, the high priest went into the holy place, with a bullock for a sin-offering, and a ram for a burnt-offering, for himself and his family, and, having bathed, he put on his plain white linen garments (xvi. 3, 4). He then received two kids from the congregation for a sin-offering, and a ram for a burnt-offering, on the part of the people (5). Sacrificing the bullock for himself and his house, he took some of its blood, and, having a censer heaped with burning coals from the brazen altar, and incense in his hands, he went into the most holy place, threw the incense on the burning coals that a cloud of fragrant smoke might rise to shadow the mercy-seat, and sprinkled the blood either upon or before the mercy-seat eastward, or both, seven times. On the two goats, supplied by the congregation, and presented at the tabernacle, lots were cast: one of them thus was to be 'for the Lord,' the other 'for Azazel,' or 'for the scape-goat' (7, 8). The goat for the Lord was killed as a sin-offering for the people; and the high priest carried some of its blood into the most holy place, and did with it as he had done with the blood of his own bullock (9, 15). Then, coming from behind the vail, he made atonement for the holy place, because of the uncleanness of Israel, sprinkling the horns of the altar of incense there with the blood (16; Exod. xxx. 10). And, while he was doing this, no man but himself was to be in the tabernacle (Lev. xvi. 17). And then the priest was also to sprinkle in a similar way the altar of burnt-offering, thus purifying, it would seem, the whole tabernacle (18, 19). It must, however, be observed that many critics imagine the altar last spoken of to be the altar of incense, said above to be purified. After all this, the remaining goat was to be brought; and the priest, laying both his hands upon its head, confessed over it the sins of the people, and sent it by a proper person into the wilderness, there to be let go, and to carry off the iniquities laid upon it into a land not inhabited (20-22). The high priest then, returning into the tabernacle, put off the white linen garments, bathed, and resumed his ordinary robes. He next offered the two rams, burnt-offerings for himself and for the people, also the fat of the sin-offerings, while their flesh and skins and dung were burnt without the camp; the man that burnt these, and the man who let loose the scape-goat, both having to wash their clothes and to bathe before they were re-admitted into the camp (23-28). The supplementary offerings were probably made at the time of and with the ordinary evening sacrifice (Numb. xxix. 7-11). In the ceremonies performed the gradation, as Winer has remarked, was very observable: first the high priest and his family were purified; then, by the ministration of the priest so made clean, the sanctuary and the altar; and afterwards the whole congregation (*Bibl. RWB.*, art. 'Versöhnungstag').

The typical intention of these ceremonies is clear and very instructive. The purification of the priest, and his entrance (then only allowed) into the holiest with blood, the atonement for the holy place which had symbolically contracted defilement from the uncleanness of the children of Israel, might all receive a lengthened explanation. It must, however, be sufficient here, referring the reader for fuller particulars to other books (such as Dr. Fairbairn's *Typology of Scripture*, book iii. chap. iii. sect. 5, vol. ii. pp. 307-317), to note the particular lessons taught by the two goats, one of which was sacrificed, the other sent into the wilderness.

These two (we have a similar case in the two birds at the cleansing of the leper, Lev. xiv. 4-7) constituted but one type, two things having to be shown, viz. the blood-atonement, and the carrying away of sin. One of the goats was to be slain for a sin-offering, and the other presented alive before the Lord, not, as our version has it, 'to make an atonement with him' (xvi. 10), but to be atoned for, that afterwards the atoned-for iniquities of the people might be laid upon him and carried far away into the wilderness—a most striking exhibition of the deep and lasting 'oblivion into which (as Dr. Fairbairn observes) the sins of God's people are thrown, when once they are covered with the blood of an acceptable atonement' (comp. Psal. ciii. 12; Mic. vii. 19). Surely this symbolical action illustrates the doctrine laid down in the preceding article, and would have little meaning if it were not the shadow of that high sacrifice in which, as we hold, the sins of men were laid on Christ, atoned for by his precious blood-shedding, and carried away, no more to be remembered against the pardoned transgressor. And thus the ancient interpreters rightly regard both the goats as typifying Christ, the one in his death, the other in his resurrection, 'who was delivered for our offences, and was raised again for our justification' (Rom. iv. 25). The notion of some modern writers, that the goat set free betokened Barabbas released while Jesus was crucified, need not be here discussed.

Various particulars of the proceedings on the day of atonement are given by Josephus (*Antiq.* lib. iii. 10 § 3 : comp. Winer, as cited above) : these, however, cannot be here dwelt on. But it may be interesting to know how the festival is observed by modern Jews in England. On the previous day 'the most pious go to the synagogue about two o'clock and remain there until four. Having returned and breakfasted, the ceremony of *keparoth*, or atoning sacrifices, takes place. The sacrifice consists of a cock for a male, and a hen for a female. . . . The ceremony is performed by the head of the family, for himself first, and then for his household. After repeating a cabalistic prayer composed for the occasion, he takes the cock in his hand. . . . He then moves the atonement round his head, saying, "This is my atonement : this is my ransom. This cock goeth to death ; but may I be gathered and enter into a long and happy life, and into peace." All this is repeated three times. Having done so for himself, he does in like manner for the members of the family, introducing the alterations that are to be made for the other persons. As soon as the prescribed order is performed, they lay their hands on the atonement, as was usual with the sacrifices, and immediately after it is given to the *shochet* to be slaughtered. . . . The synagogue is . . . lighted up with numerous candles, and the evening service commenced, which brings in the great festival of *yom kippur*, or day of atonement. The service begins with *kol nidrei*, a form of absolution from all vows, oaths, &c., and is done in the following manner. The chief rabbi, accompanied by two other rabbis, ascend the reading-desk, and say, "With the cognizance of the Omnipresent, and the congregation of the celestial and terrestrial assemblies, we declare it permitted to pray with transgressors." The *chazan* (reader), with a solemn tremulous voice, then says, "All vows, obligations, oaths, or anathemas . . . they shall all be deemed absolved, forgiven, annulled, void, and made of no effect. . . ."' The vows, &c., here intended are described as purely religious, affecting only a person's own conscience, and with no reference to obligations between man and man. 'The *chazan* repeats it three times, to which the congregation respond three times, "And it shall be," &c. (Numb. xv. 26). The service continues about three hours. . . The following morning, i.e. the morning of the day of atonement, the service commences about six o'clock, and continues all day until the evening. The *shachrith*, or morning service, consists of prayers, supplications, &c., adapted for the day, near the end of which the law is taken out and read, as on the sabbath, to five persons. The portion is Lev. xvi. To the *maphtir* (reader of the lesson from the prophets) is read Numb. xxix. 7-11 ; and the portion from the prophets is Isai. lvii. 14 to lviii. After a few more prayers, the *shachrith* is over, having lasted . . . about six hours. The *musaph* (additional prayers) is next rehearsed, making mention of the additional sacrifice of the day (Numb. xxix. 7), together with supplications to the Almighty to seal them to life. Near its close, the blessing of the *cohanim* (priests) is pronounced, and is performed in the following manner. A silver basin and jug with water are brought into the synagogue, which each one present takes, and pours over the hands of each of the *cohanim*, and gives them a towel, wherewith to dry the hands. This being over, they walk up and stand in a row in front of the ark, enveloping their heads and faces in their *talithim* (scarves) : turning to the congregation, they repeat the blessing, as recorded in Numb. vi. 23-27. The *musaph* being finished, which generally lasts till about four o'clock, they begin the *minchah* (afternoon service), when the law is taken out . . . and read to three persons. The portion is Lev. xviii. The last of the three is the *maphtir*, who reads the portion from the prophets, which is the whole book of Jonah. Several prayers are added, and these end the afternoon service. Next follows the *nengilah* . . . which is considered the great conclusion prayer. It lasts till after sunset, when the *shophar* (trumpet) is blown, as a signal that the duties of the day are over ; the whole closing with the words, "Next year we shall be in Jerusalem!" To this other prayers are added, which last about half an hour. The festival is then concluded, after their having fasted from twenty-four to twenty-six hours, and having continued in the exercise of their service upwards of twelve hours, without the least intermission. Every Jew who has the least feeling of Judaism attends the synagogue on the day of atonement. . . . Leather shoes, or anything made of calf's-skin, are not allowed to be worn on this day, in sad remembrance, we are told, of the golden calf worshipped by their forefathers (Exod. xxxii.). Consequently the majority wear cloth boots or shoes ; whilst those who are not so provided go with only stockings on their feet. Neither are they allowed to adorn themselves with any gold ornaments, in remembrance of the material of which the above-mentioned calf was made' (Mills, *The British Jews*, chap. vi. pp. 168-174).

Nothing has as yet been spoken of the name of the 'scape-goat,' which is said to be 'for Azazel' (Lev. xvi. 8, marg.). This will be more properly noticed elsewhere. See SCAPE-GOAT.

AT'ROTH (*crowns*). Most probably this word should be connected with Shophan, which follows. Atroth-Shophan (*the crowns of Shophan*) was a city of Gad, so called to distinguish it from Ataroth, named just before (Numb. xxxii. 34, 35).

ATTAI (*opportune*).—1. A descendant of Judah (1 Chron. ii. 35, 36).—2. A Gadite chief (xii. 11).—3. A son of Rehoboam (2 Chron. xi. 20).

ATTALI'A. A sea-port of Pamphylia, built by Attalus Philadelphus, king of Pergamos (159-138 B.C.), whence the name. Paul and Barnabas, returning from their missionary journey, sailed from Attalia to Antioch (Acts xiv. 25, 26). This city still exists under the name of *Satalia*.

AT'TALUS (1 Macc. xv. 22). One of the kings of Pergamos.

ATTHARA'TES (1 Esdr. ix. 49). Perhaps a corruption for the Tirshatha (Neh. viii. 9).

AU'GIA (1 Esdr. v. 38). The name attributed to the daughter of Berzelus (Barzillai), from whom some of those who could not establish their claim to the priesthood were descended: comp. in the canonical scripture Ezra ii. 61.

AUGUS'TUS. The first Roman emperor. He was the son of Caius Octavius, by Atia, Julius Cæsar's niece, and was born 62 B.C. Being adopted by his great-uncle, and

Coin of Augustus.

made his general heir, he came into Italy as Caius Julius Cæsar Octavianus. He formed one of what is called the second triumvirate, with Mark Antony and Lepidus. Lepidus was soon set aside, and Antony entirely defeated at the battle of Actium, 31 B.C. After this victory, Octavius was saluted emperor (*imperator*) by the senate, and, 27 B.C., had the designation or title Augustus. It was he who confirmed Herod as king of the Jews, and enlarged his dominions. In his reign our Lord was born (Luke ii. 1). He died at Nola in Campania in the 76th year of his age, 14 A.D.

AUGUSTUS' BAND. There was a band or body of men called *Augustani*, identical, very probably, with the veterans specially summoned (*evocati*) to service by the emperors, who formed Nero's body-guard when he went into Greece. To this band Julius would seem to have belonged (Acts xxvii. 1). See Wieseler, *Chron. des Apost. Zeit.*, note, pp. 389-393.

AURA'NUS (2 Macc. iv. 40).

AUTE'AS (1 Esdr. ix. 48). A corrupted form of Hodijah (Neh. viii. 7).

AV'A (*overturning, ruin*). A place or district in Assyria, whence colonists were brought into the cities of Samaria (2 Kings xvii. 24). The locality cannot be identified. See Winer, *Bibl. RWB.*, art. 'Avva.'

AV'ARAN (1 Macc. ii. 5). The surname of Eleazar, one of the Maccabean family.

A'VEN (*nothingness*).—1. The name applied to the city elsewhere called On, or Heliopolis (Ezek. xxx. 17).—2. A contracted form (Hos. x. 8) of Beth-aven (5) i.e. Beth-el.—5. A place mentioned by Amos (i. 5), and called in the margin Bikath-Aven. It seems to be the great plain of Lebanon, in which Baalbek is situated, still called *el Buka'a*.

AVENGER OF BLOOD. In a rude state of society, the nearest relative of a person slain was conceived bound to put the slayer to death (Numb. xxxv. 19, 21, 24, 25, 27 Deut. xix. 6). There were various regulations wisely introduced into the Mosaic law to restrain this custom. See CITIES OF REFUGE, MURDER.

A'VIM, A'VIMS (inhabitants of *ruins*). An ancient people, originally dwelling in the south-west of Palestine, whence they were driven by the Caphtorim (Deut. ii. 23). They are again mentioned, probably as located farther to the north, among the tribes yet remaining unsubdued in Joshua's old age (Josh. xiii. 3), where they are called Avites. Nothing more is known of them: see, however, Wilton's *Negeb*, p. 159.

A'VIM (*ruins*). A city of Benjamin (Josh. xviii. 23). Some have imagined that a remnant of the people called Avim may have lived in it.

A'VITES.—1. (Josh. xiii. 3). See AVIM.—2. The inhabitants of Ava (2 Kings xvii. 31). See AVA.

A'VITH (*ruins*). A city where the Edomite king Hadad reigned (Gen. xxxvi. 35; 1 Chron. i. 46).

AWL. A tool mentioned only in connection with the boring of a slave's ear (Exod. xxi. 6; Deut. xv. 17).

AXE. There were undoubtedly different kinds of this instrument among the Hebrews. A word very commonly employed for it embodies the idea of sharpness. Such an axe was used for felling trees and the like, and had probably a heavy head (Judges ix. 48; 1 Sam. xiii. 20; Psal. lxxiv. 5; Jer. xlvi. 22). Another word was derived from cutting (Deut. xix. 5, xx. 19; 1 Kings vi. 7; Isai. x. 15). This too was used for cutting wood; but we may gather from the first-named passage that the head was attached to the handle in the way usual with modern axes, or more probably fastened with thongs, which might readily slip. Egyptian axes so constructed have been found. In 2 Kings vi. 5; Isai. x. 34 an axe is signified by the word 'iron,' a proof that the heads were of that metal, not, as in various Egyptian specimens, of bronze. Another word translated 'axe' (Isai. xliv. 12, marg.; Jer. x. 3), means a carver's knife. Some others occur.

AZ'AEL (1 Esdr. ix. 14). A form of Asahel (Ezra x. 15).

AZAE'LUS (1 Esdr. ix. 34).

A'ZAL (*noble, root*, or *declivity* of a mountain ?). The place to which the cleft in mount Olivet is, according to Zechariah's prophecy (xiv. 5), to extend.

AZALI'AH (whom *Jehovah reserved*). The father of Shaphan the scribe (2 Kings xxii. 3; 2 Chron. xxxiv. 8).

AZANI'AH (whom *Jehovah hears*). A Levite (Neh. x. 9).

AZAPH'ION (1 Esdr. v. 33). Perhaps a corruption of Sophereth (Ezra ii. 55).

AZ'ARA (1 Esdr. v. 31).

AZA'RAEL (whom *God helps*). A musician (Neh. xii. 36).

AZA'REEL (*id.*).—1. A Benjamite (1 Chron. xii. 6).—2. A chief singer (xxv. 18): he appears to be the same with Uzziel (4).—3. A chief of the tribe of Dan (xxvii. 22).—4. A man who had taken a foreign wife (Ezra x. 41).—5. A priest, (Neh. xi. 13) possibly the same with Azarael.

AZARI'AH (whom *Jehovah helps*).—1. The son or grandson of Zadok, high priest in Solomon's time (1 Kings iv. 2; 1 Chron. vi. 9).—2. A chief officer under Solomon (1 Kings iv. 5).—3. A king of Judah (2 Kings xiv. 21, xv. 1, 6, 7, 8, 17, 23, 27; 1 Chron. iii. 12). He is more generally called UZZIAH, which see.—4. A descendant of Judah by Zerah (ii. 8).—5. Another of Judah's posterity (38, 39); perhaps the person mentioned (2 Chron. xxiii. 1) as son of Obed.—6, 7. Two others in the line of high priests, the first grandson of the before-named high priest (1 Chron. vi. 10, 11, 13, 14; Ezra vii. 1, 3).—8. A Levite (1 Chron. vi. 36: comp. 24).—9. A priest of the line of Zadok (ix. 11), perhaps the same with the one mentioned in Neh. vii. 7, called Seraiah in Ezra ii. 2; Neh. xii. 1: he or his representative sealed the covenant (x. 2).—10. A prophet who encouraged Asa (2 Chron. xv. 1-7).—11, 12. Two sons of king Jehoshaphat xxi. 2).—13. The king of Judah generally known as Ahaziah (xxii. 6).—14. Son of Jeroham, one of the captains with whom Jehoiada concerted the crowning of king Joash (xxiii. 1).—15. The high priest who resisted Uzziah in his attempt to burn incense (xxvi. 17-20). It is doubtful whether this priest was one of those before-mentioned.—16. An Ephraimite chief (xxviii. 12).—17, 18. Two Levites (xxix. 12).—19. A high priest in the reign of Hezekiah (xxxi. 10, 13). It is also uncertain whether he was one of those before-mentioned.—20. One who helped to repair the wall of Jerusalem (Neh. iii. 23, 24). This may be the same person elsewhere referred to (viii. 7, xii. 33).—21. One of the chiefs who determined against Jeremiah's warning to go into Egypt (Jer. xliii. 2).—22. The original name of one of Daniel's companions in Babylon, called there Abed-nego (Dan. i. 6, 7, 11, 19, ii. 17).

AZARI'AS.—1. (1 Esdr. ix. 21).—2. (43).—3. (48).—4. (2 Esdr. i. 1).—5. The name assumed by the angel said to accompany Tobias (Tob. v. 12, and elsewhere).—6. (Song of Three Child. 2, 66).—7. A captain in the Maccabean wars (1 Macc. v. 18, 56, 60).

A'ZAZ (*strong*). A Reubenite (1 Chron. v. 8).

AZA'ZEL (Lev. xvi. 8, marg.). See ATONEMENT, DAY OF, SCAPE-GOAT.

AZAZI'AH (whom *Jehovah strengthens*). 1. A musician (1 Chron. xv. 21).—2. An Ephraimite chief (xxvii. 20).—3. An overseer of offerings and tithes (2 Chron. xxxi. 13).

AZBAZ'ARETH (1 Esdr. v. 69). Probably a corrupted form of Esar-haddon.

AZ'BUK (*strong devastation*, q.d. a strong place devastated). The father of Nehemiah (not the governor) (Neh. iii. 16).

AZE'KAH (*dug over, broken up*). A place to which Joshua's pursuit of the Amorites extended after the battle for the relief of Gibeon (Josh. x. 10, 11). It stood in the plain country of Judah, to which tribe it was allotted (xv. 35). In later times, we find the Philistines pitching near it (1 Sam. xvii. 1): it was fortified by Rehoboam (2 Chron. xi. 9), and was one of the last towns taken by Nebuchadnezzar in Zedekiah's reign before Jerusalem fell (Jer. xxxiv. 7). It was again inhabited after the return from captivity (Neh. xi. 30). It has not yet been satisfactorily identified; but it must have been very near Beth-horon.

A'ZEL (*noble*). A descendant of Saul (1 Chron. viii. 37, 38, ix. 43, 44).

A'ZEM (*strength, bone*). A city allotted at first to Judah, afterwards to Simeon (Josh. xv. 29, xix. 3). In 1 Chron. iv. 29, it is given as Ezem. Wilton considers 'Iim and Azem' as designating one place—Ije-Azem, and identifies it with the modern *el-'Awjeh* of the 'Azâzimeh Arabs (*The Negeb*, pp. 154-177).

AZEPHU'RITH (1 Esdr. v. 16).

AZE'TAS (1 Esdr. v. 15).

AZ'GAD (*strong in fortune*).—1. A person whose descendants returned from captivity (Ezra ii. 12, viii. 12; Neh. vii. 17).—2. A man who sealed the covenant (x. 15): possibly the representative of the posterity of No. 1.

AZI'A (1 Esdr. v. 31).

AZI'EI (2 Esdr. i. 2).

AZI'EL (whom *God consoles*). One of the Levite porters, appointed to play on the psaltery (1 Chron. xv. 20). The name is a contracted form of Jaaziel (18).

AZI'ZA (*strong*). One who had taken a foreign wife (Ezra x. 27).

AZMA'VETH (*strong as* or *to death*).—1. One of David's warriors (2 Sam. xxiii. 31; 1 Chron. xi. 33).—2. A descendant of Saul (viii. 36, ix. 42).—3. A Benjamite (xii. 3); perhaps identical with No. 1.—4. David's treasurer (xxvii. 25).

AZMA'VETH (*id.*). A place probably in Benjamin, about which the singers settled after the return from the captivity (Neh. xii. 29). Some of the inhabitants of Azmaveth returned from Babylon with Zerubbabel (Ezra ii. 24). In Neh. vii. 28 it is called Beth-Azmaveth.

AZ'MON (*strong*). A place on the southern boundary of Palestine (Numb. xxxiv. 4, 5; Josh. xv. 4); the modern *Wady el Kusâimeh*.

AZ'NOTH-TA'BOR (*ears*, i.e. summits, *of Tabor*). A place on the boundary of Naphtali (Josh. xix. 34).

A'ZOR (*a helper*). One in the line of our Lord's ancestors (Matt. i. 13, 14).

AZO'TUS (Acts viii. 40). The Greek form of ASHDOD, which see.

AZO'TUS, MOUNT (1 Macc. ix. 15).

AZ'RIEL (whom *God helps*).—1. A chief of the trans-Jordanic half-tribe of Manasseh (1 Chron. v. 24).—2. The father of a

chief of Naphtali (xxvii. 19).—3. The father of Seraiah, one of Jehoiakim's officers (Jer. xxxvi. 26).

AZRI'KAM (*help against the enemy*).—1. One of the descendants of David (1 Chron. iii. 23).—2. A descendant of Saul (viii. 38, ix. 44).—3. A Levite (ix. 14; Neh. xi. 15).—4. The governor of the house of king Ahaz (2 Chron. xxviii. 7).

AZU'BAH (*forsaken, ruins*).—1. The mother of king Jehoshaphat (1 Kings xxii. 42; 2 Chron. xx. 31).—2. A wife of Caleb, son of Hezron (1 Chron. ii. 18, 19).

AZ'UR (*helper*).—1. The father of Hananiah, the false prophet of Gibeon (Jer. xxviii. 1).—2. The father of a person in the time of Ezekiel (Ezek. xi. 1). This name is identical with Azzur.

AZU'RAN (1 Esdr. v. 15).

AZ'ZAH (*the strong*) (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv. 20, xlvii. 1, marg.) See GAZA.

AZ'ZAN (*very strong*). A chief of Issachar (Numb. xxxiv. 26).

AZ'ZUR (*helper*). One who sealed the covenant (Neh. x. 17).

B

BA'AL (*lord, possessor*). The supreme God of the Canaanitish and Phœnician nations. The word is sometimes used in the plural, Baalim; and it may be observed that, in the original, the name of the deity, whether singular or plural, is always distinguished by the article, unless when it has some qualifying adjunct. The worship of Baal seems to have extended to several neighbouring countries. Thus, the Babylonian Bel is generally considered as identical with Baal, the word being contracted. On this point, however, see Rawlinson's *Herodotus*, vol. i. pp. 318, 594, &c., 627, &c. Traces of this worship are found at Carthage; the names of men being frequently compounded with that of the god, as Hannibal. Baal has often been taken as the representative of the sun; but still there are diversities apparent, for the Babylonian god is identified with the planet Jupiter. It is probable that, the general idea being that of lord or sovereign owner of the universe, different modifications were occasionally introduced, and different notions held in regard to which of the heavenly bodies it would be more fitting to identify with such a ruler. The Israelites came in contact with Baal-worship when on the borders of Moab and Midian (Numb. xxii. 41, xxv. 3); and very soon after their establishment in Canaan they yielded to this evil influence (Judges ii. 11-13). Through the time of the judges it appears to have more or less prevailed, though checked now and then by some energetic magistrate, till the days of Samuel (vi. 25-32, viii. 33, ix. 4, x. 6, 10; 1 Sam. vii. 4). In later times, we find the worship of Baal openly practised in the northern kingdom of Israel, being sanctioned by the alliance of Ahab with Jezebel (1 Kings xvi. 31, 32); and, in spite of the exertions of Elijah (xviii.), and the policy of Jehu (2 Kings x. 18-28), it prevailed till the period of the carrying away of the ten tribes (xvii. 16). Judah, too, was grievously infected with the same idolatry (xi. 18, xxi. 3; 2 Chron. xxviii. 2). We may easily gather from the sacred writers a notion of the pomp and ceremonies of Baal-worship. There were temples, images, and altars, on eminences and on house-tops (1 Kings xvi. 32, xviii. 20; 2 Kings x. 26, xi. 18; Jer. xi. 13, xxxii. 29). There were multitudes of priests, whose mode of addressing the god is specified (1 Kings xviii. 19, 26-28): they offered incense and even human sacrifices (Jer. vii. 9, xix. 5), and thus provoked to anger the God of heaven. No wonder that his judgments at length descended on such a people.

Baal is often used in composition with other words for the names of both men and places. It is not always, however, that, so compounded, it has reference to the idol-god: it frequently implies merely the notion of possession.

BA'AL (*lord*).—1. A man of the tribe of Reuben (1 Chron. v. 5).—2. A descendant of Benjamin (viii. 30, ix. 36).

BA'AL (*id*). A town in the territory of Simeon (1 Chron. iv. 33). It appears to be the same with Baalath-Beer (Josh. xix. 8).

BA'AL-BE'RITH (*covenant-lord*). The name under which Baal was worshipped by the Shechemites (Judges viii. 33, ix. 4: comp. 46). It was not as the god of covenants, but as in covenant with them, that they so honoured the false deity.

BA'AL-GAD (*lord of fortune*). A place in the valley of Lebanon, on the northern or north-western boundary of Palestine (Josh. xi. 17, xii. 7) which remained unconquered at the division of the land (xiii. 5). It has often been supposed that Baal-Gad was Baalbek; but it is more likely to have been Banias, where there was for a long time a sanctuary of the god Pan. And perhaps Baal was worshipped in this place under the character of Gad, 'good fortune.'

BA'AL-HA'MON (*place of multitude*). A place at which Solomon is said to have had a vineyard (Sol. Song viii. 11). The situation can only be conjectured.

BA'AL-HA'NAN (*lord of grace*).—1. A king in Edom (Gen. xxxvi. 38, 39; 1 Chron. i. 49, 50).—2. An overseer of olive and sycamore trees in the time of David (xxvii. 28).

BA'AL-HA'ZOR (*having a village* or *hamlet*). A place 'by Ephraim,' where Absalom had a sheep-farm (2 Sam. xiii. 23).

BA'AL-HER'MON (*place of Hermon*). This may be only another name of Hermon

(Judges iii. 3 ;1 Chron. v. 23) : by some it is supposed the same with Baal-Gad. See Winer, *Bibl. RWB.*, arts. 'Baal-Gad,' 'Baal-Hermon.'

BA'AL-ME'ON (*place of dwelling*). A town built or fortified, with a change of name, by the Reubenites (Numb. xxxii. 38 ; 1 Chron. v. 8). It appears to have been afterwards possessed by the Moabites (Ezek. xxv. 9). This town is also called Beth-Baal-Meon, Beth-Meon, and, in a contracted form, Beon, though this last name may be put for Meon. It was about three miles south-east of Heshbon ; and its ruins still bear the name of *Mîân*, or *Maein*.

BA'AL-PE'OR (*lord of the opening*, there being an allusion to the character of the rites of worship). The god of Moab and Midian, sometimes called Peor only (Numb. xxv. 3, 5, 18 ; Deut. iv. 3 ; Josh. xxii. 17 ; Psal. cvi. 28 ; Hos. ix. 10). Baal-Peor has been identified with Priapus : his worshippers were guilty of fornication and all uncleanness.

BA'AL-PERA'ZIM (*place of breaches*, or *burstings forth*, i.e. defeats). A place near the valley of Rephaim, where David defeated the Philistines (2 Sam. v. 20 ; 1 Chron. xiv. 11). It was so called because David said that the Lord had 'burst like a rush of waters' upon his enemies. It is alluded to in Isai. xxviii. 21.

BA'AL-SHA'LISHA (*lord of Shalisha, place of Shalisha*, or *of three*). A place probably no great distance from the Gilgal (2 Kings iv. 38, 42) mentioned in Elisha's history.

BA'AL-TA'MAR (*place of palm-trees*). A place near Gibeah of Benjamin (Judges xx. 33).

BAAL'-ZEBUB (*lord of the fly, fly-destroyer*). Baal was worshipped in this character at Ekron (2 Kings i. 2, 3, 6, 16). The multitude of flies in hot climates will account for the designation.

BA'AL-ZE'PHON (*place of Typhon*, or *sacred to Typhon*, otherwise *lord of the north*, or *place of a watch-tower*). A point near to which the Israelites crossed the Red sea, and therefore on its western shore ; but it is difficult to fix on the exact position (Exod. xiv. 2, 9 ; Numb. xxxiii. 7).

BA'ALAH (*mistress*).—1. Another name for the city of KIRJATH-JEARIM, which see, and therefore in the territory of Judah (Josh. xv. 9, 10 ; 1 Chron. xiii. 6). The mount Baalah on the border of Judah (Josh. xv. 11) was probably at some distance.—2. A town in the south of Judah (xv. 29) : it is also termed Balah (xix. 3), and Bilhah (1 Chron. iv. 29). See BIZJOTHJAH.

BA'ALATH (*id.*). A town in the tribe of Dan (Josh. xix. 44). This has been thought to be the place that Solomon built or fortified (1 Kings ix. 18 ; 2 Chron. viii. 6).

BA'ALATH-BE'ER (*having a well*). A town in the territory of Simeon (Josh. xix. 8), probably the same with Baal (1 Chron. iv. 33). Mr. Wilton, who supposes this another form of Bealoth (Josh. xv. 24), identifies it with 'the ruined site called *Kurnub*, on the southern declivity of the swell, or low ridge which bears the name of *Kubbet el-Baul*.' He considers this the Baalath that Solomon fortified, being a frontier town, one of the limits of the Simeonite territory. He also thinks that it was called Ramath of the South, as another appellation (xix. 8), being the 'South Ramoth' (1 Sam. xxx. 27) to which David sent some of his booty (*The Negeb*, pp. 89-97).

BA'ALE OF JUDAH (*citizens of Judah*). A name given to the city Kirjath-Jearim (2 Sam. vi. 2). See BAALAH, 1.

BA'ALI (*my lord*). The name which Israel was no more to call the Lord when restored to his favour (Hos. ii. 16) ; the word having reference to the idol-god. 'God says, So wholly do I hate the name of idols, that, on account of the likeness of the word Baal, *my lord*, I will not be so called, even in a right meaning. . . . Yet withal God says that he will put into her mouth the tenderer name of love, Ishi, lit. *my man*. In Christ, the returning soul, which would give herself wholly to God, however far she had wandered, should not call God so much her Lord as her Husband' (Dr. Pusey, *Minor Prophets*, pp. 19, 20).

BA'ALIM (*lords*) (Judges ii. 11, iii. 7, viii. 33, x. 6, 10, and elsewhere). The plural form of BAAL, which see.

BA'ALIS (*son of exultation*). A king of the Ammonites (Jer. xl. 14).

BA'ANA or BA'ANAH (*son of affliction*).—1. A Benjamite, one of the murderers of Ish-bosheth (2 Sam. iv. 2, 5, 6, 9).—2. The father of one of David's warriors (xxiii. 29 ; 1 Chron. xi. 30).—3, 4. Two officers under Solomon (1 Kings iv. 12, 16).—5. One who returned with Zerubbabel (Ezra ii. 2 ; Neh. vii. 7).—6. A person whose son took part in re-building the wall of Jerusalem (iii. 4). He may be identical with the one who sealed the covenant (x. 27).

BA'ANA (1 Esdr. v. 8).

BAANI'AS (1 Esdr. ix. 26). A form of Benaiah (Ezra x. 25).

BA'ARA (*brutish*, according to some, *new-moon*). A wife of Shaharaim, a Benjamite (1 Chron. viii. 8).

BAASEI'AH (*work of Jehovah*). A Levite, one of the ancestors of Asaph (1 Chron. vi. 40).

BA'ASHA (*wickedness*, or, as some suppose, *in the work*). Son of Ahijah, of the tribe of Issachar. He was probably of mean origin. At the siege of Gibbethon, he conspired against Nadab, king of Israel, killed him and all his family, and possessed himself of the throne. He attempted to fortify Ramah, with a view, it would seem, of preventing the access of the Israelites into Judah (2 Chron. xi. 14, 16) ; but his design was frustrated by a Syrian invasion, instigated by Asa, king of Judah. Baasha's evil conduct provoked the denunciation of God's judgments upon his house, as predicted by Jehu the prophet. He reigned 24 years, 953-930 B.C., and was buried in Tirzah, his capital. (1 Kings xv. 16-22, xvi. 1-7, xxi. 22 ; 2 Chron. xvi. 1-6 ; Jer. xli. 9).

BA'BEL (*confusion*, or *gate of Il*, a Babylonian deity). The name of the place afterwards celebrated as Babylon, the great capital of the Chaldean monarchy. Its origin is related by Moses. Some time

after the flood, when men had begun to multiply, and perceived that the natural consequence of multiplication would be the dispersion and estrangement of those who had hitherto formed but one community, they determined to erect a mighty tower, which should serve as a rallying-point and centre of union for their families, the metropolis of an universal monarchy. Fanciful motives have frequently been ascribed to these projectors; but their intention is plainly enough declared by the sacred writer. Their tower was not designed to protect them against another flood, nor was it to be the vast temple of some idol. Rather they were influenced by a thoroughly-sensual desire of glory, to be attained by gigantic monuments and by earthly dominion. They said 'Let us make us a name.' The place where they were settled was favourable to their plan. They had journeyed in the east from that Armenian region near Ararat which has justly been considered the cradle of the human race, and they were now in the plains of Shinar. Bricks they could make of the pure clay they found there; and asphalt or bitumen was abundant for cementing their materials together. They were all, too, of one 'lip,' their speech and their intonation the same, so that they could plan and work concordantly together. Therefore they began to build a tower; and a city was to cluster round it. And no doubt their structure was assuming large dimensions—though how long they were employed on it we have no means of judging—when God disappointed their ambitious purpose, confounded their language, and thus dispersed them, according to their families, through various regions (Gen. xi. 1-9). That this was a sudden catastrophe is evident from the tenor of the sacred narrative. If we are to believe the record, therefore, the diversity of tongues did not grow out of a mere natural development, according to the ordinary circumstances which, in the lapse of time, mould the languages of various tribes. Much was, no doubt, left to that development; and the difference, first stamped by some immediate exercise of divine power, was permitted to increase and multiply into the vast variety of dialects now existing in the world. But, when those who speculate on the origin and divergence of language demand an almost-incalculable number of years for reaching the present state, they must be reminded that he, that made the mouth and distinguished man with the power of articulate speech, could, as easily as he created, change the forms of utterance, and that here we are expressly told that, on an occasion when it seemed good to his wisdom, he *did* so interfere, and produced at once an alteration which otherwise ages might not have been long enough to consummate.

God does not, be the expression used with all reverence, needlessly expend supernatural power. We are not obliged to suppose that he formed the complete system of the world's languages: it is enough to believe that, after the direction was given, external agencies and influences did their work. So that we may trace a relation still manifest of the daughter-dialects to the parent-speech. Research more and more illustrates this, and shows the high probability that there was some primitive single Asiatic language. More cannot safely be said. The judgment of scholars differs as to the one which represents most nearly the original type. Many, however, are inclined to point, as most probable, to the Sanscrit.

Thus, then, the pride of those builders was chastised. And the name fixed upon their unfinished work was Babel. Very impressive are the words of Kalisch: 'The future character of the overbearing city is clearly mirrored in the history of its beginning: the same boastful spirit, which the prophet Isaiah chastises in the Babylonian prince, who speaks in his heart, "I will ascend up to heaven, above the stars of God will I erect my throne" (Isai. xiv. 13), prompts here the exclamation, "Let us build a city and tower, whose top may reach to heaven;" but, just as there the arrogance is crushed by the words, "but thou descendest into the grave, and into the deepest pit" (15), it is here checked by the simple but emphatic remark, "and they left off to build the city" (*Comm. on the O. T. Gen.*, p. 314).

From the beginning a cloud lowered over Babylon; and in her history a striking lesson is read to the world. She became very great, the full-blown development of confident vanity, the example of what arrogant ambition might grow to, the embodiment of scornful strength, the image of careless security; the worldly spirit being paramount in her, acknowledging even in the heavens no superior (Dan. iv. 30, 32). But the judgment of God was travelling on. In her hour of pride inspired prophets foretold her ruin. And the present utter desolation of this mistress of kingdoms continues to deliver the impressive warning that God will bring down the haughtiness of men, and that those that exalt themselves against him shall be abased. He may use them as his instruments for a time; but their day shall come. We should read the story of Babylon in vain, if we did not carry along with us this principle, and see how it knits together the narrative, and vindicates itself in the ultimate catastrophe, 'Babylon the great is fallen, is fallen.'

Nimrod appears to have established here the first strong-holds of his empire; and hence Babylonia was called 'the land of Nimrod' (Mic. v. 2). Additional towns he founded in Shinar, as Erech, and Accad, and Calneh. Afterwards, probably grasping at more dominion, he went into Assyria, and there built Nineveh and other cities (Gen. x. 10-12).

Later Babylonian kings mentioned by the sacred writers are the following; their names and approximate dates alone being given here: further information respecting them will be found in the articles appended to their respective names.

B.C.

2130 ? Amraphel, called king of Shinar, one of the confederate monarchs who invaded Canaan in the days of Abraham (Gen. xiv. 1-16).

720. Merodach-Baladan, otherwise Berodach-Baladan, who was contemporary with Hezekiah (2 Kings xx. 12, 13; Isai. xxxix. 1, 2).

607. Nebuchadnezzar, or Nebuchadrezzar, the great monarch under whom Babylon attained its highest pitch of power, and who captured and burnt Jerusalem (2 Kings xxiv., xxv. 1-26; 2 Chron. xxxvi.; Jer. xxxix., lii. 1-30; Dan. i., ii., iii., iv.).

562. Evil-Merodach, who released Jehoiachin (2 Kings xxv. 27-30; Jer. lii. 31-34).

541. Belshazzar, who was slain when Babylon was taken (Dan. v., vii. 1, viii. 1).

It is evident that there are considerable gaps in this list; several monarchs having reigned of whom the sacred record makes no mention. But there is a most important document, known as the canon of the geographer Ptolemy, which arranges in chronological order, with the length of each reign, the kings of Babylon from Nabonassar down to Darius Codomannus, that Persian monarch whom Alexander the Great subdued. This, so far as it bears upon the scripture history of Babylon, shall be given here:—

B.C.	Era of Nabonassar.		Length of reign.
747	1	Nabonassar	14
733	15	Nadius	2
731	17	Chinzinus and Porus	5
726	22	Elulæus	5
721	27	Mardocempalus [Merodach-Baladan]	12
709	39	Arceanus	5
704	44	Interregnum	2
702	46	Belibus	3
699	49	Aparanadius	6
693	55	Regibelus	1
692	56	Mesesimordacus	4
688	60	Interregnum	8
680	68	Asaridanus [Esar-Haddon]	13
667	81	Saosduchinus	20
647	101	Cinneladanus	22
625	123	Nabopolassar	21
604	144	Nebuchadnezzar	43
561	187	Illoarudamus [Evil-Merodach]	2
559	189	Nerigassolassarus	4
555	193	Nabonadius	17
538	210	Cyrus	9

Much additional light has been thrown upon the history of Babylon, and the succession of the kings, by the discoveries which have of late years been made there, and the progress in deciphering the inscriptions on the monuments examined. Uncertainty, however, still exists in regard to these: the researches are as yet little more than tentative; but it is most satisfactory to know that the scripture record is already materially illustrated and confirmed; and doubtless further investigations will clear up many difficulties still remaining. The following table of Babylonian kings is abridged from that given by Dr. Kalisch, *Comm. on the O. T. Gen.*, pp. 280-290.

B.C.

2230. Urukh was the first great Chaldean builder. His name appears on the masonry of Mugeyer, Wurka, Niffer, and Senkereh.

Ilgi, associated in the inscriptions with Urukh.

Shinti-khak, probably of Elamite descent. His name is on the bricks of Wurka.

1950. Kudur-Mapula, i.e. Ravager of the West. His name occurs at Mugeyer. He has been supposed identical with Chedor-laomer (Gen. xiv.) See, however, CHEDOR-LAOMER.

1850. Ismi-Dagon, a Chaldean king.

There is then a long line of kings, from the ruins on the lower Tigris and Euphrates, not fewer than 25. The principal are

Ibil-anu-duma } Of whom only the
Gurguna } names are known.

1800. Purna-puriyas. His name occurs on bricks at Senkereh.

Durri-galazu, his son. He repaired the temple of Sin, or the moon, at Ur of the Chaldeans.

1500. Khammurabi. He built a palace at Kalwada, near Baghdad. His bricks have been discovered in Mugeyer and Senkereh.

Shamsu-Iluna. His name is on the clay tablets of the tombs of Tel Sifr.

Sin-shada. He repaired the palace at Wurka.

Zur-sin.

Rim-sin. A stone tablet bearing his name was found in Mugeyer.

Naram-sin. The last four monarchs, bearing the epithet Sin, were especial devotees of the moon-god.

1150. Merodach-adan-akhi. He defeated the Assyrian king Tiglath-Pileser I.

800. Babylon was invaded by Shamas-phul; and in

774 by Phulukh (Pul), who received the homage of the Babylonians; in

720 by Sargon, who defeated Merodach-Baladan; and in

700 by Sennacherib.

The Babylonian empire was, during the whole of this period, at least since about 1300, alternately free from Assyria and dependent on it. It was materially weakened, probably subjugated, by Sennacherib. Afterwards Babylonia was conquered by the Chaldeans from Kurdistan; and a new Babylonian empire was founded under Nabopolassar. The succeeding monarchs are therefore of the Chaldean dynasty.

625 to 604. Nabopolassar. His name has been read on tablets from Wurka. He reigned 21 years.

B.C.
604 to 561. Nabo-kuduri-uzur (Nebuchadnezzar). He repaired the temple of the seven spheres in Birs Nimrud, originally erected by Merodach-adan-akhi. The inscriptions enumerate the various works he executed, detail his western conquests, and record the subjection of the countries on the Mediterranean: they contain, also, an obscure allusion to his temporary insanity; but there is no mention made of the captivity of the Jews. This monarch's name is also inscribed on tablets of Wurka. He reigned 43 years.

561. Evil-Merodach, or Elvarodam. Bel-adin-ingar (or Bel-shum-ingar: comp. the Samgar-Nebo of Jer. xxxix. 3). He had been provincial governor under Nebuchadnezzar, and probably was never really king, though so styled to give a colouring to his son's claim to the throne.

559. Nergal-shar-uzur (Neriglissar: see Jer. xxxix. 3). On the monuments, he studiously avoided mentioning Nebuchadnezzar's name, whose officer he had been, referring to him merely as a former king. He had married Nebuchadnezzar's daughter; so that Evil-Merodach, against whom he fought, was his brother-in-law.

555. Nabonidus, the last Babylonian king. He built a temple to the moon at Ur of the Chaldees. The prayer on the monuments is for Belshar-ezer (Belshazzar), his eldest son, whom he probably made co-regent. The name of Nabonidus is also on the bricks of the red mound of Senkerch.

538. Babylon was taken by Cyrus, who established the Persian empire.

From these different sources, a tolerable outline of Babylonian history may be constructed. At an early period a powerful kingdom, Babylon declined before the rising empire of Assyria. Nevertheless it was not absorbed into that monarchy. It had still its own monarchs, and, though sometimes obliged to bend, and even conquered by its mighty neighbour, it was generally gathering strength till, on the fall of Nineveh, Babylon became the great Asiatic power, the head of the countries over which Assyria had reigned. In this period of prosperity Babylon was proud and luxurious; but at length the Persian invasion came; and then the great city began to sink into the ruin from which she never emerged. The defences after Cyrus's conquest were dilapidated and neglected. It is true that Babylon was still one of the capitals of the new monarchy; and the Persians made it a place of royal residence. But it revolted, and was subdued again and again, twice in the reign of Darius Hystaspis, once in that of Xerxes. Each conquest lowered it; and the process of decay went on, till, when Alexander the Great desired to restore it to splendour the task was found almost hopeless. All such plans, however, were frustrated by Alexander's death. And it ceased to be a metropolis. The Seleucidæ (Syrian kings) made Antioch their capital: a new city, Seleucia, was founded near Babylon; and for it, and for various other towns from time to time rising in its vicinity, Babylon furnished materials, till its inhabitants perished from it, and its most magnificent structures became unsightly heaps.

The descriptions we have of ancient Babylon show it to have been of vast size and astonishing magnificence. Herodotus and Ctesias both saw it, if not in its greatest glory, at least when it had suffered comparatively little. Their accounts do not exactly tally; yet the main features of them are the same. They describe Babylon as built upon the Euphrates; that river running through it. It was four-square, surrounded by a deep moat, and enclosed within a vast circuit of double walls, measuring, Herodotus says, 480 stadia, i.e. about 56 miles. Ctesias, however, gives a smaller measurement, 360 stadia, or about 42 miles. Probably Herodotus, who speaks of an outer and an inner wall, means the circuit of the outermost; while Ctesias, who mentions only one, may have referred to that which was the inner. The height of these walls must have been enormous; 200 royal cubits, or 337½ feet, according to Herodotus, 50 fathoms, or 300 feet, according to Ctesias; and, though other authorities diminish these estimates, yet writers well qualified to judge believe them trustworthy. Herodotus describes the thickness of the walls as 50 royal cubits, or about 85 feet. Smaller measurements are given by others; but perhaps these referred to the interior walls specially declared by Herodotus to be narrower than the outer ones. Two hundred and fifty towers are said to have been placed at irregular intervals along the walls, to strengthen the weakest parts; and there were one hundred gates of brass, with brazen side-posts and lintels. If these descriptions be thought exaggerated, it must be observed, that in several points they are corroborated by scripture testimony. The brazen gates are mentioned by Isaiah (Isai. xlv. 1, 2); and the massive walls are commemorated by Jeremiah (Jer. l. 15, li. 53, 58).

The city was divided by great streets, crossing each other at right angles, those which led to the river being closed with brazen gates, through which access to the quays was gained. These quays lined the banks of the Euphrates along its whole course through the city. The stream was crossed by a bridge, at each extremity of which was a royal palace; that at the eastern side being larger and more magnificent than the other. This palace was nearly seven miles in circuit, enclosed by three lofty walls with prodigious towers. The second wall was 300 feet high, the interior still higher, of coloured brick, representing figures and hunting-scenes. The smaller palace had a high wall 3½ miles in circumference, and was similarly embellished. These structures were united by, besides

the bridge, a tunnel under the river. A magnificent temple is also described. This, the temple of Belus, rose from a base of 200 yards every way. It was of pyramidal form, eight square compartments or stages being placed one upon another. A winding ascent, passing round all the stories, led to the platform on the summit, on which stood a chapel or shrine, containing no statue, but where the god was believed to dwell. Hanging-gardens are, moreover, mentioned, rising in terraces, on the topmost of which grew trees of a vast size (Prideaux, *Connexion*, vol. i. pp. 80-89; Newton, *Diss. on Proph.* Diss. x.; 'Ruins of Babylon' in *Amer. Bibl. Repos.*, July, 1834, pp. 158-189; Winer, *Bibl. RWB.*, art. 'Babel.'

Such is a condensed summary of the size and splendour of this mighty city. The accounts differ, as above acknowledged, in detail, but substantially they agree. So that it is clear that Babylon, vast and powerful, defended by the strongest bulwarks and garrisoned by a multitudinous population, standing in the very highway of the world's business, might fairly have been expected to last out through all ages, or, if she lost her empire, at least to have retained her existence. Why should not Babylon, as well as Damascus, Hebron, Joppa, Jerusalem, be still the abode of men?

Were any one now to proclaim of the great cities of the earth, of London, Paris, &c., not merely that they should suffer, or be plundered, but that where their crowded millions congregate there should be desolation, no human habitation within their precincts, doleful creatures alone frequenting their ruins, and that at no distant date, their time of fall being near to come, their days not to be prolonged, 'I presume,' as Bishop Newton says, 'we should look upon such a prophet as a madman, and show no farther attention to his message than to deride and despise it.' Yet it was in the palmiest days of Babylon, it was even before she had attained her full splendour, that the history of her entire and disgraceful fall was predicted by the Hebrew prophets. Surely it is not possible to read their words of Babylon's then-future doom, and to compare them with the result, without a full conviction that these men fetched their knowledge of things to come from the secret communications of the Most High.

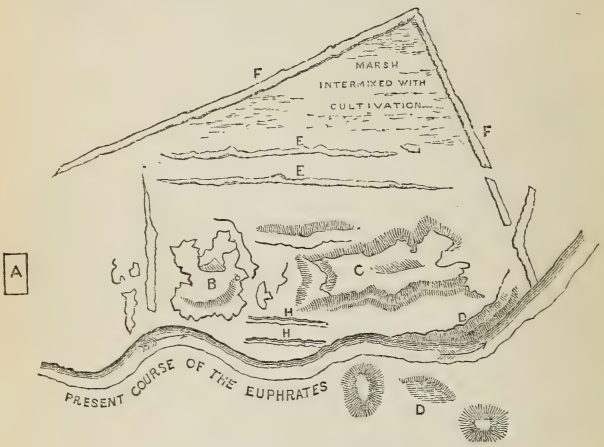
We must examine some of these predictions. Isaiah describes in emphatic terms the haughtiness of Babylon, 'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency' (Isai. xiii. 19); 'the golden city;' claiming godlike power, 'Thou hast said in thine heart. . . . I will ascend above the heights of the clouds: I will be like the Most High' (xiv. 4, 13, 14); boasting in her security, 'Thou saidst, I shall be a lady for ever . . . thou that art given to pleasures, that dwellest carelessly, that sayest in thy heart, I am, and none else besides me: I shall not sit as a widow, neither shall I know the loss of children.' (xlvii. 7, 8). But even then the nations were designated that should destroy her: 'The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of Hosts mustereth the host of the battle.' 'Behold I will stir up the Medes against them' (xiii. 4, 17): 'Go up, O Elam, besiege, O Media' (xxi. 2); and the very warrior is addressed by his title who should pour his victorious legions on the devoted city: 'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut' (xlv. 1, 2). And the awful sentence is read, 'Babylon . . . shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces' (xiii. 19-22). It must be observed that certain critics, swayed mainly, it may almost be thought, by an indisposition to believe that God *could* so long beforehand reveal futurity to his prophets, 'declaring the end from the beginning' (xlvi. 10), have maintained that some of the chapters of Isaiah were really written by one who lived in the time of the captivity. This theory will not bear investigation. It has been proved untenable. See ISAIAH. But, even supposing it were just, little difference would be made in the argument. If all the seers that foreboded the doom of Babylon could be shown to have lived at the captivity, what then? Babylon was still at her height of power; and the prophetic utterances look far onward, receiving more completely their fulfillment in subsequent ages, and testifying to what our own eyes can see of the state of Babylon. It is not merely that prophecy declares that the city should be taken and should fall; it describes its utter wasteness and world-long desolation. And here is the moral wonder, that *this* should so long ago have been portrayed.

Let us add a few more predictions, taken from Jeremiah, who lived in the reign of Nebuchadnezzar, and can hardly be supposed to have survived that great monarch. 'It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations' (Jer. xxv. 12). And actual details are given: 'Babylon is taken: Bel is confounded: Merodach is broken in pieces: her idols are confounded: her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate; and none shall dwell therein: they shall remove, they shall depart, both man and beast' (l. 2, 3). 'Babylon is suddenly fallen and destroyed: howl for her: take balm for her pain, if so be she may be healed

We would have healed Babylon; but she is not healed. . . . O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. . . The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed: they became as women: they have burnt her dwelling-places: her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted. . . . And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing, without an inhabitant. . . . The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. . . . for the Lord God of recompences shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts: The broad walls of Babylon shall be utterly broken; and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary' (li. 8, 9, 13, 30-32, 37, 42, 43, 56-58).

All this ruin fell upon Babylon, as it had been foretold. The golden city became heaps of rubbish. And so completely was its magnificence swept off by the 'besom of destruction,' that the very site of it was for long a perplexing mystery. Modern investigations, while they have exactly discovered what once was Babylon, have shown us yet more satisfactorily how the threatened doom was executed.

It would require a volume to describe the ruins of this great city. Only some brief particulars can be detailed here. On the banks of the Euphrates,' says Kalisch (p. 314), 'about 40 miles south-west of Baghdad, lies the town Hillah, which,



Plan of Babylon. Sir R. Ker Porter.

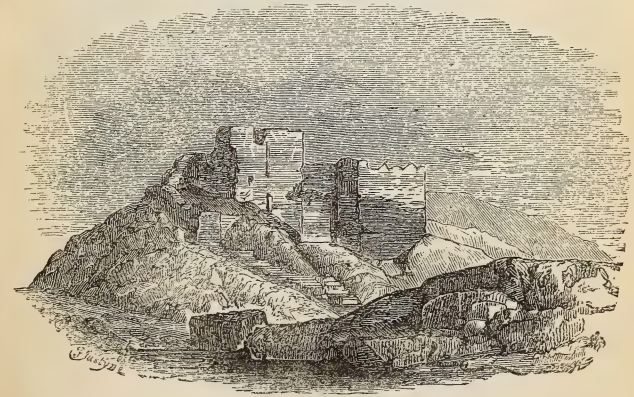
A Babil, or Mujelibeh. B Kasr. C Amran-ben-Ali. D Enclosure, and building within it, perhaps once connected with ruins on the left bank, also marked D. E Parallel lines of rampart. F Lines of rampart meeting at a right angle. H Embankment along the river side.

though next to Baghdad and Basra the greatest in the pashalik, is meanly and irregularly built, narrow and dirty, with dilapidated mosques and public baths; but it is enclosed by a strong wall, and well protected by a garrison, towers, and a battery, and contains a population of about 10,000 Jews and Arabs, carrying on a rather-animated commerce on the Euphrates. This town is in almost all directions surrounded by immense ruins, appearing the work of nature rather than of men, shapeless heaps of rubbish, lofty banks of ancient canals, fragments of glass, marble, pottery, and bricks, mingled with a nitrous soil which impedes all vegetation, and renders the neighbourhood "a naked and hideous waste," re-echoing only the dismal sounds of the owl and jackal, of the hyena and the lawless robber. These piles mark the

area once occupied by the mistress of the ancient world.' The ruins are chiefly on the left or eastern bank of the Euphrates; the town of Hillah being on the western side. The most remarkable are two long lines of rampart which meet at a right angle: these form, with the river, a kind of triangle, and thus enclose most of the noted masses. Subtending the angle at which these ramparts meet are two other parallel lines running nearly due north and south. Between these and the river are the principal ruins. But the remarkable mass of *Babil* lies without the ramparts to the north: next, proceeding southward, is the *Kasr*; after that the mound of *Amran-ben-Ali*; and at some distance to the south-west on the western side of the Euphrates is the *Birs Nimrud*.

Babil or Mujelibeh.

The mass called *Babil*, or *Mujelibeh*, 6 or 7 miles north of Hillah, is oblong in shape, about 200 yards long and 140 broad. It rises to the height of 140 feet above the plain, and is tolerably flat at the top. It is composed chiefly of unbaked bricks; but Dr. Layard has shown (*Nineveh and Babylon*, pp. 503-505) that it was originally coated with fine burnt bricks, cemented with good mortar. It was probably built in stages. In the excavations which have been made here, coffins with skeletons, arrow-heads in bronze and iron, small glass bottles, and glazed pottery, &c., have been found, together with bricks inscribed with the name of Nebuchadnezzar. This has been supposed to be the remnant of the ancient temple of Belus, which Nebuchadnezzar re-built.

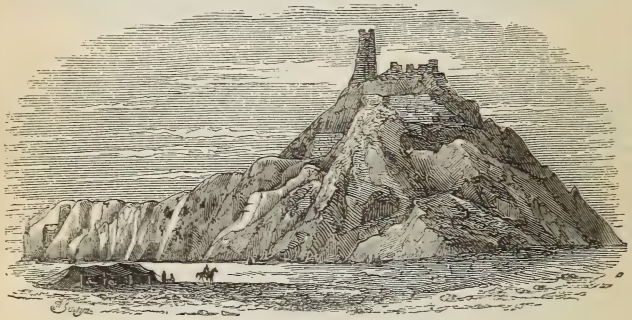


Kasr.

The *Kasr*, probably the great palace of Nebuchadnezzar, is an irregular square of about 700 yards. In the centre rises a solid mass of masonry, in which architectural ornaments are still to be seen, piers, buttresses, and pilasters. The walls are of burnt brick, of a pale yellow colour, united by a fine lime cement, and on each are the

name and titles of Nebuchadnezzar. 'This wonderful piece of masonry is so perfect and so fresh in colour, that it seems but the work of yesterday, although it is undoubtedly part of a building which stood in the midst of old Babylon.' The rest of the ruins are masses of rubbish, and have contributed for many generations materials for the building of neighbouring towns. In this rubbish, however, have been found some slabs inscribed by Nebuchadnezzar, with an account of the construction of the edifice; also enamelled bricks of various colours. These colours, brilliant blue, red, deep yellow, white, and black, retain much of their original brightness; and portions of figures are still traceable in them. There are other remarkable features of the Kasr, a subterranean passage walled and floored with bricks, a huge lion standing over a man with out-stretched arms, &c., which many travellers have described.

The mound called *Amran-ben-Ali* has its



Birs Nimrud.

name from the domed tomb of a Mohammedan saint, which stands upon its summit. According to Rich, it is an irregular parallelogram, 1,100 yards by 800; but others give it a different shape, and describe it as of different dimensions. No masonry is visible; and the materials of it are thought to be of an inferior description. It has been supposed to be the remains of the ancient hanging-gardens: if so, it must be of the palace also to which they were attached, as the mass is far larger than the site occupied by the gardens. Mr. Rawlinson, in Smith's *Dict. of the Bible*, vol. i. p. 154, says: 'Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar, and is therefore entitled to be considered the most ancient of the existing remains.' This mound served, in later times, for a burying-place. Here have been found curious terra-cotta bowls. Round their inner surface are inscriptions in old Chaldee, but written in strange mixed characters. They appear to have been charms against evil spirits. They are believed to date from the third century before Christ to the fifth century after Christ.

Some of the less important remains in the immediate neighbourhood of those which have been just described are thought to indicate the site of the smaller palace, of the bridge over the Euphrates, &c. But there is one more distant structure of imposing proportions, which was long supposed to be the ruined tower of Babel. This is called the *Birs Nimrud*, about six miles to the south-west of Hillah, and consequently west of the Euphrates, and about the same distance from it; and it seems to be pretty well ascertained that it did not belong to Babylon itself, but to the neighbouring town of Borsippa. This vast mass is described as consisting of two distinct parts, but both enclosed by the same wall. The western portion, though lower, is the larger of the two, 1,200 feet in diameter: it is traversed by ravines and water-courses, and has upon its summit two small Mohammedan mosques. The higher mound rises abruptly on the western face, but on the other side are a series of gradations or stages. The walls are of vast thickness, and allow at half their height a circuit round the ruins. The bricks of the exterior are for the most part kiln-burnt: those of the interior are mixed with chopped straw and baked in the sun; and the whole mass is pierced with square holes. The highest part is a wonderful specimen of Babylonian architecture, a solid piece of masonry 28 feet broad and 35 feet in height, so compacted that a piece cannot be separated from the rest. It has been shattered and cloven by some catastrophe, probably by fire; but it still stands erect. The view from the top is said to present a scene of most striking utter desolation. From a careful examination of

the *Birs* in its present state, the form and character of the original building may be reasonably conjectured. It must have been a kind of oblique pyramid: 'Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage, an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high, which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly; the third being 188 feet, and again 26 feet high; the fourth, 146 feet square, and 15 feet high; the fifth, 104 feet square, and the same height as the fourth; the sixth, 62 feet square, and again the same height; and the seventh, 20 feet square, and once more the same height. On the seventh stage there was probably placed the ark, or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing 3 feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the north-east, and the steeper inclining to the south-west. On the north-east side was the grand entrance; and here stood the vestibule, a separate building, the débris from which, having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction' (Rawlinson's *Herodotus*, vol. ii. pp. 582, 583). This was called the Temple of the Seven Spheres; and the different stages were appropriated to the heavenly bodies, and were differently coloured according to the rules of Sabæan astrology: thus, the lowest was black, as dedicated to Saturn; the second, to Jupiter, was orange; the third, red, in honour of Mars; the fourth was devoted to the sun, and was gold-coloured; the fifth, white (or, according to some, yellow), to Venus; the sixth, blue, consecrated to Mercury; while the seventh belonged to the moon, and was silver-coloured, or silvery green. According to the inscriptions, this temple was founded more than 1100 years B.C. by Merodach-adan-akhi. He did not, however complete it; and the portions he erected fell into decay. Nebuchadnezzar, some centuries after, repaired and finished it. It was partially destroyed by Xerxes. Alexander the Great determined to restore it; but, after considerable labour had been bestowed in trying to clear away the rubbish he abandoned the design. And so it mouldered on. Various relics have been discovered here.

Such has been the fall of haughty Babylon. Who shall say that the word of the Lord spoken by his servants the prophets has not been literally and most marvellously fulfilled?

A few words must be said in regard to the religion of the Babylonians or Chaldeans. It was nearly allied to that of the Assyrians (some of whose gods have been already named: see ASSYRIA); the same beings, though with some difference of name or of position, being reverenced by both peoples.

The religion of Chaldea, according to Rawlinson, was to a certain extent astral The heaven itself, the sun, the moon, the five then-known planets, all had their representatives as chief objects of worship. But this astral element was partial. The religion was not mere Sabæanism, the adoration of the heavenly host; and the gods corresponding to the sun and moon and planets were more than simple representations of those natural objects. They had a life and history attributed to them, as in classical mythology, and seem to have denoted deified heroes rather than celestial bodies.

At the head of the Pantheon was Il or Ra, considered the fount and origin of deity. In Assyria, however, Asshur was the chief. Next to Il came a triad: Ana, Bil or Belus, and Hea or Hoa; answering to the classical Pluto, Jupiter, and Neptune respectively. Each of these was coupled with a female principle, or wife: that of Ana was called Anat; of Bil, Mulita or Beltis; of Hea, Davkina. Another triad succeeded: Sin or Hurki, the moon-god, married to one whose name is unknown, but who is designated as 'the great lady'; San or Sansi, the sun, married to Ai, Gula or Anunit; and Vul (?) the god of the atmosphere, whose wife was Shala or Tala. Five inferior deities then followed: Nin or Ninip (Saturn), Merodach (Jupiter), Nergal (Mars), Ishtar (Venus), Nebo (Mercury), some of them having wives. These were the principal gods, among whom a certain relationship existed. After them come the second and third orders, in which vast numbers were reckoned. Many of these deities had their special places of worship in particular cities. Thus, Babylon was under the protection of Il; though in the great temple there Bil, and, in later times, Merodach, was peculiarly honoured. But possibly the same deity may have been intended by both names. And it must be understood that there is as yet some uncertainty in regard to the mythology of both Assyria and Babylon. Bil has usually an adjunct, Nipru; and Bil-Nipru (hunter-lord, perhaps Nimrod) was worshipped chiefly at Nipur (*Niffer*) or Calneh. Ana was adored at Erech (*Wurka*). The moon-god had his principal shrine at Ur (*Mugheir*); the sun-god, at Larsa or Ellasar, and Sippara. Nin, the fish-god, had one famous temple at Nineveh and another at Calah (*Nimrûd?*). The chief seat of Nebo's worship was at Borsippa, where the *Birs* was dedicated to him. Nergal's emblem was the man-lion of the sculptures: Cutha was his particular city.

Among the follies and fables of Babylonian idolatry some trace of original truth may be discerned. Thus, they had traditions of the Creation and of the Flood, based, it would seem, on scripture history. There was also a remembrance preserved of the great tower erected on the plains of

Shinar, and of the events connected therewith. See Rawlinson's *Five Great Monarchies*, chap. vii. vol. i. pp. 138-188; also *Herodotus*, App. book i. essay x. vol. i. pp. 584-642.

BABEL, TOWER OF. See BABEL.

BA'BI (1 Esdr. viii. 37). A form of Bebai (Ezra viii. 11).

BAB'YLON. The Greek form of BABEL, which see.—2. A place where there was a Christian church, from which St. Peter sends a salutation (1 Pet. v. 13). It has been much disputed whether the apostle meant the great city so called: it is most probable that he did. See PETER, EPISTLES OF.—3. The word is frequently used symbolically (Rev. xiv. 8, xvii. 5, xviii.).

BABYLO'NIANS. The inhabitants of Babylon (Ezra iv. 9). A colony of them had been planted in the cities of Samaria.

BABYLO'NISH (Josh. vii. 21). Belonging to Babylon. The original is 'garment of Shinar.'

BA'CA (*weeping, lamentation*). A valley in Palestine, probably sterile (Psal. lxxxiv. 6). The pilgrim-journeys to Jerusalem are here described. Those who so go up, 'passing through the valley of weeping, make it a spring,' i.e. the sterile land becomes to them a watered valley. The plural of this word is rendered 'mulberry trees' in 2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15.

BAC'CHIDES. A governor of Mesopotamia, whom Demetrius Soter sent into Judea. Three expeditions of his are mentioned; in the second of which Judas Maccabeus was defeated and slain: the result of the last was a peace concluded with Jonathan, the brother of Judas (1 Macc. vii., ix).

BACCHU'RUS. A singer (1 Esdr. ix. 24).

BAC'CHUS, or Dionysus. The name of the god of wine in classic mythology. Nicanor threatened to erect a temple to him on the site of the temple at Jerusalem (2 Macc. xiv. 33). And the Jews were forced by Antiochus Epiphanes to go in procession, carrying ivy at his feast (vi. 7).

BACE'NOR. Probably captain of a troop under Judas Maccabeus (2 Macc. xii. 35).

BACH'RITES (Numb. xxvi. 35). A family of Ephraim, through BECHER, which see.

BADGER. The word occurs generally in connection with skins (Exod. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19, xxxix. 34; Numb. iv. 6, 8, 10, 11, 14, 25). The ancient versions supposed it significative of a colour; but for such a supposition there is no sufficient ground. It must have denoted the skin of some animal, which was used as an outer covering for the tabernacle and its appurtenances, and as shoes for females (Ezek. xvi. 10). And, though certainly there are reasons which make in favour of considering the animal in question literally a badger, yet we may much more probably suppose that the seal is intended. Seals were numerous on the shores of the peninsula of Sinai: tents were covered with sealskins (Pliny, *Hist. Nat.* lib. ii. 56); and to this day shoes are made of them.

BAG, BAGS. 'This is the earliest indication,' says Dr. Kitto, *Pictorial Bible*, on 2 Kings xii. 10, 'of a still-subsisting eastern custom, under which, to save the trouble of repeated counting, a certain sum is put up in a bag, which, being sealed and properly labelled, passes current (in Turkey under the name of "a purse") for the amount it contains. It is the authority of the seal which gives the bag currency; for the seal is that of a public officer, or of a person of known responsibility; and, if, when at length opened, any deficiency should appear, he is bound to make it good, if the claimant can prove that the bag was previously free from any marks of violence, and that the seal remained unbroken.' The word is elsewhere used in our version for a scrip, wallet, purse, &c.

BA'GO (1 Esdr. viii. 40). A corrupted form of Bigvai (Ezra viii. 14).

BAGO'AS. An eunuch under Holofernes (Judith xii. 11).

BA'GOI (1 Esdr. v. 14). A corrupted form of Bigvai (Ezra ii. 14).

BAHARU'MITE, or BARHU'MITE. A native of Bahurim (1 Chron. xi. 33). In 2 Sam. xxiii. 31 the word is Barhumite.

BAHU'RIM (*young men*). A village apparently belonging to Benjamin, not far from Jerusalem, beyond Olivet to the east, on one of the roads leading to the Jordan, from which Shimei came out to curse David (2 Sam. xvi. 5), and where Jonathan and Ahimaaz were hid in a well (xvii. 17-21). Azmaveth, called the Barhumite (xxiii. 31) and the Baharumite (1 Chron. xi. 33), was probably a native of this place.

BA'JITH (*house*, or *temple*). This word has the article in the original (Isai. xv. 2); it is not, therefore, a proper name, but signifies '*the* temple,' doubtless the principal one, of Chemosh. It is probably identical with the 'sanctuary' (xvi. 12).

BAKBAK'KAR (*wasting of the mount*, or, according to some, *diligent searching*). A Levite (1 Chron. ix. 15).

BAK'BUK (*a bottle*). The children of Bakbuk, Nethinims, returned from captivity (Ezra ii. 51; Neh. vii. 53).

BAKBUKI'AH (*emptying* or *wasting of Jehovah*). A Levite (Neh. xi. 17, xii. 9, 25). It is not certain that the Bakbukiah of the last place is the individual mentioned in the former two.

BAKER, BAKING. See BREAD.

BA'LAAM (*foreigner*, otherwise *destruction of the people*). Balaam was the son of Beor (Bosor, 2 Pet. ii. 15); and his dwelling was at Pethor in Mesopotamia (Deut. xxiii. 4). He gained so great a reputation as a prophet, that it was believed that his blessings or curses could influence the destinies of nations. Accordingly, when the Moabites and Midianites apprehended danger from the advance of Israel, they sent to Balaam with offers of reward if he would go and curse the Hebrew tribes. The prophet was unwilling to lose the opportunity of aggrandisement, though he professed obedience to God, who warned him that the Israelites were blessed, and rebuked him by an angel, and by the portent of his ass speaking. Some expositors imagine that this was not a real event, but a vision, because Balaam expressed no surprise, and his companions do not seem

to have witnessed it, and also because he afterwards speaks (according to our version, the accuracy of which may be questioned) of falling into a trance (Numb. xxiv. 3, 4, 15, 16). But the testimony of the apostle Peter (2 Pet. ii. 16) seems decisive as to the actual occurrence of the fact. It is true that the genuineness of 2 Peter has been suspected, but not on sufficient grounds. See PETER, EPISTLES OF. The humble believer, therefore, need not question the miraculous interposition of the Deity at such a critical point in the history of his chosen people.

When Balaam came to Balak, instead of pronouncing curses, he uttered, under divine inspiration, blessings upon Israel, and, being dismissed by the king of Moab in anger, he delivered a remarkable prediction reaching to the times of Messiah (Numb. xxii., xxiii., xxiv.). Some difficulty has been felt because, in xxiv. 25, we are told that Balaam 'returned to his place,' while, in xxxi. 8, 16, he is said to have given evil counsel to the Midianites, and to have fallen in the war of that nation with Israel. But we may suppose that he went to his own home, and afterwards returned to Midian; or, more probably, as the elders of Midian as well as of Moab invited him at first, that on his journey *homewards* (see a somewhat-similar expression in Jonah iv. 2; for Jonah did not really reach Tarshish) passing into Midian he lingered there, perhaps afresh incited by eager greed, and there gave that fatal counsel which proved his own destruction; so that he is a beacon to warn the world that the highest gifts may be possessed, nay, even the prophetic spirit, and yet the possessor be graceless and a castaway. Balaam is referred to in Micah vi. 5; Rev. ii. 14. The meaning of Nicolaus, the name of the founder of the sect condemned in the last passage, is identical with Balaam. Bishop Butler has a noteworthy sermon (vii.) on the character of Balaam.

BA'LAC, for Balak (Rev. ii. 14).

BAL'ADAN (*Bel* is his *lord*, i.e. worshipper of Bel). The father of Merodach-Baladan, king of Babylon (2 Kings xx. 12; Isai. xxxix. 1).

BA'LAH (perhaps *bashfulness*). A town in the territory of Simeon (Josh. xix. 3). It is the same with Baalah (xv. 29), and Bilhah (1 Chron. iv. 29). See BIZJOTHJAH.

BA'LAK (*emptier*, *spoiler*). The son of Zippor, king of Moab, who hired Balaam to curse the Israelites (Numb. xxii.-xxiv.; Josh. xxiv. 9; Judges xi. 25; Micah vi. 5).

BA'LAMO (Judith viii. 3). This has been supposed identical with Baal-Hamon. It is, however, but a conjecture.

BALANCES. The Hebrews were commanded to have 'just balances' (Lev. xix. 36). The word from which the name in the original is derived signifies 'to poise:' we may conclude, then, that these scales resembled those in ordinary use among ourselves. Wilkinson, describing the Egyptian balance, says, 'The principle of the common balance was simple and ingenious: the beam passed through a ring suspended from a horizontal rod immediately above and parallel to it; and, when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other. To the lower part of the ring a small plummet was fixed; and this, being touched by the hand and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just' (*Anc. Egypt*, vol. ii. p. 240). There was another word employed, of which the original signification was the 'making level.' It is used with the former (Prov. xvi. 11, translated 'weight;' Isai. xl. 12, translated 'scales'), and has been thought to be a 'steel-yard.' The balance is a symbol of justice and fair dealing (Job xxxi. 6; Psal. lxii. 9; Dan. v. 27). The notion implied, however, in Rev. vi. 5, 6, was that of scarcity.

BALAS'AMUS (1 Esdr. ix. 43).

BALDNESS. Natural baldness must have been uncommon among the Israelites, as it provoked derision (2 Kings ii. 23). Besides, a suspicion of leprosy might attach to it, as we gather from the minute directions of Lev. xiii. 40-43. But the head was sometimes shaven, as at the accomplishment of a Nazarite or other vow (Numb. vi. 18; Acts xviii. 18). And this was a sign of mourning and degradation (Isai. iii. 24, xv. 2; Jer. xlvii. 5, xlviii. 37; Ezek. vii. 18). The producing of artificial baldness was forbidden to the priests, and, in some measure, to the Israelitish people, as being an imitation of heathen practices (Lev. xxi. 5; Deut. xiv. 1; Ezek. xliv. 20).

BALM, BALSAM-TREE. The gum of a tree or shrub mentioned as growing in Gilead; elsewhere also in Palestine. It was considered a choice product, used in healing wounds, and was an article of export (Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlvi. 11, li. 8; Ezek. xxvii. 17, where 'rosin' marg.). The original word is *tzĕrî*, or *tzŏrî*; and naturalists are not fully agreed as to the plant with which it is to be identified. Duns, however, says: 'After much discussion and countless theories, it may now be concluded that the *tzeri* is the produce of a shrub known to botanists as the *Balsamodendron Gileadense*, the generic name being that given to it by Theophrastus (*balsamon dendron*). It belongs to the natural order of dicotyledonous plants *Amyridaceæ*, or myrrh family, a group remarkable for their fragrant resins. . . A spurious article is manufactured in Palestine from the fruit of one of the oleasters, called by the natives *zukum*, and sold to travellers as the famous balm of Gilead' (*Bibl. Nat. Science*, vol. i. pp. 466-471). Jahn (*Bibl. Antiq.*, part i. chap. iv. 74) speaks of balm being distilled from a tree indigenous near Mecca and Medina. The sap extracted from the trunk is *opobalsamum*, that from the branches cut off and boiled *xylobalsamum*, the juice of the fruit *carpobalsamum*.

BALNU'US (1 Esdr. ix. 31). Probably a corrupt form of Binnui (Ezra x. 30).

BALTHA'SAR. A form of Belshazzar (Bar. i. 11, 12).

BA'MAH (*high place*). This word, frequently occurring in the Hebrew scriptures, is regarded as a proper name only in Ezek. xx. 29. The place is obscure, but seems to imply that, in spite of God's reproof, the people still spoke of and honoured the high places where they were accustomed to sacrifice.

BA'MOTH (*heights*). A station of the Israelites in the territory of Moab (Numb. xxi. 19, 20: comp. 28): it is probably alluded to in Isai. xv. 2, and would seem to be the same with

BA'MOTH-BA'AL (*heights of Baal*) (Josh. xiii. 17: comp. Numb. xxii. 41). This place was allotted to Reuben. The site may be on the present *Jebel Attârûs.*

BAN (1 Esdr. v. 37).

BANA'AS (1 Esdr. ix. 35). A form of Benaiah (Ezra x. 43).

BAND. The 'band' (Matt. xxvii. 27) was the cohort, the tenth part of the Roman legion. Accompanying this band were the officers of the council, with servants and others from the high priest (John xviii. 3, 12, 18). See Alford, *The Greek Test.*, note on Matt. xxvi. 47.

BA'NI (*built*).—1. A Gadite, one of David's warriors (2 Sam. xxiii. 36).—2. A Levite, of the line of Merari (1 Chron. vi. 46). —3. A descendant of Judah (ix. 4).—4. One whose posterity returned from captivity (Ezra ii. 10, x. 29, 34), called also Binnui (Neh. vii. 15).—5. One of those sons of Bani who had taken a foreign wife (Ezra x. 38).—6. A Levite (Neh. iii. 17).—7. Another Levite (viii. 7, ix. 4, 5, x. 13).—8. One who sealed the covenant, perhaps as representing the sons of Bani (x. 14). —9. A Levite of the sons of Asaph (xi. 22), possibly the same with No. 6 or 7.

BA'NID (1 Esdr. viii. 36).

BANISHMENT. See PUNISHMENTS.

BANK (Luke xix. 23). See MONEY-CHANGER.

BANNA'A (1 Esdr. ix. 33).

BANNER (Exod. xvii. 15, marg.; Psal. xx. 5, lx. 4; Sol. Song ii. 4, vi. 4; Isai. xiii. 2). See STANDARD.

BAN'NUS (1 Esdr. ix. 34): comp. Ezra x. 38.

BANQUET. Festal entertainments among the Hebrews had often a religious aspect: thus, they accompanied those great solemnities of worship when the people were to appear before the Lord in the place where his sanctuary was (Deut. xvi.: comp. Tob. ii. 1); they were usual, also, at the ordinary sacrifices (1 Sam. ix. 12, 13, xvi. 2, 3; 1 Kings iii. 15), and, besides, at the making of covenants (Gen. xxvi. 30, xxxi. 46, 54).

The more domestic occasions on which banquets were given were at the weaning of children (xxi. 8); at weddings (xxix. 22; Judges xiv. 10; John ii. 1-11); on birthdays, specially those of kings (Gen. xl. 20; Job. i. 4; Matt. xiv. 6); at certain rural anniversaries, as sheep-shearing (1 Sam. xxv. 2, 36; 2 Sam. xiii. 23-29), harvest (Ruth iii. 2, 3, 7; Isai. ix. 3), vintage (Judges ix. 27); at funerals (2 Sam. iii. 35; Jer. xvi. 7; Ezek. xxiv. 17; Hos. ix. 4); and in the exercise of hospitality on the arrival or departure of friends, or even strangers (Gen. xviii. 2-8, xix. 3, xxxi. 27; 2 Sam. iii. 20, xii. 4; 2 Kings vi. 22, 23; Luke v. 29, xv. 23, 24). Banquets were generally held in the evening; and the beginning to feast early in the day is censured (Eccles. x. 16; Isai. v. 11, 12).

Invitations were sent by servants (Prov. ix. 3; Matt. xxii. 3); and fitting preparations were made, by killing oxen, mingling wine, and furnishing the table (Prov. ix. 2; Isai. xxii. 13; Matt. xxii. 4). It was then customary, when everything was ready, to send again to the invited guests. This practice survives to the present day, 'not very strictly among the common people, nor in cities where western manners have greatly modified the oriental; but in Lebanon it still prevails. If a sheikh . . . invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke xiv. 17, "Come; for the supper is ready." The fact that this custom is mainly confined to the wealthy and to the nobility is in strict agreement with the parable, where the certain man who made the great supper and bade many is supposed to be of this class' (Dr. Thomson, *The Land and the Book*, p. 125).

The guests, when they arrived, were bound to appear in befitting dress (Eccles. ix. 8; Matt. xxii. 11, 12). Sometimes the master of the house bestowed robes on those he entertained. It is not intended to say that this was ordinarily the custom, yet there can be little doubt that on special occasions, particularly by sovereigns, it was done (2 Kings x. 22). An oriental monarch now presents a robe of honour to persons admitted to his court. The guests were received with a kiss (Luke vii. 45): water was offered for their feet if they had come from a journey (Gen. xviii. 4, xix. 2, xliii. 24): rich perfumes were poured upon their head, beard, clothes, and sometimes feet (Psal. xxiii. 5; Amos vi. 6; Luke vii. 38, 46; John xii. 3); and they were, it would seem, occasionally crowned with flowers (Wisd. ii. 7, 8). Persons were arranged at table (at which the ancient Hebrews sat; though afterwards the custom of reclining was introduced) according to their rank and the honour intended to be paid them (Gen. xliii. 33; 1 Sam. ix. 22; Mark xii. 39; Luke xiv. 7-10). Portions were selected by the master of the feast for each guest; and a double or even five-fold portion, or some peculiar dainty, was taken to those who were specially honoured (Gen. xliii. 34; 1 Sam. ix. 23, 24). Joseph at his entertainment to his brethren sat at a separate table (Gen. xliii. 32), and to this circumstance, probably, the sending of messes is to be attributed: in ordinary cases, where all sat at one board, the custom in this respect might differ little from our own, save that it was probably the ancient practice, as it certainly is at the present day, for an oriental entertainer, in his politeness, to pick out of the dish some choice morsel for an honoured guest, and even occasionally to insist on putting it

into his mouth. Portions were sometimes sent from the banquet to poor friends (Neh. viii. 10, 12; Esth. ix. 19, 22); but this seems to have been more on occasions of general festivity than at an ordinary social entertainment. The entertainer did not always preside; for we find a 'governor,' or 'ruler of the feast,' distinct from the bridegroom who furnished the wedding entertainment (John ii. 8-10). This 'governor' was generally some chosen friend; and his duty was to take charge of the provision and to direct the servants.

The sumptuousness of a banquet was exhibited in the multitude of the guests, the daintiness and profusion of the viands, the richness of the wines, often mixed with spices, and the music, dancing, and varied revelry, carried frequently to an excess of luxurious debauchery, which we find the prophets and apostles censuring in the strongest language (2 Sam. xix. 35; Isai. v. 11, 12, 22; Amos vi. 3-6; Matt. xiv. 6; Rom. xiii. 13; 1 Pet. iv. 3; 2 Pet. ii. 13). A wedding banquet lasted a week (Gen. xxix. 27, 28; Judges xiv. 10-18); riddles being sometimes proposed for the entertainment of the company. Occasionally it seems to have been extended to fourteen days (Tob. viii. 19, 20); though, according to the rabbins, if the bride were a widow, three days ought to be the limit. Royal banquets were sometimes very protracted. The festival celebrated by Ahasuerus (Xerxes) lasted half a year, being wound up by a special entertainment continued for seven days (Esth. i. 3-5). At this feast the sexes were separated (9). But at Belshazzar's banquet his wives and concubines were present (Dan. v. 2). In the New Testament we read of women being admitted to the room where a banquet was given (Luke vii. 37, 38; John ii. 1-5): it is, however, sometimes noted that they waited on the guests (xii. 2). The custom of reclining at meals gave opportunity for anointing a person's feet (3): it also explains how the head of one was close upon the breast of him who was immediately above him (xiii. 23).

Besides the general warnings against excess, others were needed in apostolic times. For Christians living in the midst of heathens might appear, when food that had been offered to an idol was placed on the table, to be paying respect to that idol. St. Paul's direction is wise and explicit (1 Cor. x. 27-31). Comp. Winer, *Bibl. RWB.*, art. 'Gastmahle.'

BAN'UAS (1 Esdr. v. 26).

BAPTISM. A rite instituted by our Lord, in order to admission into his church, by the symbolical application of water.

A kind of baptism had, there is reason to believe, been practised among the Jews prior to Christ's advent. Proselytes, if men, submitted to circumcision and baptism, and presented an oblation; if they were women, the ceremonies were baptism and the oblation. Such persons were baptized in the day-time by immersion, and were instructed in certain parts of the law while they stood in the water. The whole family of a proselyte, infants included, were baptized with him. It is questioned, indeed, whether proselyte-baptism was in use so early as above stated; and many critics have argued for its later introduction. But, as Dr. Alford very well says, 'the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy, from the constant legal practice of lustration after all uncleannesses; and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John' (*The Greek Test.*, note on Matt. iii. 6). Still, this much must be conceded: if proselyte baptism were indeed practised so early, it was but of secondary importance: it was not the special initiatory rite by which an alien was grafted into the Jewish church: it was rather one of the ablutions obligatory upon those already members of that church, than an ordinance in order to their becoming so. (See the question argued by Dr. M. Stuart, *Amer. Bibl. Rep.*, vol. iii. pp. 338-355).

We must, therefore, take some wider basis for the baptism of John. The custom of ablution, as already observed, was frequent under the law. The Jewish mind was familiarized to it as a symbol of purification from disease and pollution. When Naaman, therefore, was to be cleansed from his leprosy, and his flesh to come again as that of a little child, he was to wash in Jordan. The command was very significant. It was a test of humble obedience: his compliance with it was the crisis of an incipient new and healthy life. Very natural, therefore, and very apposite was the language of the prophets, when describing the admirable nature of the new covenant. Clean water, it was said, was to be sprinkled on those to whom, by the power of the Spirit, a heart of flesh would be given (Ezek. xxxvi. 35-37): a fountain was in that day to be opened for sin and for uncleanness (Zech. xiii. 1). Hence the Jews would regard baptism as a symbol of the approach of the Messianic kingdom; and hence their questioning of John why, if he were not Elias, the immediate herald of Messiah, he presumed to baptize (John i. 25). John had received a direct commission from God (33). It was not that, finding such lustration in use, he adopted it as deeming it a fit symbol of his mission, but that God, taking, as he so often does, the idea already familiar to the nation, invested it with new significance when he sent John to baptize with water, and stirred up thereby the expectations of the Jews for the near appearance of the Christ. John baptized unto repentance, and was surprised when Jesus sought baptism at his hand. But, though Jesus, who had no sin, needed no repentance or purification, it became him in this way to 'fulfil all righteousness' (Matt. iii. 13-15). He came to bear our sins, for which he endured the curse of the law; and, being in the likeness of sinful flesh, it was fit that he should 'go through those appointed rites and purifications which belonged to that flesh' (Alford). It was, too, his consecration to his public ministry, on which he

was now to enter—the inaugural rite, with the descent of the Spirit and the testimony of the Father, of that new dispensation of which he was to be the Mediator.

The distinct assertions of the evangelists that supernatural circumstances occurred at our Lord's baptism must not be qualified or explained away (Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22). Nor are the accounts of the first Gospels inconsistent with that in the fourth (John i. 33, 34). Whether others besides Jesus and John were present at the time we know not, or whether, if there were, they were cognizant of the miracle (comp. Acts ix. 7). Yet it was no mere vision, no figurative expression that was used: the facts as recorded must be reverently accepted. The Father's voice, the Spirit's form, were really heard and seen.

The baptism of John was introductory to the higher baptism instituted by Christ (Matt. iii. 11; Acts xviii. 25, 26, xix. 2-5). And we find that very early in his ministry our Lord began to baptize, through his disciples, those that resorted to him (John iii. 22, 26, iv. 1, 2). Just before his ascension, too, he gave a solemn charge to the apostles that they should make disciples in all nations, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19; Mark xvi. 15, 16). Thenceforth the practice ever prevailed. And we find the sacred writers dwelling in the strongest terms on the privileges and obligations of baptism. Men were baptized into Christ's death: they were buried with him by baptism into death: baptized into Christ, they had put on Christ (Rom. vi. 3, 4; Gal. iii. 27). It was to be the beginning of a new life: planted in the likeness of Christ's death, they were to be also in the likeness of his resurrection (Rom. vi. 5).

The different opinions which have been maintained respecting the efficacy of baptism must be sought in other works. They have been widely divergent in different sections of the Christian church; and much sharp controversy has been provoked. It must be sufficient here to cite the well-weighed language of the 27th article of the Anglican church: 'Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed and grace increased by virtue of prayer to God.'

There is also disagreement as to the persons entitled to receive baptism. Without defining minor variations of judgment, it must be enough to say that some deny the rite to children. Children, however, were capable of church-membership among the Jews; for circumcision was performed on the eighth day after birth. We can hardly suppose that Christianity withdrew this privilege. And, if it did, we should expect to find Jewish cavillings on this account. It is superfluous to say that not a trace of these is apparent in the New Testament. Further, the baptism of households is noted by the sacred writers: were there no children in any of these households? Lydia alone is said to have had her heart opened. But Lydia and her household, it is added, were baptized (Acts xvi. 14, 15). Moreover, not only so far as we can judge from the remains of antiquity were children baptized in the primitive church, but—and this is very noteworthy—when men began, as some did, early to object to infant baptism, they never argued against it on the ground of novelty, introduced after the apostolic age, and contrary to apostolic custom. More cannot be said here on this point.

The mode of baptism, moreover, has been disputed—whether it should be by sprinkling, by affusion, or by immersion; or, as has sometimes been the practice, by affusion after immersion. This has been keenly argued. But it may fairly be said that the manner of applying the water can be of but little consequence. In the English church all the three modes are recognized. Immersion is prescribed, and pouring permitted, in the rubric of her baptismal service; while, by long custom, sprinkling is very frequently practised.

There is a baptizing for the dead spoken of in scripture (1 Cor. xv. 29), the explication of which has puzzled commentators. It would be tedious to recount the various notions which different theologians have entertained. Some have imagined that a custom of the Marcionites mentioned by Chrysostom is alluded to. These, it seems, placed under the bed of a dead catechumen a living man, who answered for the deceased, and was baptized in his stead (*In Epist. i. ad Cor.*, hom. xl. tom. x. p. 378, edit. Bened.). But there is no proof that such a custom existed in St. Paul's days, and all presumption that (if it did) he would not have mentioned it without censure. Some, again, believe that another custom is alluded to, that of baptizing over the monuments or graves of the martyrs who died for the faith in hope of a future resurrection. But this, too, was a post-apostolic custom. Other suggestions may be seen in Bingham, *Orig. Eccles.*, book xi. chap. iv. sect. iv.; Alford, *The Greek Test.*, note on 1 Cor. xv. 29-34, and elsewhere. In so great a diversity of opinion it is impossible to speak with any confidence. But the view, substantially that of Olshausen, seems not unworthy of consideration—they are baptized *in the place* of the dead. If there were no resurrection, if those who die live not again, who would stand forward to fill up their ranks? But, when they die in hope that the body sown in weakness shall be raised in power, as knowing that it is through the grave and gate of death that they pass to their joyful resurrection, we may well believe that fresh combatants will press forward over those that fall, that they will take on service with Christ, and undauntedly assume his badge. The death of their predecessors dismays them not: the certainty of their own death does not quench

their ardour: they are 'baptized for the dead,' 'in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.'

BARAB'BAS (*son of Abba*). A man who had been engaged in an insurrection or riot in Jerusalem shortly before our Lord's passion. He, with his accomplices, was lying under sentence of death, when Pilate, who was bound by custom to release a prisoner at the passover, proposed this man or Jesus to the choice of the people. He was, doubtless, persuaded that common decency would oblige them to prefer the innocent Saviour to so notorious a malefactor. But the people, instigated by the priests, demanded Barabbas, who was set free, while Christ was delivered to be crucified. It has been imagined that Barabbas was merely the head or promoter of some patriotic resistance to the Roman rule. But in that case Pilate would not have proposed him; for he would have been sensible that the Jews would naturally prefer him. Besides, he is called a robber and a murderer (Mark xv. 7; Luke xxiii. 25; John xviii. 40; Acts iii. 14).

BA'RACHEL (whom *God hath blessed*). The father of Elihu (Job xxxii. 2, 6).

BARACHI'AH (whom *Jehovah hath blessed*). A form, in some copies of our version, of Berechiah (Zech. i. 1, 7). See BERECHIAH.

BARACHI'AS (Matt. xxiii. 35). The Greek form of Barachiah, or BERECHIAH, which see.

BA'RAK (*lightning*). A general whom God raised up to deliver Israel from the oppression of Jabin, king of Canaan. This oppression was a judgment for their sins, and it lasted for twenty years (Judges iv. 1-3); a sufficient proof, if the credibility of the sacred narrative is at all to be maintained, that we have not in the history of Barak's victory (as some have imagined) only a repetition of Josh. xi. 1-12. Barak was the son of Abinoam of Kedesh-naphtali, and he was directed to muster 10,000 men of Naphtali and Zebulun towards mount Tabor. He refused, however, unless Deborah would accompany him. To this she consented, but assured him that he would not, in consequence, have the whole honour of the victory. Accordingly Deborah and Barak marched together. The result shall be told in the words of Dr. Thomson (*The Land and the Book*, pp. 435, 436): 'On the morning of that eventful day, probably long before it was light, Deborah set the little army in motion with the energetic command and animating promise, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee?" (Judges iv. 14.) Rapidly they descend the mountain, cross over by Nain into the valley of Jezreel, then incline to the left to avoid the low and marshy ground, and by the first faint light of the morning they are upon the sleeping host of the Canaanites. This assault, wholly unexpected, threw them into instant and irrecoverable confusion. But half-awake, the whole army fled in dismay down the plain, hotly pursued by the victorious Barak. No time was allowed to recover from their panic. God also fought against them: "The earth trembled: the heavens dropped; the clouds also dropped water." Josephus adds, that a storm from the east beat furiously in the *faces* of the Canaanites, but only on the *backs* of the Jews. The storm is required by both the narrative of the action and the song of victory. It was to this, I suppose, that Deborah alluded—"Is not the Lord gone out before thee?"—and this it certainly was which swelled the Kishon, so that it swept away and drowned the flying host; for it never could do that except during a great rain. The army of Sisera naturally sought to regain the strongly-fortified Harosheth of the Gentiles, from which they had marched up to their camping-ground a short time before. This place is at the lower end of the narrow vale through which the Kishon passes out of Esdraelon into the plain of Acre; and this was their only practicable line of retreat. The victorious enemy was behind them: on their left were the hills of Samaria, in the hand of their enemies: on their right was the swollen river and the marshes of Thora: they had no alternative but to make for the narrow pass which led to Harosheth. The space, however, becomes more and more narrow, until within the *pass* it is only a few rods wide. There, horses, chariots, and men become mixed in horrible confusion, jostling and treading down one another; and the river, here swifter and deeper than above, runs zigzag from side to side of the vale, until, just before it reaches the castle of Harosheth, it dashes sheer up against the perpendicular base of Carmel. There is no longer any possibility of avoiding it. Rank upon rank of the flying host plunge madly in; those behind crushing those before deeper and deeper in the tenacious mud. They stick fast, are overwhelmed, are swept away by thousands. Such are the conditions of this battle and battle-field, that we can follow it out to the dire catastrophe.' See HAROSHETH. After the battle, Deborah and Barak celebrated it in a divine ode; and Israel had many years' rest from enemies (Judges iv., v.). The date is difficult to determine. Barak was possibly contemporary with or a little posterior to Shamgar. Browne (*Ordo Sæcl.*, p. 261) places him a century later. He is mentioned by the author of the Epistle to the Hebrews (xi. 32).

BARBARIAN. This term is commonly used in the New Testament to denote those who were not Greeks (Rom. i. 14); just as the Israelites called all other nations Gentiles. At first, indeed, it signified persons who spoke a foreign (Acts xxviii. 2, 4; the dialect was Punic) or unknown (1 Cor. xiv. 11) language. Afterwards it conveyed the notion of ferocity; and so the Romans, who had acquiesced in the Greek meaning of the word, excepted themselves, and regarded those as barbarians who were neither Greeks nor Romans. See Winer, *Bibl. RWB.*, art. 'Barbaren.'

BARBER (Ezek. v. 1). See BEARD.

BARHU'MITE (2 Sam. xxiii. 31). See BAHARUMITE.

BARI'AH (*a fugitive*). One of David's posterity (1 Chron. iii. 22).

BAR-JE'SUS (*son of Jesus*) (Acts xiii. 6). See ELYMAS.

BAR-JO'NA (*son of Jona*) (Matt. xvi. 17). See PETER.

BAR'KOS (*painter*). One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 53 ; Neh. vii. 55.)

BARLEY. A well-known species of grain. The Hebrew word implies 'bristling,' appositely descriptive of the bearded ears of barley ; and when used in the singular it signifies barley in growth (Exod. ix. 31 ; Deut. viii. 8 ; Job xxxi. 40 ; Isai. xxviii. 25 ; Joel i. 11) ; when in the plural, the grain after threshing (2 Sam. xvii. 28 ; 1 Kings iv. 28 ; Jer. xli. 8 ; Ezek. iv. 9). Barley was of course not so much valued as wheat ; a remarkable illustration of which is the fact that, whereas the ordinary meat-offering was of fine, that is, wheat-flour (Lev. ii. 1), the offering of the woman suspected of adultery was to be of barley-meal (Numb. v. 15 : comp. Hos. iii. 2). Barley-harvest was earlier than that of wheat ; this grain being usually cut in April. The barley generally grown in Palestine is our own common kind, *Hordeum distichum*.

BAR'NABAS (*son of exhortation*, or *of consolation*). The surname given by the apostles to Joses or Joseph, a Levite of Cyprus. Whether he was a personal disciple of our Lord we have no information : he is first named as being at Jerusalem shortly after the ascension, and selling his land to bring the price into the common fund of the church (Acts iv. 36, 37). It has been said — but the authority is not very good — that he was a fellow-student with Paul under Gamaliel. Be this as it may, the two had probably some early intimacy ; for, after Saul's conversion, when he came to Jerusalem, all the disciples were afraid of him, till Barnabas took and introduced him to the apostles (ix. 27). We next hear of Barnabas when tidings reached the church at Jerusalem of the work of grace at Antioch. They deemed it right to send thither some eminent man ; and Barnabas was selected for the charge, which he undertook with high commendation of the sacred writer as 'a good man and full of the Holy Ghost,' and with great success ; so that, desiring a coadjutor, he sought out Saul and carried him to Antioch, where they both continued a year, till on the prophecy of a coming famine they were sent to convey relief to the brethren in Judea (xi. 22-30). Returning to Antioch they were accompanied by John Mark, Barnabas's nephew (xii. 25). Next we find them (and it is observable that Barnabas is still named first) designated by the Holy Ghost for missionary service. Accordingly, a solemn service was held, to consecrate them with imposition of hands — not to the ministry ; teachers they were before, and, besides, St. Paul declares that he received his ministry and apostleship neither 'of man nor by man' (Gal. i. 2), — but for this special work. They went first to Cyprus, the country of Barnabas, accompanied by Mark (who, however, soon left them), and then, returning to the continent, preached the gospel through Pamphylia, Pisidia, and Lycaonia, where Barnabas, possibly from the gravity of his aspect, was supposed by the ignorant people to be Jupiter, and afterwards came back to Antioch. Through this journey they were both recognized as apostles ; but Paul, after his rebuke of Elymas the sorcerer, took the lead, and is almost always afterwards named before Barnabas (xiii., xiv.). The next notice we have of Barnabas is his going with Paul, on account of the dissensions respecting circumcision, to Jerusalem, where a council was held and a decree made, with which they returned to Antioch (xv. 1-35). And possibly during the stay at Antioch after this return may have occurred the visit of Peter and the faltering of Barnabas (Gal. ii. 11-13). Then Paul proposed to him a fresh missionary journey. Barnabas, however, was anxious to have Mark with them, which Paul declined ; and, alas ! the contention was sharp between them ; and they separated, and, so far as we know, met no more. Barnabas went with Mark to Cyprus ; and here the scripture notice of him ends (xv. 36-39) ; save that we may conclude that he was alive when St. Paul wrote to the Corinthians, and that he, like Paul, maintained himself by his own labour (1 Cor. ix. 6). There are sundry traditions of his later life, but none that can be relied on. And there is an epistle extant under his name ; but the chief modern critics properly disbelieve its genuineness.

BARO'DIS (1 Esdr. v. 34).

BARRENNESS. It was regarded as a great misfortune among the Hebrews to be barren. Among the blessings, therefore, promised by the Lord to the covenant people, if they were faithful to the covenant, was this, that there should be no sterility among them or their cattle (Exod. xxiii. 26 ; Deut. vii. 14). Sons, rather than daughters, were specially desired, for perpetuating a man's lineage and establishing him a house ; but it was also in the hope of becoming the parent of Messiah, for the realization of which many an Israelitish woman ardently longed. We find various illustrations in scripture history of the wish for children ; and strange expedients were sometimes resorted to for procuring them (Gen. xxi. 6, 7, xxv. 21, xxx. 1-4, 16, 17 ; Deut. xxv. 5, 6 ; Judges xi. 37-39 ; 1 Sam. i. 4-11).

BAR'SABAS (*son of Saba*). 1. (Acts i. 23). See JOSEPH, 10.—2. (xv. 22). See JUDAS, 7.

BAR'TACUS. The father of Apame, a concubine of Darius (1 Esdr. iv. 29).

BARTHOL'OMEW (*son of Talmai*). One of the twelve apostles selected by our Lord (Matt. x. 3 ; Mark iii. 18 ; Luke vi. 14 ; Acts i. 13). Under the name Bartholomew nothing more is recorded of him in scripture ; but, if we may identify him with Nathanael (a name found only in St. John's Gospel), for which there is much probability, we are told that he was of Cana in Galilee, that he was brought to Jesus by Philip, and had the high commendation of Christ, 'Behold an Israelite indeed' (John i. 47). See NATHANAEL. According to varying traditions Bartholomew preached the gospel in India, perhaps Arabia, or Armenia, and was flayed alive there, and then crucified with his head downwards.

BARTIMÆ'US, or BARTIME'US (*son of Timeus*). A blind man, the son of Timeus. Our Lord restored him to sight in the neighbourhood of Jericho (Mark x. 46-52). If this narrative be compared with Matt. xx. 29-34; Luke xviii. 35-43, some differences appear. For St. Matthew speaks of two of these. According to some writers, as Greswell and Ebrard, our Lord healed one of these (as in Luke) on entering Jericho, and another (Bartimeus, as in Mark) on leaving it; and Matthew has, with characteristic brevity in recording miracles, combined both these in one. For other modes of solution see Horne's *Introd. to Script.*, edit. Ayre, vol. ii. pp. 473, 474.

BA'RUCH (*blessed*). 1. The son of Neriah (Jer. xxxii. 12, 13, 16), most probably the brother of Seraiah, chamberlain to king Zedekiah (li. 59). He is called 'the scribe' (xxxvi. 26), and was the attendant and amanuensis of the prophet Jeremiah (4). Baruch is said by Josephus to have shared Jeremiah's imprisonment during the siege of Jerusalem (*Antiq.*, lib. x. 9, § 1). He was certainly afterwards with the prophet among the people who were preparing to go into Egypt, and was accused of having prompted Jeremiah in the message he delivered from God to charge them to remain in Judea (Jer. xliii. 3). He was also carried into Egypt (6, 7), where, according to one tradition, he died, while, according to another, he went after Jeremiah's death to Babylon and died there. There is a special message to him in xlv., with a promise that his life should be preserved through the calamities of the time.—2. A person who helped to re-build the wall of Jerusalem (Neh. iii. 20).—3. A priest who sealed the covenant (x. 6), possibly the same with No. 2. —4. One of the descendants of Judah (xi. 5).

BA'RUCH, THE APOCRYPHAL BOOK OF. The author of this book obviously claims to be the same with Jeremiah's friend; but forgery is apparent on the face of it. For, though it is not agreed what date is intended in i. 2, yet, if it were the fifth year of Jehoiachin's captivity, Jerusalem was not then burnt; if the time of the capture and destruction of Jerusalem be meant, Baruch was not then in Babylon; it is questionable whether he was there in the fifth year after; and, besides, the temple worship was then at an end, whereas this is represented (7, 10) as still subsisting. Moreover, there was no such high priest at that time as Joachim. Other proofs fatal to the authority of the book might be produced; but these are sufficient.

It at present exists in Greek and in some translations from it. But it has been maintained that the original language was Hebrew. Among the reasons alleged for this opinion is the fact that (i. 14) we find a direction that the book should be read in the temple; and it is scarcely conceivable that any one writing in Greek would have introduced such an injunction. But then there are linguistic differences between the former and latter portions of the work. It is not improbable, therefore, that the original of i. 1—iii. 8 was Hebrew, and that another writer, perhaps the Septuagint translator of Jeremiah (the same peculiarities of language found in both being hardly otherwise to be accounted for), took up this fragment, turned it into Greek, and completed the book as we have it in that tongue. For that in its present shape it proceeded from one hand cannot reasonably be doubted. The date of this production can only be conjectured: it has been thought that the Hebrew portion was composed towards the end of the period of the Persian rule, and that the last author rendered and completed it in the time of the Maccabean wars, about 160 B.C. Chap. vi., or 'The Epistle of Jeremy,' is a separate later piece. The Jews have never esteemed the book of Baruch: there are no references to it in any of the apostolic fathers; but Irenæus and subsequent writers occasionally quote it (including the Epistle of Jeremy); and it is found in some of the early catalogues of canonical books. According to bishop Cosin, however, 'the book of Baruch' does not necessarily intend this apocryphal work, but 'those passages of him which are comprehended in the book of Jeremy' (*Hist. of Canon*, chap. vi. No. lxi.). It was placed in the Romish canon by the council of Trent; but protestants justly deny its canonical authority. There are Syriac and Arabic versions of Baruch, a Syro-hexaplaric text from the celebrated MS. in the Ambrosian library at Milan, and two Latin translations: that of the Vulgate is very literal.

This book consists of two portions:—I. i. 1—iii. 8, comprising introduction (i. 1-14), confession and prayer (15—iii. 8); II. iii. 9—v. 9, containing an address to Israel (iii. 9—iv. 8), Jerusalem's lament (9-29), and a response of consolatory exhortation to her 30—v. 9). Chap. vi. is entitled 'The Epistle of Jeremy.' There is no reason why it should be appended to Baruch. It seems to have been written in Greek, perhaps in the first century before Christ; though some respectable critics would place it much earlier. It is a declamation against idolatry. In the Paris and London polyglotts there is a first epistle of Baruch to the nine and half tribes printed in Syriac and Latin. This is supposed to be the production of a Syrian monk.

BAR'ZELAI (1 Esdr. v. 38, marg.).

BARZIL'LAI (*of iron*). 1. A rich Gileadite who supported David in the rebellion of Absalom (2 Sam. xvii. 27, xix. 31-39).—2. A Meholathite, whose son Adriel married Saul's daughter Merab (1 Sam. xviii. 19; 2 Sam. xxi. 8).—3. A man whose children returned from Babylon and claimed the priesthood. He had married one of the daughters of Barzillai the Gileadite, and was called by their name (Ezra ii. 61, 62; Neh. vii. 63, 64).

BAS'ALOTH (1 Esdr. v. 31). A corrupted form of Bazluth (Ezra ii. 52).

BAS'CAMA. A place in Gilead where Jonathan Maccabeus was killed by Tryphon and buried (1 Macc. xiii. 23).

BA'SHAN (*light sandy*, or *plain*, or *rich soil*). A district east of the Jordan. The name has generally the definite article prefixed to it in the original: it is sometimes called 'the land of Bashan' (1 Chron. v. 11).

Bashan was the kingdom of Og, and was subdued by the Israelites in the last year of their wanderings after their conquest of Sihon the Amoritish king (Numb. xxi. 33-35; Deut. iii. 1-10). The decisive battle was fought at Edrei; and the destruction of Og and his people was complete. This district (together with a part of Gilead) was assigned by Moses to the half tribe of Manasseh (Numb. xxxii. 33; Deut. iii. 13; Josh. xiii. 29-31); but it must also have been at least partially occupied by Gadites (1 Chron. v. 11-16). Bashan appears soon after to have been comprehended under the general name Gilead (Josh. xxii. 9; Judges xx. 1); it is mentioned, however, as one of Solomon's districts, over which an officer was appointed (1 Kings iv. 13), and as overrun by Hazael king of Syria (2 Kings x. 32, 33). It is, no doubt, included in the country conquered by Tiglath-pileser (xv. 29): it had remained therefore in the possession of the Manassites about 710 years, from 1450 to 740 B.C. The early inhabitants were Amorites; some of whom were men of gigantic stature (Deut. iii. 11-13, iv. 47).

The limits of Bashan are defined as Gilead on the south (the Hieromax or *Yarmuk* separating the two regions), and mount Hermon on the north: the Jordan valley was on the west; and the district extended to Salcah or Salchah and the border of the Geshurites and the Maachathites on the east (10, 13, 14; Josh. xii. 4, 5, xiii. 11, 12; 1 Chron. v. 23). The principal cities were Golan, Ashtaroth or Beeshterah, Edrei, and Salcah (Josh. xii. 4, 5, xxi. 27; 1 Chron. vi. 71). Bashan was in later times divided into four provinces: Gaulanitis, the modern *Jaulân*; Trachonitis, the ancient Argob, now the *Lejâh*; Auranitis, the *Hauran*; and Batanæa, *Ard-el-Bathanyeh*. The examination of this region bears, we are informed, remarkable 'testimony to the faithfulness and minute accuracy of bible narrative and description. The vast ruins scattered over its surface tell of its former populousness, and are the present memorials of its celebrated cities, whose numbers, except to him who has wandered among its mountains and across its plains, would seem almost incredible. Its rich pasture-lands (Psal. xxii. 12) and wide campaigns of waving corn still proclaim its wondrous fertility. The oak forests cover its mountain-sides, as in days of old (Isai. ii. 13; Ezek. xxvii. 6), with a garment ever fresh and green. The ancient names, too, cling to it still: we have Batanæa, and Golan, and Kenath, and Salcah, and Hauran, and Edrei, but little changed by the lapse of long centuries. Thus does it appear that, the more extensive our research and the more minute our enquiries, the more full and accurate will be our illustrations of the sacred scriptures' (Rev. J. L. Porter in *Journ. of Sacr. Lit.* July, 1854, p. 313: comp. Graham, *Cambridge Essays*, 1858, pp. 155-164).

BA'SHAN-HA'VOTH-JA'IR (*Bashan of the villages of Jair*) (Deut. iii. 14). See HAVOTH-JAIR and JAIR.

BASH'EMATH (*fragrant*). One of the wives of Esau (Gen. xxvi. 34, xxxvi. 3, 10, 13, 17). But there is a difficulty. For, while Bashemath is in the first-named place said to be the daughter of Elon, she is called in the last the daughter of Ishmael, who is elsewhere (xxviii. 9) named Mahalath. Various solutions have been proposed, as that Esau married more than three wives, that their names were changed, &c. Or, possibly, there may have been some mistake of transcription. See AHOLIBAMAH.

BASIN. The word in our translation most frequently denotes vessels for the tabernacle or the temple, e.g. to hold the blood of a victim (Exod. xii. 22, xxiv. 6): these seem generally to have been of metal (1 Kings vii. 40, 45; 1 Chron. xxviii. 17; 2 Chron. iv. 8, 11; Jer. lii. 19). It is used also of vessels for domestic or culinary purposes (2 Sam. xvii. 28). There are several words in the original which are rendered basins, bowls, &c.; and it is not possible now to distinguish the exact shapes of these, or to explain with any precision in what they differed. The basin in which our Lord washed the disciples' feet (John xiii. 5) must have been a large and deep vessel, doubtless the one usually at hand for such purposes.

BASKET. There are various Hebrew words rendered in our version 'basket.' The baskets in which the heads of Ahab's sons were put (2 Kings x. 7) were, of course, of large size. The same word is translated 'pots' in Psal. lxxxi. 6: it means probably those baskets in which heavy burdens were carried by two men on a pole resting on their shoulders. A word is elsewhere used (Deut. xxvi. 2, 4, xxviii. 5, 7) which possibly designated a smaller basket, and, being coupled with 'kneading-trough' (marg.), we may suppose it something serviceable for domestic purposes. Another word occurs but once (Jer. vi. 9): it appears to have been a grape-basket. The fruit-basket of Amos viii. 1, 2 was probably of wicker-work with a lid; for in Jer. v. 27 it is put for a bird-cage. Another basket is mentioned in Gen. xl. 16, 17: from the derivation of the original term, we might believe it constructed of twigs or osiers; but, as it was also used (Judges vi. 19) for holding cooked meat, it must, occasionally at least, have been of some other material, possibly metal. In the New Testament we have the large basket, made of rope, in which St. Paul escaped from Damascus (2 Cor. xi. 33). Another word is used, in Acts ix. 25, for the same, and also for the seven baskets of fragments taken up after one of our Lord's miracles (Matt. xv. 37; Mark viii. 8). It is worthy of remark that, after the other similar miracle, twelve 'baskets' (a different word) were carried away (Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13). And in Matt. xvi. 9, 10; Mark viii. 19, 20 the difference is remarkably exhibited. The uniform application of one term to the 'basket' of one miracle, and of another to the 'basket' of the other, is a strong proof of the credibility of the narratives: 'Such uniformity,' says Prof. Blunt, 'marking very clearly the two miracles to be distinctly impressed on the minds of the evangelists as *real* events; the circumstantial peculiarities of each present to them, even

to the shape of the baskets, as though they were themselves actual eye-witnesses, or at least had received their report from those who were so' (*Undesigned Coincidences*, part iv. 12, p. 277, edit. 1856).

BAS'MATH (*fragrant*). A daughter of Solomon (1 Kings iv. 15). This name is the same with Bashemath.

BAS'SA (1 Esdr. v. 16). A corrupted form of Bezai (Ezra ii. 17).

BAS'TAI (1 Esdr. v. 31). A corrupted form of Besai (Ezra ii. 49).

BASTARD. A bastard was not to enter into the congregation of the Lord to his tenth generation (Deut. xxiii. 2). This regulation did not apply to the children of concubines. See CONCUBINE.

BAT. An animal pronounced unclean (Lev. xi. 19; Deut. xiv. 18); it is also mentioned in Isai. ii. 20. The Hebrew name is very descriptive of the habits of the bat, signifying that which flies in the dark. Bats are common in the East, clustering in caverns, or among ruins, or in the dense foliage of large trees. Many travellers have given graphic accounts of the annoyance they have experienced from them. Bats (of which there are many species) belong to the class of *mammals;* but they are naturally placed in the Mosaic lists with fowls, in consequence of their being able to fly.

BATH (*defined, a measure*). (1 Kings vii. 26, 38; Isai. v. 10; Ezek. xlv. 10, 11, 14: comp. Luke xvi. 6, marg.). See MEASURES.

BATHE. Bathing was frequently prescribed by the Mosaic law, as a part of the purification from every kind of uncleanness (e. g. Lev. xiv. 8, xv. 5, xvii. 15); it was used after mourning (2 Sam. xii. 20); and we often find anointing joined with it (Ruth iii. 3; Matt. vi. 17). Regulations were made for the bathing or washing of the high priest and the other priests (Exod. xxix. 4; Lev. xvi. 4, 24); which Jewish writers, after their manner, have exaggerated. A laver was provided in the tabernacle for the priests' use (Exod. xxx. 18-21), and a molten sea in the temple (2 Chron. iv. 2-6), which held water in readiness for their ablutions. The houses of the wealthy were, no doubt, supplied with baths, often, perhaps, placed in gardens (2 Sam. xi. 2); and it is likely that some of the pools mentioned as provided with arcades were fitted for public bathing (John v. 2). Besides its religious signification indicating purity, the practice of bathing was peculiarly necessary for health in the climate of Palestine.

BATH-KOL (*daughter-voice*). See PROPHECY.

BATH-RAB'BIM (*daughter of many*). A gate of the city Heshbon, near to which were pools or tanks (Sol. Song vii. 4). But this is probably not a proper name, and may simply mean 'the populous gate,' i.e. that through which multitudes pass.

BATH'-SHEBA (*daughter of the oath*). The daughter of Eliam (2 Sam. xi. 3), otherwise called Ammiel (1 Chron. iii. 5), Ahitophel's son (2 Sam. xxiii. 34). She was the wife of Uriah the Hittite. She was defiled by David: her husband was treacherously murdered; and after his death she was taken into the king's harem (xi.). The child of this adulterous intercourse died. But subsequently Bath-sheba became the mother of Solomon (xii. 24), and of three other sons (1 Chron. iii. 5). When Adonijah desired to secure his succession to the crown, the prophet Nathan employed Bath-sheba to apprise David (1 Kings i. 11-31); and in Solomon's reign it was through her interference that Adonijah fatally for himself, sought to obtain Abishag (ii. 13-25). According to Jewish tradition, Bath-sheba composed Prov. xxxi. She is also called Bath-shua.

BATH'-SHUA (*daughter of wealth*).—1. Judah's wife, termed in our version 'the daughter of Shua,' or 'Shuah' (Gen. xxxviii. 2, 12; 1 Chron. ii. 3).—2. A variation of Bath-sheba (iii. 5).

BATHZACHARI'AS. A place where Judas Maccabeus encamped (1 Macc. vi. 32, 33). The modern name is *Beit Sakârieh*, about nine miles north of *Beit Sûr*, that is, Bethzur.

BATTERING-RAM (Ezek. iv. 2, xxi. 22) See ENGINES.

BATTLE. See ARMY, WAR.

BATTLE-AXE. See ARMS.

BATTLEMENT (Deut. xxii. 8; Jer. v. 10) See HOUSE.

BA'TUS (Luke xvi. 6, marg.). See MEASURES.

BA'VAI (*son of wishing*, i. e. the wisher? or possibly the name is of Persian origin). One who helped to repair the wall of Jerusalem (Neh. iii. 18).

BAY-TREE (Psal. xxxvii. 35). This has been supposed a laurel, or a cedar. But it is properly a 'native' tree, i.e. one that has grown in its own soil, and has never been transplanted; prosperous, therefore, and undecaying.

BAZ'LITH, BAZ'LUTH (*a stripping*). A man whose children were among the Nethinim that returned from Babylon (Ezra ii. 52; Neh. vii. 54).

BDEL'LIUM. A substance said to be found in the land of Havilah (Gen. ii. 12). We have very little information in scripture as to its nature. It is only said that the manna, like the hoar-frost (Exod. xvi. 14), or coriander-seed in size, was like bdellium in colour (Numb. xi. 7). There are several opinions as to the substance meant. Some would have this bdellium a precious stone: some give it a vegetable origin, a kind of gum exuding from a tree. And this, indeed, is the ordinary meaning of that which ancient writers commonly call bdellium. But the Hebrew original may intend something else. Gesenius denies that it is a stone: if it were, he thinks that, as to onyx, so to it the word 'stone' would be added. He does not believe it to be a gum, which is not valuable enough to be ranked with gold and gems. He supposes, then, that the pearls found in abundance on the shores of the Persian gulf will answer the conditions of the sacred text. There is much probability in this opinion; but it cannot be said to be distinctly proved.

BEACON (Isai. xxx. 17). The meaning of the word is a mast, or signal-pole.

BEALI'AH (whose *lord is Jehovah*). A

Benjamite chief who joined David at Ziklag (1 Chron. xii. 5).

BEA'LOTH (*corporations, citizens*). A town in the extreme south of Judah (Josh xv. 24); probably identical with BAALATH-BEER (xix. 8), which see.

BE'AN, THE CHILDREN OF. A predatory tribe, destroyed by Judas Maccabeus (1 Macc. v. 4, 5).

BEANS. This vegetable was among the provisions furnished to David's troops while he lay at Mahanaim (2 Sam. xvii. 28), and was to be a material for Ezekiel's bread (Ezek. iv. 9). Beans are a common article of food in the East at the present day. The kinds most common in Syria are the white horse-bean and the kidney-bean.

BEAR. This animal, *Ursus Syriacus*, is nearly allied to the common brown bear, being only somewhat lower and longer, with the head and tail more prolonged, the colour a dull buff or light bay clouded sometimes with darker brown. It has a ridge of long hairs semi-erect, running from the neck to the tail. It is said still to be found in some parts of the Lebanon. The habits of this animal are often alluded to in scripture (1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Prov. xvii. 12, xxviii. 15; Isai. xi. 7, lix. 11; Lam. iii. 10; Hos. xiii. 8; Amos v. 19; Rev. xiii. 2). The bear was the symbol of the second kingdom of Daniel's vision (Dan. vii. 5).

BEARD. The nations of western Asia paid great attention to the beard. In this respect they differed from the Egyptians, who shaved, except when mourning (Gen. xli. 14); though they had the custom of wearing false beards, made of plaited hair, and graduated according to rank. For private persons these were small, about two inches long; for kings, much longer and square at the bottom; while gods had beards of which the lower part curled up. The Hebrews probably preserved their beards when in Egypt; and we find in their subsequent history that neglect of them was a proof of slovenliness, and allowable only in seasons of distress (2 Sam. xix. 24). They were carefully trimmed and perfumed (Psal. cxxxiii. 2). They were not to be touched by others, except by intimate friends, with the right hand, in a way of affectionate reverence, to be respectfully kissed (2 Sam. xx. 9); and any indignity offered to them by pulling, spitting, or the like, was highly resented. Hence there could have been no greater insult than that shown by Hanun to David's ambassadors (x. 4). Shaving the beard, or cutting it off, was a sign of the deepest degradation (Isai. xv. 2; Jer. xli. 5): hence the threatening in Isai. vii. 20 was full of significance. There are some notices of the beard in the Hebrew ritual. Thus, the recovered leper was to shave off his beard on the last day of his cleansing (Lev. xiv. 9); and generally the corners of the beard were not to be marred (xix. 27, xxi. 5). This prohibition is supposed to be directed against shaving the beard where it joins the hair. Some Arabian tribes, it seems, did this in devoting themselves to an idol-god (see Jer. ix. 26, xxv. 23, xlix. 32).

BEASTS. The following names of beasts or (almost all) land animals occur in scripture: an account of each distinct kind is given under their respective names. Some references are subjoined here to the places in which the animals are mentioned.

Ape (1 Kings x. 22; 2 Chron. ix. 21).
Ass (Gen. xii. 16).
—— wild (Job xxxix. 5).
Badger (Exod. xxv. 5)—seal?
Bat (Lev. xi. 19; Deut. xiv. 18).
Bear (1 Sam. xvii. 34, 36, 37).
Behemoth (Job. xl. 15-24)—hippopotamus?
Bison (Deut. xiv. 5, marg.).
Boar (Psal. lxxx. 13).
Bull, bullock (Lev. i. 5; Psal. xxii. 12).
—— wild (Isai. li. 20).
Calf (Gen. xviii. 7).
Camel (Gen. xii. 16; Lev. xi. 4).
Cat (Bar. vi. 22).
Chameleon (Lev. xi. 30).
Chamois (Deut. xiv. 5).
Colt (Gen. xxxii. 15; Matt. xxi. 5).
Coney (Lev. xi. 5; Deut. xiv. 7).
Cow (Lev. xxii. 28).
Dog (1 Kings xxi. 23, 24; 2 Kings ix. 35, 36).
Dromedary (1 Kings iv. 28; Esth. viii. 10; Jer. ii. 23).
Elephant (1 Kings x. 22, marg.).
Ewe (Gen. xxxii. 14).
Fallow-deer (Deut. xiv. 5).
Ferret (Lev. xi. 30)—gecko?
Foal (Gen. xxii. 15; Matt. xxi. 5).
Fox (Judges xv. 4)—jackal.
Goat (Deut. xiv. 4).
—— wild (Deut. xiv. 5).
Greyhound (Prov. xxx. 31).
Hare (Lev. xi. 6; Deut. xiv. 7).
Hart (Deut. xiv. 5).
Heifer (Gen. xv. 9).
Hind (Job xxxix. 1; Prov. v. 19).
Horse (Exod. xv. 1).
Kid (Gen. xxxviii. 17).
Lamb (Gen. xxii. 7, 8).
Leopard (Sol. Song iv. 8).
Leviathan (Job xli.)—crocodile?
Lion (Gen. xlix. 9; 1 Sam. xvii. 34, 36, 37).
Lizard (Lev. xi. 30).
Mole (Lev. xi. 30)—chameleon?
Mouse (Lev. xi. 29).
Mule (2 Sam. xviii. 9).
Ox (Deut. xiv. 4).
— wild (Deut. xiv. 5).
Pygarg (Deut. xiv. 5)—a kind of antelope.
Ram (Gen. xxii. 13).
Roe (2 Sam. ii. 18).
Roe-buck (Deut. xiv. 5).
Sheep (Gen. xii. 16).
Sow (2 Pet. ii. 22).
Swine (Lev. xi. 7).
Tortoise (Lev. xi. 29)
Unicorn (Numb. xxiii. 22)—rhinoceros?
Weasel (Lev. xi. 29).
Wolf (Jer. v. 6).

From the earliest times we find a distinction betwcen clean and unclean beasts; the distribution being made first according as they might be sacrificed or not (Gen. vii. 2, viii. 20), and afterwards with reference to food (Lev. xi. 2-11, 27-31; Deut. xiv. 4-8). See CLEAN AND UNCLEAN.

Beasts are used symbolically in prophecy

to designate kingdoms or powers (Dan. vii. 3-28; Rev. xiii.).

The word rendered 'beasts' in Rev. iv. 6-9, v. 6, 8, 11, 14, vi. 1, 3, 5, 6, 7, should be translated 'living ones.'

BE'BAI (*paternal*). One whose descendants returned from captivity with Zerubbabel (Ezra ii. 11; Neh. vii. 16). At a later period others of them, headed by Zechariah, specially called Bebai's son, accompanied Ezra (viii. 11). Four of his clan had married foreign wives (x. 28); and the name of their family or representative was attached to the covenant (Neh. x. 15).

BE'BAI. A place mentioned in Judith xv. 4.

BE'CHER (*first-born*, or *young camel*).—1. One of the sons of Benjamin (Gen. xlvi. 21; 1 Chron. vii. 6, 8). It is, however, somewhat remarkable that, when the families of Benjamin are enumerated, Becher is altogether omitted (Numb. xxvi. 38-41). So afterwards (1 Chron. viii. 1) Becher does not appear.—2. A son or grandson of Ephraim (Numb. xxvi. 35). He is also called Bered (1 Chron. vii. 20).

Lord A. C. Hervey (Dr. Smith's *Dict. of the Bible*, vol. i. pp. 175, 176) has proposed a very ingenious conjecture respecting Becher. Many of Ephraim's family had been slain by the men of Gath, to the bitter grief of Ephraim their father (1 Chron. vii. 21, 22). It might be that the daughters of his house would consequently become heiresses; so that a man of another tribe marrying such a daughter would be ranked as the son of her father. Examples of this are not wanting. Jair was lineally of Judah ii. 21, 22), but he was reckoned among the tribe of Manasseh (Numb. xxxii. 41). Now, if Becher, the son of Benjamin, married a daughter of Ephraim, and so became virtually an Ephraimite, we have a reason why no family of Bachrites appears in the tribe of Benjamin, while there is such a family in Ephraim (xxvi. 35). But no positive proof can be given for this supposition.

BECHO'RATH (*first-birth, first-born*). An ancestor of Saul (1 Sam. ix. 1).

BEC'TILETH. The name of a plain lying between Nineveh and Cilicia (Judith ii. 21).

BED. That there were chambers specially reserved for sleeping, and that these were a most private part of a house, is evident (Exod. viii. 3; 2 Kings vi. 12; Eccles. x. 20). And in those used by the master of the house and the family some kind of low frame or bedstead was placed (1 Sam. xix. 15; 2 Kings iv. 10). In Arabia and Egypt such a frame is rudely made of palm-sticks, and in Palestine of boards. Og's bedstead was of iron (Deut. iii. 11). The frame is sometimes carried to the flat top of the house during the season when persons sleep there. But accommodation for the night is much more simply provided in a large reception-room. The divan or platform at the end or side of the apartment serves the purpose of a bedstead. On this a mat or padded quilt is laid, and then a quilt of finer material; or perhaps, in summer, a thin blanket forms the coverlet. Poorer persons use their ordinary clothing, sometimes wrapping it round their bodies without any kind of mattress beneath. Hence the prohibition against detaining a garment in pledge after sunset (Exod. xxii. 26, 27; Deut. xxiv. 13). Indeed, generally the Orientals do not change their dress in going to bed. They are satisfied with taking off the upper garment and loosening the girdle. It will easily be understood, from what has been said, how Christ could command those he healed to 'take up' their bed and walk (Matt. ix. 6).

Occasionally we find beds of an ornamental character spoken of; the bedstead being very probably a light couch carved or inlaid (Prov. vii. 16, 17; Amos vi. 4). Solomon's magnificent 'bed' (Sol. Song iii. 9, 10, marg.) was a litter or palanquin.

We read of the use of pillows. Jacob is said to have placed the stones at Beth-el for pillows, covered, doubtless, with some of his garments (Gen. xxviii. 11). That put by Michal in David's bed was made of goat's hair (1 Sam. xix. 13). Similar pillows are still common—skins stuffed with cotton or other soft substance. Our Lord was sleeping on a pillow in a storm (Mark iv. 38): this was probably a rower's cushion.

The 'bolster,' several times mentioned (1 Sam. xxvi. 7, 11, 12, 16; 1 Kings xix. 6, marg.), may also be regarded as a pillow: the original word implies a place for the head. And very likely Saul and Elijah used their skin water-bottles, 'a cruse of water,' for the purpose.

BE'DAD (*separation, part*). The father of Hadad, a king of Edom (Gen. xxxvi. 35; 1 Chron. i. 46).

BE'DAN (perhaps *servile*). 1. A judge of Israel referred to by Samuel (1 Sam. xii. 11), but of whom nothing is said in the book of Judges. There have been various conjectures about him; some supposing that Barak, others that Samson is meant. But many eminent persons, no doubt, lived in Israel whose names are not recorded in the compendious history preserved to us. Bedan may have been one of these. Or, if he necessarily must be some one mentioned before, he is most likely identical with Abdon (Judges xii. 13-15). There are several examples of a similar abbreviation of names.—2. A descendant of Manasseh (1 Chron. vii. 17).

BEDEI'AH (*in the protection of Jehovah*, or *servant of Jehovah*). A man who had married a foreign wife (Ezra x. 35).

BEE. A well-known insect of the hymenopterous order, gregarious in its habits, living under a queen. There are many species: the *Apis mellifica*, or honey-bee, is common among us. Bees must have abounded in Palestine, since it is called a land 'flowing with milk and honey.' And they abound still: see Dr. Thomson, *The Land and the Book*, p. 299. Reference is frequently made in scripture to the way in which bees swarm for the attack of any hostile object (Deut. i. 44; Psal. cxviii. 12; Isai. vii. 18). Wild bees are noted as depositing their honey in hollow places, clefts of rock, &c. (Judges xiv. 8; Psal. lxxxi. 16) The lion's carcase in the first-named place was, no doubt, quite dried up, maybe the mere skeleton left.

BEELI'ADA (whom *the Lord knows*). One of David's sons (1 Chron. xiv. 7). He is also called Eliada (2 Sam. v. 16; 1 Chron. iii. 8).

BEEL'SARUS (1 Esdr. v. 8). A corrupt form of Bilshan (Ezra ii. 2).

BEELTETH'MUS (1 Esdr. iii. 16, 25). The name, or rather official title, of one of the officers (Rathumus or Rehum) of king Artaxerxes. It is a corrupted form of the Chaldee words rendered 'chancellor' in Ezra iv. 8, 9, 17.

BEEL'ZEBUB. A name applied by the Jews to the prince of the devils; by whose aid they chose to say our Lord cast out devils (Matt. x. 25, xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19). Possibly this name is borrowed from that of Baal-zebub, the god of Ekron (2 Kings i. 2). But then the correct reading in the Gospels is Beelzebul; and various reasons have been suggested for the change of *b* into *l*. It may have been for euphony, or it may have been to infix a name of reproach upon a false god or demon. For Beelzebul probably signifies *lord of dung, dung-god*. It might, however, mean *lord of the house*; and this would be specially appropriate in Matt. x. 25. But if, as it has been thought, the 'fly' of which the god of Ekron was lord was a dung-beetle, *Scarabæus pillularius*, then the connection between the 'fly-god' and the 'dung-god' is evident. See Winer, *Bibl. RWB.*, art. 'Beelzebub;' Alford, *Greek Test.*, note on Matt. x. 25. It is questioned why the Jews called Beelzebub, or Beelzebul, the chief of the devils; and no sufficient answer has yet been given. The solution by a writer in Dr. Smith's *Dict. of the Bible*, art. 'Beelzebul,' is not satisfactory.

BEEL'ZEBUL (Matt. x. 25, and elsewhere, marg.).

BE'ER (*a well*). 1. A halting-place of the Israelites after they had crossed the Arnon. It was so called because of the well which the princes dug there according to God's command and promise (Numb. xxi. 16-18). This place was probably identical with BEER-ELIM, which see.—2. A town to which Jotham the son of Gideon fled from his brother Abimelech (Judges ix. 21). Its position is quite uncertain: possibly it may be identical with Beeroth.

BEER-E'LIM (*well of heroes*). A place on the Moabitish border mentioned by Isaiah (xv. 8). If identical with Beer, 1, it must have been on the northern frontier of Moab.

BEER-LAHAI'-ROI (*well of the living one that sees me*; or *of seeing* God and *living*). The fountain where the angel of the Lord appeared to Hagar, who had fled from her mistress Sarai, and promised her a large posterity (Gen. xvi. 7-14). It was in the south country, between Kadesh and Bered, and has been supposed to be at *Moilâhi*, on the road from Gaza to Suez. Some have objected that the etymology of Beer-Lahai-Roi, as given by the sacred writer, does not accord with the formation of the name; but the objection is of little weight. Kalisch translates: 'For she said, Do I even still see [live] after seeing [God]? Therefore the well was called Beer-Lahai-Roi [the well of seeing *God* and living].' It is afterwards mentioned as merely Lahai-Roi in our version (xxiv. 62, xxv. 11).

BEER'-SHEBA (*well of the oath*, or *of seven*). A place in the south of Palestine, first mentioned in the history of Abraham. He must have been dwelling there when Hagar finally left his tents (Gen. xxi. 14). The name, however, was subsequently imposed. Abimelech, king of Gerar, came to make a covenant with Abraham; and, either from the oath sworn by the two, or from the seven lambs which he desired Abimelech to receive in token that he (the patriarch) had dug a well, the possession of which was disputed, the place was called Beer-sheba (22-34); and for some time Abraham continued to reside there (xxii. 19), where he had planted a tamarisk and worshipped 'the Lord, the everlasting God.' Many years later Isaac sojourned in Gerar, and was obliged to leave it in consequence of the jealousy of the Philistines, who strove with him for the wells which both his father and himself had digged. The then Abimelech, however, followed him to Beer-sheba, thinking it politic to bind down so great a chief as Isaac had become by an oath of friendship. Isaac entertained him hospitably: the covenant was made: the oath was sworn; and, just after the king's departure Isaac's servants informed him of the discovery of a fresh well. With the solemn oath he had sworn fresh in his mind, the patriarch called it 'the oath-well,' Beer-sheba. The name had existed before; but there was an additional propriety in it now; and the town, of which nothing was previously said, from this (perhaps gradually) took the appellation which it ever afterwards retained (xxvi. 12-33). Whether the well discovered by Isaac's servants was the one used by Abraham is questioned—probably not; the expressions in the text seem to designate a fresh source of water. And it is observable that in the modern *Wady es-Seb'a* there are two large wells, besides five smaller ones, still existing; while the ruins of a town, *Bîr es-Seb'a*, appear on some low hills to the north of the larger wells. Beer-sheba is again mentioned in the patriarchal history (xxviii. 10, xlvi. 1, 5). On the apportionment of Canaan, it was assigned first to Judah, afterwards to Simeon (Josh. xv. 28, xix. 2), and it is frequently mentioned afterwards in proverbial expressions, 'from Dan even to Beer-sheba,' to describe the whole extent of Canaan (Judges xx. 1, and elsewhere), and 'from Geba to Beer-sheba,' to denote the extent of the separate kingdom of Judah (2 Kings xxiii. 8). In later times it seems to have been a seat of idolatry (Amos v. 5, viii. 14); but it was inhabited after the captivity (Neh. xi. 27, 30). The district round must have borne the name of the place; thus, 'wilderness of Beer-sheba' (Gen. xxi. 14).

BEE'RA (*well, fountain*). A descendant of Asher (1 Chron. vii. 37).

BEE'RAH (*id.*). A prince of Reuben, carried into captivity by Tiglath-pileser (1 Chron. v. 6).

BEE'RI (*the well-man*). 1. The father of Judith or Aholibamah, one of Esau's wives (Gen. xxvi. 34). He was identical with Anah,

who found the warm springs in the wilderness (for this is the true translation of xxxvi. 24), and was thence designated Beeri. There is an apparent discrepancy in his being termed here a Hittite, and afterwards (xxxvi. 2) a Hivite. But Hittite often stands (see Josh. i. 4; 1 Kings x. 29; 2 Kings vii. 6: comp. also Gen. xxvii. 46 with xxviii. 1) in a more general sense for an inhabitant of Canaan. As to the term Horite (xxxvi. 20), that designates persons, not according to their race, but according to their mode of life.—2. The father of the prophet Hosea (Hos. i. 1).

BEE'ROTH (*wells*). One of the Hivite cities that made peace with the Israelites (Josh. ix. 17). It was afterwards allotted to Benjamin (xviii. 25; 2 Sam. iv. 2); and some of its inhabitants returned from the captivity (Ezra ii. 25; Neh. vii. 29). It has been identified with *el-Bireh*, about ten miles north of Jerusalem on the road to Nablous. According to tradition, it was at this place that Jesus was missed when returning from Jerusalem (Luke ii. 44). To the present day travellers going northward often halt after the first day's journey from Jerusalem at this spot.

BEE'ROTH-BENE-JA'AKAN (*the wells of the sons of Jaakan*). One of the stations of the Israelites in the desert (Deut. x. 6). It is called also Bene-Jaakan (Numb. xxxiii. 31, 32).

BEE'ROTHITES. The inhabitants of Beeroth. The original residents, i.e. those who had made a treaty with Israel, or their posterity, had quitted the city for Gittaim; and the Benjamites occupied it (2 Sam. iv. 2, 3, 5, 9, xxiii. 37). It is Berothite in 1 Chron. xi. 39.

BEESH'TERAH (*house of Astarte*). A city of Bashan, allotted from the district of the half-tribe of Manasseh to the Gershonite Levites. It is also called Ashtaroth (1 Chron. vi. 71).

BEETLE. The original word so translated (Lev. xi. 22) signifies a leaper. The Israelites were permitted to eat this creature; but beetles do not appear to have ever been an article of food. The probability is that some winged and edible species of locust was meant.

BEGGARS. See ALMS, POOR.

BEGINNING OF THE CREATION OF GOD. An appellation assumed by Christ (Rev. iii. 14). He was the beginner or the origin of all created things: comp. Col. i. 15.

BEHEADING. See PUNISHMENTS.

BEHE'MOTH (*the great beast*; or, if it be supposed an Egyptian word, it may mean *the water-ox*). A stupendous animal, described in Job xl. 15-24. The identification of behemoth has puzzled innumerable critics, and the strangest conjectures have been propounded. It will be enough to say that the mammoth or other extinct quadruped has been thought behemoth by some; while others maintain it is the elephant; and some would take the word as having a symbolical meaning. Perhaps the weight of evidence is in favour of the hippopotamus. As leviathan is most likely the crocodile, it is not unreasonable to suppose that behemoth is, like the crocodile, an inhabitant of the Nile; and that, as leviathan is amphibious, behemoth must be amphibious too, a conclusion which is strengthened by the comparison of 15, 21, 22 with 24. Mr. Carey (*The Book of Job translated*, &c., Notes on Job xl. pp. 402-406) considers the description in detail, and points out various particulars in which the animal intended differs from the elephant and corresponds with the hippopotamus. See HIPPOPOTAMUS.

BE'KAH (*a part, half*). See WEIGHTS.

BEL (contracted from Baal) (Isai. xlvi. 1 Jer. l. 2, li. 44). See BAAL, BABEL.

BEL AND DRAGON. See *Daniel, Apocryphal Additions to.*

BE'LA (*a swallowing up, destruction*). 1. An early king who reigned in Edom (Gen. xxxvi. 32, 33; 1 Chron. i. 43, 44).—2. The eldest son of Benjamin (Numb. xxvi. 38, 40, 1 Chron. vii. 6, 7, viii. 1, 3). He is also called Belah (Gen. xlvi. 21).—3. A Reubenite (1 Chron. v. 8).

BE'LA (*id.*). One of the five cities of the plain, spared, at the intercession of Lot, from the destruction which befel Sodom and the others. It was called Zoar as being a small place (Gen. xiv. 2, 8). See ZOAR.

BE'LAH (*id.*). A son of Benjamin (Gen. xlvi. 21), identical with BELA, 2, which see.

BE'LAITES. A family of Benjamin descended from Bela (Numb. xxvi. 38).

BE'LEMUS (1 Esdr. ii. 16). Probably a corrupt form of Bishlam (Ezra iv. 7).

BE'LIAL (*without usefulness, good for nothing*). Our version very frequently treats this word as a proper name (e.g. Deut xiii. 13; Judges xix. 22; 1 Sam. ii. 12, xxv. 17), but incorrectly. 'Sons of Belial' are worthless, vile, and profligate persons. Belial, or Beliar, has been adopted in the New Testament as an appellation of Satan or Antichrist (2 Cor. vi. 15).

BELL, BELLS. Small golden bells (according to the rabbins, 72 in number) were attached, alternating with pomegranate-shaped knobs or tassels, to the hem of the high priest's robe, the robe of the ephod (Exod. xxviii. 33-35, xxxix. 25, 26). These would sound as the high priest entered the holy place, announcing, so to speak, his approach to the palace of the great King, and they would notify to the people without that he was performing his sacred functions. They were to be worn under pain of death. In Zech. xiv. 20, another word is used. It has been supposed that, instead of actual bells, these last were rather pieces of metal (comp. Judges viii. 21), attached for ornament to the necks of the horses; they would tinkle as the animals moved.

BELLOWS. The word does not occur till somewhat late in the sacred volume (Jer. vi. 29); but the instrument must have been in use in much earlier times. Wilkinson describes bellows from an ancient Egyptian picture, of the age of Thothmes III., probably contemporary with Moses. 'They consisted of a leather bag, secured and fitted into a frame, from which a long pipe extended, for carrying the wind into the fire. They were worked by the feet; the operator standing upon them, with one under each foot, and pressing them alter-

nately, while he pulled up each exhausted skin with a string which he held in his hand' (*Ancient Egypt*, vol. iii. p. 338). See FURNACE.

BEL'MAIM, and *BEL'MEN* (Judith iv. 4, vii. 3). These two places have not been identified.

BELSHAZ'ZAR (*Bel's prince*). This monarch has been supposed to be the last king of Babylon, identical with Labynetus, otherwise called Nabonnedus, Nabonidus, or Nabonadius. But, according to Berosus, Nabonnedus had retired to the neighbouring city of Borsippa, and was blockaded there; and, at length surrendering to Cyrus, he had his life spared, and a principality in Carmania bestowed on him, where he died. The scripture narrative is very different. It tells of a sumptuous feast made by Belshazzar in the city of Babylon, when in the midst of revelry a hand supernaturally appeared and wrote the doom of the kingdom, which Daniel only could interpret, and which was accomplished that very night, Belshazzar being slain. If this was at the conquest of Babylon by Cyrus, the account given by Xenophon (*Cyrop.* lib. vii. cap. v.) to a great extent agrees with the biblical record. For he speaks of the capture of the city during a night of feasting, and of the death of the king, whom, however, he does not name. But, in spite of this corroboration, modern writers have chosen to stigmatize the sacred story as false, and to deny that a king called Belshazzar ever existed.

Two replies have been made to such objections. It has been observed that the scripture nowhere calls Belshazzar the last king of Babylon; further, that it is not necessarily to be understood that the taking of the kingdom by Darius immediately followed Belshazzar's death; and, besides, that the expression 'took the kingdom' (Dan. vi. 31) reads more like a peaceable succession than the fresh rule of a conqueror just after a night of confusion and blood. It is, moreover, remarked that Evil-Merodach, Nebuchadnezzar's son, perished just as Belshazzar did, coming to a violent death after a reign as long as that ascribed to Belshazzar. Zündel, therefore, argues with great force that, as we know a single individual often bore two names, Evil-Merodach (so called very probably not till after his miserable end) must have been the Belshazzar who was slain in the night of his impious revelry (*Krit. Untersuch. iiber die Abfassungzeit des B. Daniel*, pp. 26-34). But, in 1854, a remarkable discovery was made by Sir H. Rawlinson at *Mugheir*, or *Mugeyer*, the ancient Ur. Documents were brought to light which prove that Nabonnedus, during the last years of his reign, associated his son Bil-shar-uzur with himself in the government, and allowed him the royal title. He, then, may have conducted the defence of Babylon within the walls; while the father commanded without. Bil-shar-uzur was very young at the time; but princes as young as he have held high command in the east. Thus Herod the Great was governor of Galilee at 15. And the interference of the queen is some presumption of the king's youth. If Nabonnedus married a daughter of Nebuchadnezzar, and if Belshazzar was the issue of that marriage, the expressions of Dan. v. 11, 13, 18, 22 are accounted for. Also, as there were two sovereigns, it is seen why Daniel was proclaimed *third* ruler of the kingdom (7, 16, 29). Here is proof, then, from independent sources, that a Belshazzar reigned; and certainly the impugners of scripture veracity may learn a lesson of modesty therefrom. See Rawlinson, *Hist. Evidences of Script. Rec.*, lect. v. pp. 168-171, 442-444, 536-538; Loftus, *Chaldea and Babylonia*, pp. 132, 133.

BELTESHAZ'ZAR (*Bel's prince*, i.e. whom Bel favours). An Assyrio-Babylonish name given to Daniel at the court of Babylon (Dan. i. 7, ii. 26, iv. 8, 9, 18, 19, v. 12, x. 1). See DANIEL.

BEN (*a son*). A Levite porter of the second degree (1 Chron. xv. 18).

This word is frequently used as a prefix in the composition of names, as the following articles show.

BEN-ABIN'ADAB (*son of Abinadab*). One of Solomon's commissariat officers, who married Solomon's daughter Taphath (1 Kings iv. 11, marg.). See ABINADAB.

BEN-AM'MI (*son of my own kindred*, or *people*). The son of Lot's younger daughter, from whom the Ammonites were descended (Gen. xix. 38).

BEN-DE'KAR (*son of Dekar*). One of Solomon's commissariat officers (1 Kings iv. 9, marg.). See DEKAR.

BEN-GE'BER (*son of Geber*). Also one of Solomon's commissariat officers (1 Kings iv. 13, marg.). See GEBER.

BEN-HA'DAD (*son*, or worshipper, *of Hadad*, probably the sun).—1. The son of Tabrimon, son of Hezion, king of Syria. He was a powerful monarch; the smaller principalities around Damascus being at the time subject to its sovereign. His alliance was courted by Baasha and Asa; and, on receiving a large present from the last-named prince, he attacked and overran the northern part of the Israelitish territory (1 Kings xv. 18-20; 2 Chron. xvi. 2-4: comp. 1 Kings xx. 34).—2. The son of the preceding. He was generally at war with Israel, and was once taken prisoner (xx). In a battle with him, three years later, Ahab was killed (xxii. 1, 31-37). It was he that, in the reign of Jehoram, sent a letter to that king demanding the cure of Naaman's leprosy (2 Kings v. 5-7). He afterwards besieged Samaria, but broke up his army in consequence of a sudden panic (vi., vii.): He was ultimately murdered by his successor Hazael (viii. 7-15); though some critics doubt whether, according to the exact meaning of the passage, Hazael was guilty of this crime. This Ben-hadad was worsted in three great battles by the Assyrian king Silima-rish, or Shalmanubar, whose victories are recorded on the famous black obelisk now in the British Museum.—3. The son of Hazael, named Ben-hadad, succeeded his father. His reign was, on the whole, disastrous. He suffered three defeats from king Joash of Israel; and Jeroboam II. even subjected Damascus (xiii.

3, 24, 25, xiv. 28; Amos i. 4). In the last-named passage and Jer. xlix. 27, the palaces of Damascus are called 'palaces of Ben-hadad.'

BEN-HA'IL (*son of the host*, i.e. warrior). One of the princes of Jehoshaphat (2 Chron. xvii. 7).

BEN-HA'NAN (*son of one gracious*). A descendant of Judah (1 Chron. iv. 20).

BEN-HE'SED (*son of Hesed*). One of Solomon's commissariat officers (1 Kings iv. 10, marg.). See HESED.

BEN-HUR (*son of Hur*). Another of Solomon's commissariat officers (1 Kings iv. 8, marg.). See HUR.

BEN'-JAMIN (*son of the right hand*). See BENJAMIN.

BEN-O'NI (*son of my sorrow*). The name which Rachel gave to her second son (Gen. xxxv. 18). Jacob changed it into Benjamin.

BEN-ZO'HETH (*son of Zoheth*). A descendant of Judah (1 Chron. iv. 20).

BENAI'AH (whom *Jehovah hath built up*). —1. The son of Jehoiada, of Kabzeel, in the south of Judah, called a 'chief priest' (1 Chron. xxvii. 5). If the original word be here accurately rendered priest, Benaiah must be supposed of the tribe of Levi; but it possibly means also a high officer; as when David's sons are so described (2 Sam. viii. 18). Benaiah held several military posts under David, and, having proved his fidelity when Adonijah made his attempt upon the crown, he was by Solomon appointed captain of the host, or commander-in-chief, in the place of Joab (xx. 23, xxiii. 20-23; 1 Kings i. 8, 10, 26, 32, 36, 38, 44, ii. 25, 29, 30, 34, 35, 46, iv. 4; 1 Chron. xi. 22-25, xviii. 17, xxvii. 5, 6). His son Jehoiada is said to have been after Ahithophel, the king's counsellor (34); it has been thought, however, that 'Jehoiada the son of Benaiah' here is a transposition, by error of copying, for Benaiah the son of Jehoiada.—2. A Pirathonite of Ephraim, one of David's warriors (2 Sam. xxiii. 30; 1 Chron. xi. 31, xxvii. 14).—3. One of the chiefs of the Simeonites (iv. 36).—4. A Levite porter appointed to play on the psaltery (xv. 18, 20, xvi. 5).- 5. A priest who blew the trumpet (xv. 24, xvi. 6).—6. A Levite of the family of Asaph (2 Chron. xx. 14).—7. A Levite, one of the overseers of the oblations in Hezekiah's reign (xxxi. 13).—8, 9, 10, 11. Four persons who had married foreign wives (Ezra x. 25, 30, 35, 43).

BENE'-BERAK (*sons of lightning*). A city allotted to Dan (Josh. xix. 45).

BENE-JA'AKAN (*sons of Jaakan*). A halting-place of the Israelites (Numb. xxxiii. 31, 32). See BEEROTH-BENE-JAAKAN.

BENEFACTOR (Luke xxii. 25). This designation, in Greek *Euergetes*, was given to various kings; e.g. to two of the Ptolemies, kings of Egypt. Our Lord's observation has, therefore, a special point.

BI'NI'NU (*our son*). A Levite who sealed the covenant (Neh. x. 13).

BEN'JAMIN (*son of the right hand*).—1. The youngest son of Jacob, born in Palestine, not far from Beth-lehem, after the return from Padan-aram. Rachel his mother died in giving him birth, and named him Ben-oni, *son of my sorrow*. Deep was the sorrow of the bereaved Jacob; but his affection centred more intensely on the nursling who survived, whom he called Benjamin, and who became afterwards the still more cherished child of his old age, when Joseph (as he thought) was not, and this was the only offspring of his darling Rachel (Gen. xxxv. 16-20).

Of Benjamin's personal character and history little is recorded. His brothers, touched perhaps with some sense of their cruel wrong to Joseph, seem to have treated him with tenderness. And, when they first went down to Egypt to buy corn, he was left at home (xlii. 3, 4, 13). Joseph, however, required that he should be brought, and, to ensure the return of the brethren, kept Simeon as a hostage (14-20, 33, 34). Jacob was struck with dismay when his nine sons brought him the demand of the governor of Egypt, and at first determinately refused compliance (36-38). The subsequent history, Jacob's consent hardly wrested from him by Judah, the journey to Egypt, the presentation of Benjamin to Joseph, the distinction given him, the charge of theft, Judah's noble defence of him, the recognition, and the joyful tidings carried back to Jacob, make up an unrivalled narrative, most touching and most true to nature (xliii-xlv.).

When the house of Israel went to sojourn in Goshen, Benjamin must have been young—we know not his exact age; still he was married, and had children. Ten are enumerated (xlvi. 21); but some of these, called 'sons,' according to a common use of the word, have been thought to be really grandsons (1 Chron. vii. 6-12, viii. 1-5); if so, they must have been born after the descent into Egypt. See, however, an ingenious mode of reconciling the different statements in Birks' *Exodus of Israel*, pp. 15, 16. The tribe ultimately consisted of seven great families, deriving their names, some from sons and some from grandsons of the patriarch (Numb. xxvi. 38-40).

The prophetic blessing pronounced by Jacob upon Benjamin (Gen. xlix. 27) describes most significantly the future tribe's indomitable courage, shrewd cunning, and fierce ambition, exemplified in the common action, or in the behaviour of individual chieftains. At the first census in the wilderness, the Benjamite males of military age were 35,400; and their place in the camp was on the west of the tabernacle, massed with their brethren of the house of Joseph; their captain being Abidan, the son of Gideoni (Numb. i. 36, 37, ii. 22, 23). In the later census they had increased to 45,600 (xxvi. 41). The blessing of Moses (Deut. xxxiii. 12) was significative of the location of the tribe between Ephraim and Judah, on the hills where 'the joy of the whole earth,' 'the city of the great King,' was afterwards established, a safe and happy dwelling-place 'between HIS shoulders.' The territory allotted to the Benjamites extended from the Jordan eastward to the frontier of Dan in the west. (For an explanation of the obscure expression, i-

'compassed the corner of the sea,' see BETH-HORON). Southward it was separated from Judah by the valley of Hinnom, and in the north it was contiguous to Ephraim (Josh. xviii. 11-20). It was a compact oblong about 26 miles in length by 12 in breadth: it is said to have been a fertile territory; and it was admirably situated for the development of the characteristics of the tribe. Its great distinguishing features were its passes and its heights. 'The latter were of considerable elevation, being 2,000 feet and upwards above the level of the maritime plain; and the former, caused in part by the torrents which ran down either side of this lofty water-shed, were the only means of access to the land of the Philistines on the east, and to the fords of the Jordan on the west.' Various remarkable events occurred in some of these passes during the conquest, as the battle of Ai in the lower part of one of them to the east, and the rout of Beth-horon down another to the west. 'And in later times they were the scenes of other conflicts not less important in the general history of the land. Indeed, all the leading events in the fastnesses of the tribe of Benjamin received a special character from the heights or the passes of the territory assigned to it; and some of those events appear far more striking when viewed in connection with the physical aspects of the localities where they occurred' (Smith, *Hist. of Joshua and his Times*, p. 196). Two groups of cities, twelve and fourteen respectively in number, are mentioned as belonging to this tribe (Josh. xviii. 21-28); among them are several of note, Beth-el, Gibeon, and specially Jerusalem. But the Benjamites were not able to subdue the fortress of the last-named city; they obtained only some part of it; the Jebusites holding the rest till it was ultimately taken by David, and thenceforth was considered as belonging as much to Judah, whose frontier came close up to it, as to Benjamin (Judges ii. 21; 2 Sam. v. 6-9). The Benjamites at some periods of their history seem to have occupied towns beyond their own boundary (1 Chron. viii. 12, 13; Neh. xi. 35).

The Benjamites excelled as archers (1 Chron. xii. 2; 2 Chron. xvii. 17); while among the rest of Israel archery was (at least it has been so supposed) at one time neglected (2 Sam. i. 18); and their skill in slinging with either hand is particularly noted (Judges xx. 16).

The greatest misfortune that ever befel the tribe occurred not very long after the settlement in Canaan. A fearful crime had been committed in one of their cities; and they refused at the requisition of Israel to deliver up the culprits. A disastrous civil war ensued, in which the Benjamites, fewer than when they crossed the Jordan, fought in unequal conflict against the other tribes. After some early successes, they were entirely defeated and destroyed: their cities were burnt; and there survived of the whole tribe but 600 men, for whom the oath of the Israelites rendered it difficult to provide wives when the angry passions of the nation had settled down (xix-xxi.). Restored to their inheritance this remnant must have been wealthy proprietors; they would therefore multiply rapidly and gain influence in the nation, so that three of the families are mentioned (it is not quite clear at what period) as supplying 59,434 men of military age (1 Chron. vii. 6-11). Accordingly the first monarch of Israel was a Benjamite; and no doubt his own tribe would be specially favoured (1 Sam. xxii. 7). But the Benjamites never showed much attachment to Saul or his family. From the place just referred to it appears that they obstinately refused to betray David. Indeed, many of them joined David while yet in hold (1 Chron. xii. 1-7); and it seems that it was with some difficulty that Abner preserved the allegiance of the tribe to Ish-bosheth; nor did he dare to fix Ish-bosheth's residence in Benjamin (2 Sam. ii. 8, 9); and it was by Benjamites that that ill-fated prince was murdered (iv. 2-8). Shimei, it is true, one of the tribe, reviled David; and Sheba, also a Benjamite, after the rebellion of Absalom was suppressed, tried to organize another (xvi. 5-8, xx. 1, 2); but 1,000 Benjamites went with Judah to welcome David back at the Jordan (xix. 16, 17), and Sheba's insurrection was soon suppressed. We thus see the drawings of Benjamin towards Judah, which issued in the firm union of both the tribes when the kingdom was divided. Thenceforward the history of the two is identical: both went into captivity, and both returned (Neh. xi. 31-36). The separation of the kingdom in some respects diminished Benjamin's territory; thus, Beth-el, and perhaps Jericho, belonged to the northern realm (1 Kings xii. 29, xvi. 34); but there were extensions in other directions, in the districts of Dan and Simeon; and, when the militia was numbered under Jehoshaphat, a very large proportion were reckoned of Benjamin (2 Chron. xvii. 17, 18). Of the eminent men of the tribe, besides those already noticed, may be mentioned Ehud (Judges iii. 15). It has been already said that little regard was paid to Saul, the Benjamite king, or his house. His pedigree, it is true, is preserved (1 Chron. viii. 33-40, ix. 39-44); but his name does not recur in Benjamin (if that be any test) for hundreds of years, when the greatest of Benjamites, Saul of Tarsus, bore it during his earlier life (Rom. xi. 1; Phil. iii. 5).

2. A Benjamite chief (1 Chron. vii. 10).—3. One who had married a foreign wife (Ezra x. 32).—4. Benjamin is mentioned as taking part in the dedication of the wall of Jerusalem (Neh. xii. 34). It would seem as if an individual were intended.

BEN'JAMIN, GATE OF. One of the gates of Jerusalem so called (Jer. xx. 2, xxxvii. 13, xxxviii. 7; Zech. xiv. 10). It must have been in the north wall of the city; and probably opposite to it was a gate of the temple, that called in the first passage cited 'the high gate of Benjamin.'

BEN'JAMITES. The posterity of Benjamin (Judges iii. 15, xix. 16, and elsewhere).

BEN'O (*his son*). A Levite (1 Chron xxiv. 26, 27).

BE'ON. A contracted form of BAAL-MEON, which see.

BE'OR (*torch, lamp*).—1. The father of Bela, an ancient king of Edom (Gen. xxxvi. 32; 1 Chron. i. 43).—2. The father of Balaam (Numb. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Mic. vi. 5). He is called Bosor in 2 Pet. ii. 15.

BE'RA (*son of evil* ?). A king of Sodom, on whom Chedor-laomer made war (Gen. xiv. 2).

BERA'CHAH (*blessing, benediction*). A Benjamite chief who joined David (1 Chron. xii. 3).

BERA'CHAH (*id.*). The valley in which Jehoshaphat assembled his people to bless and praise God after the victory over Moab, Ammon, and the people of mount Seir (2 Chron. xx. 26). The place is no doubt identical with *Bereikût*, which lies to the west of Tekoa, between Beth-lehem and Hebron.

BERACHI'AH (whom *Jehovah hath blessed*). The father of Asaph (1 Chron. vi. 39), called also Berechiah (xv. 17).

BERAI'AH (whom *Jehovah created*). A Benjamite chief (1 Chron. viii. 21).

BERE'A. A city in the third region of Macedonia, not far from Pella, at the foot of mount Bermius. There were many Jews resident there, whose character the sacred historian commends. Paul and Silas visited Berea when driven by persecution from Thessalonica; but, though their preaching was successful, as their persecutors followed them with mischievous intent, it was deemed prudent to send Paul on to Athens (Acts xvii. 10-15). Sopater, subsequently a companion of the apostle, was of Berea. This city was afterwards called Irenopolis, and is now *Kara Feria*, or *Veria*. The population is reckoned to amount to 15,000 or 20,000.

BERE'A.—1. (1 Macc. ix. 4). A place not far from Jerusalem.—2. (2 Macc. xiii. 4). This is said to be the modern Aleppo.

BERECHI'AH (whom *Jehovah hath blessed*).—1. A descendant of David (1 Chron. iii. 20).—2. A Levite (ix. 16).—3. The father of Asaph (xv. 17). He is also called Berachiah (vi. 39).—4. A door-keeper for the ark (xv. 23). 5. A chief of Ephraim in the reign of Ahaz (2 Chron. xxviii. 12).—6. The father of one who assisted in repairing the wall of Jerusalem (Neh. iii. 4, 30, vi. 18).—7. The father of Zechariah the prophet (Zech. i. 1, 7), printed in some copies Barachiah.

BE'RED (*hail*). A son or descendant of Ephraim (1 Chron. vii. 20); perhaps identical with Becher (Numb. xxvi. 35).

BE'RED (*id.*). A place in the south of Palestine (Gen. xiv. 14). Beer-Lahai-Roi lay between it and Kadesh. Some have supposed it the modern *el-Khulasah*: this, however, is more probably Chesil or Bethel.

BERENI'CE. See BERNICE.

BE'RI (*well-man*). A chieftain of Asher (1 Chron. vii. 36).

BERI'AH (*in evil, son of evil*, or, according to some, *a gift*).—1. A son of Asher (Gen. xlvi. 17; Numb. xxvi. 44, 45; 1 Chron. vii. 30, 31).—2. A son of Ephraim, so named because just before a great calamity had befallen the patriarch's family (20-23). This must have occurred of course in Egypt; and it seems likely that the men of Gath were settled in the neighbourhood. Ephraim's sons attacked them, why we can only conjecture, intending to seize their cattle. But the men of Gath resisted, and slew some of the assailants. What sons of Ephraim were killed does not appear from the narrative.—3. A Benjamite chief: he, and his brother Shema, settled in Aijalon, and peopled it, expelling the inhabitants of Gath (viii. 13).—4. A Levite of the family of Gershon (xxiii. 10, 11).

BERI'TES. A family of Asher, descended from Beriah, 1 (Numb. xxvi. 44).

BE'RITES. A people mentioned in 2 Sam. xx. 14: they evidently lived in the north of Palestine; but it is uncertain who they were. Possibly they might be the inhabitants of Beer, 2. In the Vulgate translation the word is not taken as a proper name.

BE'RITH (*a covenant*) (Judges ix. 46) See BAAL-BERITH.

BERNI'CE or BERENI'CE. The eldest daughter of Herod Agrippa I, and sister to Herod Agrippa II. (Acts xxv. 13, 23, xxvi. 30), married first to her uncle Herod, king of Chalcis, after whose death she lived under suspicious circumstances with her brother. She then became the wife of Polemon, king of Cilicia. This connection was soon dissolved; and she returned to Agrippa, and was subsequently the mistress, first of Vespasian, then of Titus. See Winer, *Bibl. RWB.*, art. 'Bernice.'

BER'ODACH-BAL'ADAN (*Berodach, worshipper of Bel*) (2 Kings xx. 12). See MERODACH-BALADAN.

BERŒ'A. See BEREA.

BE'ROTH (1 Esdr. v. 19). A form of Beeroth (Ezra ii. 25).

BE'ROTHAH (*my wells*, according to some, *a species of fir*). A place mentioned as the northern border of the Holy Land (Ezek. xlvii. 16). We can decide nothing certainly respecting it. It is not improbable that it was identical with

BE'ROTHAI (*my wells*, or, possibly, *place of cypresses*). A town from which David took much brass (2 Sam. viii. 8), called also Chun (1 Chron. xviii. 8). Some have imagined it the modern *Beirût*; but that must lie too much to the west.

BE'ROTHITE. An inhabitant of Beeroth (1 Chron. xi. 39). See BEEROTH, BEEROTHITES.

BERYL. A precious stone, one of the gems in the high priest's breast-plate (Exod. xxviii. 20, xxxix. 13). Mention is elsewhere made of this stone: thus the hands of the spouse are likened to 'gold rings set with the beryl' (Sol. Song v. 14): 'the wheels and their work' in Ezekiel's vision were in colour like beryl (Ezek. i. 16, x. 9): this, too, was one of the gems in the covering of the king of Tyre (xxviii. 13; where 'chrysolite,' marg.): the body of the heavenly being Daniel saw was like the beryl (Dan. x. 6); and this was one of the foundations of the new Jerusalem (Rev. xxi. 20). The Hebrew name of the stone in question is *tarshish*; and Gesenius imagines it to be so called because it was brought from Tarshish, i.e. Tartessus in Spain. He is inclined

therefore to believe it the topaz, still found in Spain. Some would prefer interpreting it chrysolite; but chrysolite is mentioned additionally in Rev. xxi. 20. Perhaps after all what we call beryl is intended; which is described as a gem of the genus emerald, but not equal in value to the emerald properly so called. It is greyish green, or blue, sometimes yellow or almost white.

BERZE'LUS (1 Esdr. v. 38). A corrupted form of Barzillai (Ezra ii. 61).

BE'SAI (perhaps *sword*, or *victory*). A man whose descendants were among the Nethinim that returned from Babylon (Ezra ii. 49; Neh. vii. 52).

BESIEGING TOWNS. See ARMY, ENGINES, FENCED CITIES, WAR.

BESODEI'AH (*in the secret of Jehovah*). The father of Meshullam who repaired part of the wall of Jerusalem (Neh. iii. 6).

BE'SOR (*cool*). A torrent flowing into the Mediterranean near Gaza. (1 Sam. xxx. 9, 10, 21).

BESTEAD (Isai. viii. 21). Distressed.

BE'TAH (*confidence*). A Syrian city from which David took much brass (2 Sam. viii. 8). In 1 Chron. xviii. 8, it is called Tibhath.

BET'ANE. The name of a place, perhaps south of Jerusalem (Judith i. 9).

BE'TEN (*belly*, perhaps *valley*). A border town of Asher (Josh. xix. 25).

BETH (*house*). This word signifies generally a habitation, both a fixed abode, and also occasionally a tent or tabernacle, a home, then tropically the household, family, and so the descendants: it also implies a house of worship. The reader will hence easily understand the force it has in combination with other words. Such combinations are frequently used to form the names of places; as in the following articles.

BETH-AB'ARA (*place of passage, the ferry*). A place beyond, that is, on the east of the Jordan, where John the Baptist was baptizing (John i. 28). It would be reasonable to believe that it was identical with Beth-barah (Judges vii. 24), if there were not doubts as to the accuracy of the ordinary reading of the text. Some of the most ancient manuscripts for Bethabara have Bethany; so that it is at least probable that this last is the true name of the place. But, if so, it must be carefully distinguished from the Bethany by Jerusalem.

BETH'-ANATH (*house of response*, or *echo*). A town of Naphtali (Josh. xix. 38; Judges i. 33).

BETH'-ANOTH (*id.*). A town among the mountains of Judah (Josh. xv. 59), probably the modern *Beit-'ainûn*.

BETH'ANY (*house* or *place of dates*). A well-known village about two miles from Jerusalem, on the eastern slope of the mount of Olives in a hollow near the place where the road to Jericho begins to descend more steeply to the Jordan valley. Fruit, and other trees grow around, olive, almond and oak, giving the spot an air of seclusion and repose. Few places are more endeared to the Christian's heart than Bethany: it was here that his Lord lived in social intercourse with the family he loved: here he manifested the tenderest sympathies of our nature: here he performed the stupendous miracle of raising the dead Lazarus; and from some neighbouring spot on the slopes of Olivet he gloriously ascended, a cloud receiving him from the wondering gaze of his assembled disciples (Matt. xxi. 17, xxvi. 6-13; Mark xi. 1, 11, 12, xiv. 3-9; Luke xix. 29, xxiv. 50, 51; John xi. 1-46, xii. 1-8). Bethany is now called *el-'Azartyeh*, a mean village containing about twenty families. The people pretend to show the house of Lazarus, with his tomb, also the house of Simon the leper; but these traditions are very unsatisfactory.

BETH-ARA'BAH (*house of the desert*). One of the six cities enumerated as belonging to Judah in the wilderness (Josh. xv 6, 61). But it is elsewhere assigned to Benjamin (xviii. 22). It was on the border of the two tribes.

BETH-A'RAM (*house of the height, mountain-house*). A city in the territory of Gad, east of the Jordan (Josh. xiii. 27), called also Beth-haran (Numb. xxxii. 36). In later times it was named Libias in honour of the empress Livia.

BETH-AR'BEL (*house of God's ambush*) A place destroyed by Shalman, or Shalmaneser (Hos. x. 14). It is probably identical with Arbela, *Irbid*, in Galilee; there are, however, other opinions in regard to it.

BETH-A'VEN (*house of nothingness*, i.e. of idols). A town of Benjamin to the east of Beth-el (Josh. vii. 2, xviii. 12, where 'the wilderness,' possibly moor or pasture-land about it, is spoken of (1 Sam. xiii. 5, xiv. 23). Hosea in sarcasm playing upon the name transfers it to the neighbouring town of Beth-el (iv. 15, v. 8, x. 5, 8).

BETH-AZMA'VETH (*house strong as death*). A town probably in Benjamin (Neh. vii. 29). See AZMAVETH.

BETH-BA'AL-ME'ON (*house of Baal-Meon*). A city of the Reubenites (Josh. xiii. 17), called also BAAL-MEON, which see.

BETH-BA'RAH (*place of passage*). A place near the Jordan to the west, where the Ephraimites took 'the waters,' the streams perhaps from the uplands, to intercept the Midianites (Judges vii. 24). Some have identified this place with BETH-ABARA, which see.

BETH-BA'SI (1 Macc. ix. 62, 64). A place repaired by Jonathan and Simon Maccabeus.

BETH-BIR'EI (*house of my creation*). A town of Simeon (1 Chron. iv. 31). It is probably the same with Beth-lebaoth (Josh. xix. 6), and Lebaoth (xv. 32).

BETH'-CAR (*house of pasture*). A place to which Israel pursued the Philistines after the victory of Mizpeh, to the west of which it must have been (1 Sam. vii. 11).

BETH-DA'GON (*house* or *temple of Dagon*). —1. A town in the plain country of Judah (Josh. xv. 41).—2. A border town of Asher xix. 27). There are several places which still bear this name, *Beit Dejan*, probably built or consecrated by the Philistines when they overran the country.

BETH-DA'GON (1 Macc. x. 83). This is

not a place but a building, as in 1 Sam. v. 2.

BETH-DIBLATHA'IM (*house of the twin cakes*). A town of Moab, probably the same with Almon-diblathaim (Jer. xlviii. 22).

BETH-E'DEN (*house of pleasantness*). This name appears in Amos i. 5, marg.: in the text of our version it is rendered 'the house of Eden.' It was either the seat of a petty prince, or more probably an occasional residence of the kings of Syria. Perhaps it was the Paradisus of Ptolemy (*Geograph.* lib. v. cap. 15).

BETH-E'KED-HARO'IM (*house of the shepherds' hamlet*). This is translated in our version of 2 Kings x. 12, 14 'the shearing-house.' It must have been between Jezreel and Samaria.

BETH'-EL (*house of God*).—1. The place where Abraham pitched his tent (Gen. xii. 8, xiii. 3). The name, however, was first actually given by Jacob to the spot close by the city of Luz, where he had his marvellous vision, and where he set up a stone pillar, pouring oil upon it (xxviii. 11-22). On his return from Padan-aram, Jacob again visited the spot, built an altar there, and again consecrated a pillar, renewing and confirming the name he had before given it (xxxv. 6-15). It has been objected that the name Beth-el was given twice; but there is nothing but what is natural in the whole of this account. Jacob, when there first, was a fugitive, and in fear: when he returned to it he was a powerful chief. The remembrance of the blessing he had asked, and which God had given him, would come in full tide upon his mind; and it was to be expected that he would dedicate that spot afresh, and afresh devote himself to the Lord, who a second time, it would seem, appeared to him here. And the name would be treasured in the hearts of Jacob's descendants; so that it is no wonder that Moses, noting Abraham's history, describes his encampments by using, as we have seen, the word sacred already to Israel, rather than the Canaanitish name of a city, which, besides, did not stand upon the exact spot designated. 'When Jacob,' says Kalisch, 'had consecrated the altar in Bethel, God not only repeated the material promises before made to himself and to his ancestors, but chiefly confirmed the spiritual dominion which his seed should exercise; therefore the significant change of Jacob's name into Israel is repeated; and this constitutes the principal "blessing." To commemorate this new vision Jacob erected a monument of stone, sanctified it by a libation of wine and an ointment of oil (comp. xxviii. 18; Exod. xxiv. 4; Josh. xxiv. 27), and called the place Beth-el, just as he had before, on a similar occasion, given the same appellation to a spot equally remarkable' (*Comm. on Old Test. Gen.*, pp. 587, 588). In Joshua of course we find the hallowed name (Josh. vii. 2, viii. 9, 12, 17, xii. 9); but the distinction between Beth-el, as afterwards settled, and Luz, is marked (xvi. 1, 2); and, when the place was assigned to the tribe of Benjamin (xviii. 13, 22), no doubt the new buildings collected round the sacred spot; and whereas there *had been* Luz, there now was Beth-el, occupying virtually the position of the old city, and yet not precisely on the original site. The capture of Luz is recorded in Judges i. 22, 23. Thenceforth Beth-el was a holy city. Possibly the tabernacle might for a while be here (xx. 18, 26, 31, xxi. 2, 19, where the word Beth-el, generally in our version 'the house of God,' is perhaps a proper name). It was one of the places where Samuel went on circuit (1 Sam. vii. 16), and is repeatedly mentioned in the subsequent history.

Though Beth-el belonged to Benjamin, it was occupied by Ephraimites (1 Chron. vii. 28); and Jeroboam set up here one of his idolatrous calves (1 Kings xii. 29-33, xiii.). It seems to have been recovered by Abijah (2 Chron. xiii. 19); but the possession of it by Judah was evidently but temporary. Perhaps, however, it belonged to the southern kingdom when a school of the prophets was at Beth-el; but the people were depraved, as is clear from the insult offered to Elisha (2 Kings ii. 2, 3, 23-25). The calf-worship is still mentioned (x. 29); and probably even yet more sinful rites were practised here (Amos iii. 14, iv. 4, v. 5, 6, vii. 10, 13), when the city seems to have become an Israelitish royal residence. In Beth-el one of the priests was stationed, who taught the ignorant Samaritans (2 Kings xvii. 28); here, too, Josiah, who evidently had authority over the district, fulfilled prophecy by polluting the idolatrous altars (xxiii. 15-18). Men of Beth-el returned from the Babylonish captivity (Ezra ii. 28; Neh. vii. 32, xi. 31).

Beth-el is now *Beitin*, twelve miles north of Jerusalem, a mass of ruins: the hill, it is said, is yet distinguishable where Abraham built his altar, and where he probably stood with Lot when they agreed to separate. Various legends have been told of the stone which was Jacob's pillar.

2. A town in the south of Judah or Simeon (Josh. xii. 16; 1 Sam. xxx. 27), perhaps identical with BETHUL, which see.

BETH'ELITE. An inhabitant of Beth-el (1 Kings xvi. 34).

BETH-E'MEK (*house of the valley*). A border town of Asher (Josh. xix. 27).

BETH-ES'DA (*house of mercy*). A pool or tank at Jerusalem, described as being in or by the sheep-market, or sheep-gate, with five porches, a kind of colonnade, where infirm people lay waiting for the supernatural 'troubling of the water.' Whoever then first stepped in was cured of his infirmity. This was the scene of a remarkable miracle performed by our Lord, and objected to by the Jews, as if the sabbath had been broken (John v. 2-16). Bethesda is generally supposed to be the pool now called *Birket Israil*, within the walls of the city, close by St. Stephen's gate, to the north-east of the area of the great mosque. Dr. Robinson, however, is inclined to identify it with the fountain of the Virgin, some distance above the pool of Siloam.

BETH-E'ZEL (*house of firm root*, or *fixed dwelling*). A place, according to Ephraem Syrus, near Samaria, but more probably in Philistia (Mic. i. 11).

BETH-GA'DER (*house of the wall*). A place in Judah (1 Chron. ii. 51). Possibly the same with Geder (Josh. xv. 36).

BETH-GA'MUL (*house of the weaned*). A Moabite town (Jer. xlviii. 23), now *Um el-Jemâl*. See Graham's very interesting account of it in *Cambridge Essays*, 1858, p. 162. It is a large place, the ancient houses still very perfect.

BETH-GIL'GAL (*house of Gilgal*). 'The house of Gilgal,' or Beth-gilgal, occurs in Neh. xii. 29. See GILGAL, 3.

BETH-HAC'CEREM (*house of the vineyard*). A town on a hill between Jerusalem and Tekoa, where was a beacon-station (Jer. vi. 1). The word 'part' prefixed to it (Neh. iii. 14) probably means district.

BETH-HAG'GAN (*the garden-house*). The place by the way of which Ahaziah, king of Judah, fled from Jehu. In the English version it is translated as if it was not a proper name (2 Kings ix. 27), but in the Septuagint it is Baithgan. It is the modern *Jenîn*. See AHAZIAH, 2, EN-GANNIM, 2.

BETH-HA'NAN (*house of grace*). See ELON-BETH-HANAN.

BETH-HA'RAN (*house of the height*). A city of Gad (Numb. xxxii. 36). See BETH-ARAM.

BETH-HOG'LA or HOG'LAH (*partridge-house*). A city of Benjamin on the border of Judah (Josh. xv. 6, xviii. 19, 21). There are a ruin and a spring to the south-east of Jericho, called *Kasr-hajla* and *'Ain-hajla*, which probably mark the site.

BETH-HO'RON (*house of the hollow*). The name of two places, the upper and the nether, said to have been built by Sherah, a daughter or descendant of Ephraim (1 Chron. vii. 24). It was along the road of Beth-horon that the pursuit and slaughter of the Amorites took place in the great day of Gibeon. The road from Gibeon, about four miles to the upper Beth-horon, is mainly an ascent, just answering to the account given (Josh. x. 10); from thence the rugged descent commences, mostly along a kind of ridge, for three miles to the nether village on a lower eminence; and this was 'the going down to Beth-horon' (11); whence there is a short steep fall to the plain country. Beth-horon was on the boundary between Benjamin and Ephraim (xvi. 3, 5, xviii. 13, 14); 'the corner of the sea southward' (14), being supposed by Dr. Thomson (*The Land and the Book*, pp. 669, 670) to refer not to the Mediterranean, to which we cannot well imagine that the territory of Benjamin extended, but to the pool or small lake just below Gibeon; for the term 'sea' is often applied to an inconsiderable body of water. Beth-horon, belonging locally to Ephraim, was assigned to the Kohathite Levites (Josh. xxi. 22; 1 Chron. vi. 68). We find it afterwards occasionally mentioned (one or other of the two places) in the sacred history. It was fortified by Solomon, as commanding an important road (1 Sam. xiii. 18; 1 Kings ix. 17; 2 Chron. viii. 5, xxv. 13). It was the scene of a victory by Judas Maccabeus (1 Macc. iii. 13-24), and, in the last Jewish war, of the defeat of the Roman general Cestius Gallus. The modern villages *Beit 'ur el-Foka* and *et-Tahta* occupy the sites of Beth-horon, the upper and the nether respectively.

BETH-JESHI'MOTH (*house of desolations*). A town east of the Jordan, in the downs or plain country, allotted to Reuben (Josh. xii. 3, xiii. 20). It afterwards belonged to Moab (Ezek. xxv. 9). It is also found as

BETH-JESI'MOTH (Numb. xxxiii. 49).

BETH-LEBA'OTH (*house of lionesses*). A town, called also simply Lebaoth, originally allotted to Judah, but afterwards transferred to Simeon (Josh. xv. 32, xix. 6). See BETH-BIREI. Its site was perhaps at the ruin called *el-Beyûdh*.

BETH'-LEHEM (*house of bread*).—1. The original name of this place was Ephrath, or Ephratah (Gen. xxxv. 16-20, xlviii. 7), an appellation which we find afterwards as that of a female in connection with the family who settled at Beth-lehem (1 Chron. ii. 19, 50, iv. 4). The first mention of Beth-lehem is on a melancholy occasion. It was just when Jacob and his household were journeying on towards Hebron that Rachel travailed with her last son. Yet a little space, and they would have reached Beth-lehem, when Benjamin was born, and Rachel died; and there in the way did Jacob bury her, and set a pillar on her grave; nor did he ever forget that sad sad day, but, even when his own heart and flesh were failing, and he too must pass from the land of the living, when he looked on Joseph's sons, his thoughts went back to her he had lost, whom he should soon follow into the world of spirits.

There is little note of Beth-lehem in the early Israelitish history: it is not even numbered in the list of the towns belonging to Judah. But Salma or Salmon, and Hur, both of the tribe of Judah, are said to have been each 'the father of Beth-lehem' ii. 51, iv. 4), that is, to have colonized it. Neither do we know when, or on what account, the name Beth-lehem was first given: it may have existed early in conjunction with Ephrath; as we occasionally find afterwards the two names conjoined, as well as another compound appellation given it, Beth-lehem-Judah. It is mentioned in Judges as connected with two fearful stories, the idolatry of Micah and of the northern Dan, and the murder of the Levite's concubine (Judges xvii. 7-9, xix. 1, 2). But soon after it appears in a more pleasing history. It was the town of Elimelech, whither his widow returned with the noble-hearted Moabitish damsel, where the liberal Boaz lived, and where the line was settled which produced the royal David (Ruth i., ii., iii., iv.). Thenceforth Beth-lehem was a place of note, the cradle of the kingly house, the destined birth-place of him who, David's Son and David's Lord, was to extend his dominion over the universal world (Mic. v. 2). Many interesting events in David's life are of course connected with Beth-lehem. On the neighbouring hills he fed his flocks: from the wild gorges near came up the savage beasts that he slew: here in his father's house he was

anointed by Samuel; and hence he went forth to combat the giant (1 Sam. xvi., xvii.). And, when he became a man of war, faint one day and weary, it was for the water of the well just by the gate of Beth-lehem that he longed; and three of his mighty men broke through the Philistine host, and brought it him; but he would not drink (2 Sam. xxiii. 13-17; 1 Chron. xi. 15-19). Some have wondered that David did not make Beth-lehem his capital instead of Hebron, or Jerusalem. But, though it might be a strong position, yet it never was largely enough supplied with water to become a great city; and so Beth-lehem continued 'little among the thousands of Judah.' Its sons, however, were fierce and fearless men, Joab, Abishai (2 Sam. ii. 32), and others. And so are the Beth-lehemites, it is said, to the present day, hardy and lawless, noted for turbulence and rebellion. Beth-lehem was fortified by Rehoboam (2 Chron. xi. 6); and it was the last resting-place of the rebellious remnant that after the destruction of Jerusalem would go down into Egypt (Jer. xli. 17); and the Old Testament history of it closes with the notice that some of its 'children' returned from the captivity with Zerubbabel (Ezra ii. 1; Neh. vii. 26).

It was in New Testament times that Beth-lehem had its highest honour. Thither Joseph and Mary, according to the decree of the Roman emperor, had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of a Saviour's birth; and there was that wonderful event consummated, the taking of human flesh into union with the Godhead, when the child Jesus was born of a mortal mother. Thither also came the eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening, as it were, again Rachel's lamentation (Matt. ii. 1-18; Luke ii. 1-20).

Beth-lehem lies a little east of the road from Jerusalem to Hebron, about six miles from the first-named city. There is a long limestone-hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive-trees, fig-trees, and vines; and on the top to the east and north-east lies the village, now called *Beit-lahm*, with a population of about 3,000. In the most easterly part is the celebrated church of the nativity, which owes its foundation to the empress Helena, mother of Constantine the Great. It is enclosed within the walls of the convent, which is now parcelled out among the Greek, Latin, and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity, twenty feet below the floor of the church. This cave is lined with Italian marble; and in a small semi-circular niche, the exact spot marked by a star inlaid in the marble, corresponding to the point in the heavens where the star appeared to the magi, is a Latin inscription stating that Jesus was born *here*. A row of lamps are always burning. Opposite is a large irregular cavity, where it is said the manger stood, a block of white marble being hollowed out in it like a manger. Here, too, is the altar of the magi. And other lamps are suspended. There are also shown the sepulchre of the Innocents, the grotto or crypt where St. Jerome lived and studied, and chapels dedicated to Joseph and other saints. The probability of our Lord's being born in a cave need not here be discussed. A long current of tradition is in favour of it; and no doubt it is possible that the place where Mary took shelter, there being 'no room in the inn,' might be one of the caverns in the limestone-rock. But certainly the place where the eastern sages visited the Saviour was a 'house' (Matt. ii. 11). The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called *Beit-Sahur*; while the traditional well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is 'no well of living water' near. The associations of Beth-lehem are well illustrated by Dr. Thomson, *The Land and the Book*, pp. 644-650.

2. A town in the territory of Zebuluu (Josh. xix. 15). This was probably the Beth lehem to which Ibzan belonged (Judges xii. 8-10). It still exists as a poor village, called *Beit-lahm*, about six miles west of Nazareth.

BETH'LEHEMITE. An inhabitant of Beth-lehem (1 Sam. xvi. 1, 18, xvii. 58; 2 Sam. xxi. 19).

BETH-LO'MON (1 Esdr. v. 17). A corrupted form of Beth-lehem (Ezra ii. 21).

BETH-MA'ACHAH (*house of oppression*). A place or district near to or in which was the city of Abel (2 Sam. xx. 14, 15). See ABEL-BETH-MAACHAH.

BETH-MAR'CABOTH (*house of the chariots*). A town of Simeon (Josh. xix. 5; 1 Chron. iv. 31).

BETH-ME'ON (*house of habitation*). A Moabite town (Jer. xlviii. 23). See BAAL-MEON.

BETH-MIL'LO (*house of Millo*) (2 Kings xii. 20, marg.). See MILLO.

BETH-NIM'RAH (*house* or *place of limpid and sweet water*). A town on the east of the Jordan, allotted to the tribe of Gad, who built or fortified it. It is also called Nimrah (Numb. xxxii. 3, 36; Josh. xiii. 27.) This place is said to have been situated about five miles to the north of Libias. There are some ruins south of *es Salt*, at the mouth of *Wady Shoaib*, which still bear the ancient name, the stream discharging itself into the Jordan. Some have connected the waters of Nimrim (Isai. xv. 6; Jer. xlviii. 34) with Beth-nimrah; but these waters were probably more to the south.

BETH-O'RON (Judith iv. 4). Probably Beth-horon.

BETH-PA'LET (*house of Pelet*, or *escape*). A town in the south of Judah (Josh. xv 27, called Beth-phelet in Neh. xi. 26). Mr Wilton is disposed to attribute its foundation to Peleth (1 Chron. ii. 33), and to identify it with the ruin *Jerrah* (*Negeb*, pp. 134-137).

BETH-PAZ'ZEZ (*house of dispersion*). A town of Issachar (Josh. xix. 21).

BETH'-PEOR (*temple of Peor*). A place where the worship of Baal-peor had prevailed (See BAAL-PEOR), in the district allotted to Reuben (Deut. iii. 29, iv. 46; Josh. xiii. 20). It was in a ravine over against Beth-peor that Moses was buried (Deut. xxxiv. 6).

BETH'-PHAGE (*house of unripe figs*). A village on the road between Jericho and Jerusalem, upon a shoulder of the mount of Olives, and evidently very near to Bethany (Matt. xxi. 1; Mark xi. 1; Luke xix. 29). But its precise position has not been ascertained; and it is an undecided question whether Bethphage was east or west of Bethany. Mr. Porter is inclined to believe them different quarters of the same village (*Handb. for Syria and Palest.*, p. 188).

BETH-PHE'LET. The same with Bethpalet (Neh. xi. 26).

BETH-RA'PHA (*house of the giant*). A descendant of Judah (1 Chron. iv. 12).

BETH'-REHOB (*house*, or *region of the street*, or *streets*). A place near which was the valley in which Laish or Dan was situated (Judges xviii. 28). It was a considerable distance from Zidon, and formed probably one of the smaller principalities of Aram or Syria; for the children of Ammon are said to have hired the Syrians of Beth-rehob (2 Sam. x. 6). It is sometimes called Rehob (Numb. xiii. 21; 2 Sam. x. 8), and has been supposed to be the modern *Huntin*, overlooking the plain of the *Hûleh*; but Dr. Thomson doubts.

BETH-SA'IDA (*house* or *place of fishing*). —1. A town of Galilee, not far from Capernaum, on the western shore of the lake of Gennesaret (Matt. xi. 21; Luke x. 13). It was the city of the apostles Philip, Andrew, and Peter (John i. 44, xii. 21). By comparing Mark vi. 45 with 53 we may infer that it stood in the land or plain of Gennesaret; but its exact position has not yet been satisfactorily ascertained. Mr. Porter, however, identifies it with *et-Tâbighah* (*Handb. for Syria and Palest.*, pp. 428, 429).—2. Another town at no great distance, at the north-eastern extremity of the lake, just upon the point where the Jordan enters it. This was in Gaulanitis, and, being re-built and enlarged by the tetrarch Philip, was by him called Julias, in honour of the daughter of Augustus. Here Philip was buried. We may conclude that there were two places of the same name, for the following reasons. The scene of the miracle of multiplying the five loaves was in a desert place belonging to Bethsaida (Luke ix. 10). This place, according to Dr. Thomson, can be exactly identified. There is a bold headland, *Butaiha*, running into the lake. Close by is a little cove, and at the foot of the rocky mountain a piece of level greensward. From this spot, near and belonging to Bethsaida-Julias, our Lord, we are told, sent off his disciples by ship to the other side to Bethsaida (Mark vi. 45). And, again, Dalmanutha was on the western side of the lake. But, after being at this place, Jesus crossed to the other side, and came to Bethsaida (viii. 10, 13, 22). These reasons seem conclusive for the fact of there being two Bethsaidas. Dr. Thomson, however, imagines there was but one, Bethsaida-Julias; that it was built on both sides the Jordan, and therefore partly in Galilee; that, the desert place being at some little distance, our Lord might well send his disciples thither by boat; that the storm which arose prevented them from making Bethsaida, or even Capernaum; and that therefore, though they had set out for Bethsaida, they were carried to the land of Gennesaret (*The Land and the Book*, pp. 372-374: comp. Ellicott's note, *Hist. Lect.*, p. 207).

BETH'-SAMOS (1 Esdr. v. 18). Probably a corrupted form of Azmaveth (Ezra ii. 24).

BETH'-SAN (1 Macc. v. 52, xii. 40, 41). A form of

BETH'-SHAN (*house of quiet*) (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12); identical with

BETH'-SHEAN (*id.*). A city allotted to Manasseh, though locally within the territory of Issachar; the Manassites, however, were not at first able to subdue it (Josh. xvii. 11, 16; Judges i. 27; 1 Chron. vii. 29). To the wall of this place the Philistines fastened the body of Saul after the disastrous battle on Gilboa. Beth-shean was included with the neighbourhood, 'all Beth-shean,' in one of Solomon's commissariat districts (1 Kings iv. 12). It was subsequently called Scythopolis (2 Macc. xii. 29); a colony being left here from the great Scythian irruption. It is now *Beisân*, with extensive remains, situated just where the great plain of Esdraelon begins to descend to the Jordan valley. Its natural position is very strong, and it is well watered. Dr. Thomson describes it, and remarks on the exploit of the men of Jabesh-gilead: 'Jabesh-gilead was on the mountain east of the Jordan, in full view of Beth-shan; and these brave men could creep up to the Tell, along *Wady Jalûd*, without being seen, while the deafening roar of the brook would render it impossible for them to be heard. I have often been delighted with this achievement' (*The Land and the Book*, pp. 453-457).

BETH-SHE'MESH (*house of the sun*).—1. A city on the frontier line of Judah (Josh. xv. 10), afterwards allotted to the priests (xxi. 16; 1 Chron. vi. 59). Beth-shemesh, being not far from Ekron, was the place to which the ark of God was first brought when sent away by the Philistines. It was received with joy; but because of the irreverent curiosity of the people a terrible judgment was inflicted. Opinions have varied in respect to the number slain; for a copyist's error has been supposed. But, however this may be, the deaths were many enough to strike an awful terror on the survivors; and that hill-side which had lately resounded with songs of gladness, echoed now but lamentation and woe (1 Sam. vi.). Beth-shemesh is mentioned in the arrangement of Solomon's commissariat districts (1 Kings iv. 9). It was again the scene of sad disaster when the power of Judah under Amaziah went down beneath the conquering arm of Israel under Joash (2 Kings xiv. 11-13; 2 Chron. xxv.

21-23); and the last we hear of it in scripture is in the unhappy reign of Ahaz, when this, with other neighbouring places, was occupied by the Philistines (xxviii. 18). But it still survives: it is the modern *'Ain Shems*, on the north-west slopes of the hills of Judah, two miles from the Philistine plain, and seven from Ekron. It has been thought identical with Ir-shemesh (Josh. xix. 41). But Ir-shemesh belonged to Dan. Still, if not the same, they must have been very close. Also mount Heres (Judges i. 35) may have been another name, or the appellation of some neighbouring eminence where there was the worship of the sun.—2. A city on the border of Issachar (Josh. xix. 22).—3. A town of Naphtali, from which the original inhabitants were not at first expelled (xix. 38; Judges i. 33). —4. A place in Egypt, probably identical with Heliopolis or On (Jer. xliii. 13). See ON.

BETH'-SHEMITE. An inhabitant of Beth-shemesh, 1 (1 Sam. vi. 14, 18).

BETH-SHIT'TAH (*acacia-place*). A place to which the Midianites fled from Gideon (Judges vii. 22). It must have been near the Jordan; Porter suggests at *Shutta*, *Handb. for Syria and Palest.*, p. 648.

BETH-SU'RA (1 Macc. iv. 29, 61, and elsewhere). A town frequently mentioned in the Maccabean history: it was no doubt Beth-zur.

BETH-TAP'PUAH (*apple* or *citron-place*). A town in the mountain country of Judah (Josh. xv. 53). It is identical with the modern *Teffâh*, about five miles west of Hebron, where olive-groves and vineyards abound.

BETH'-ZUR (*house of the rock*). A town in the mountains of Judah (Josh. xv. 58; 1 Chron. ii. 45); fortified by Rehoboam (2 Chron. xi. 7). Its ruler is mentioned as helping to repair the wall of Jerusalem after the captivity (Neh. iii. 16). It was known in the Maccabean times as Bethsura, and is now *Beit Sûr*.

BE'THER (*section* or *separation*). We have no certain information respecting 'the mountains of Bether' (Sol. Song, ii. 17): perhaps they were mountains *divided* by valleys, or mountains that *separated* the two persons implied in the text; the word 'Bether' not being a proper name. There was, however, a Bether celebrated in later Jewish history; and Dr. Thomson (*The Land and the Book*, p. 665) thinks the reference is to the hills in its neighbourhood. 'The allusion,' he says, 'is natural enough; for I myself have seen beautiful roes leaping upon those mountains, skipping upon the hills.'

BETHU'EL (perhaps *man of God*?). The son of Abraham's brother Nahor, and father of Laban and Rebekah (Gen. xxii. 22, 23, xxiv. 15, 24, 47, 50, xxv. 20, xxviii. 2, 5). On the insignificant part Bethuel appears to play in his own family, see Prof. Blunt (*Undesigned Coincidences*, part i. 4, pp. 35-37, edit. 1856).

BETHU'EL (*id.*). A town of Simeon (1 Chron. iv. 30); called also

BETHUL' (perhaps a contracted form of Bethuel) (Josh. xix. 4). This appears to be the Chesil of Josh. xv. 30; it may be the ruin now called *el-Khulasah*. See CHESIL.

BETHU'LIA. The chief scene of the events described in the book of Judith (Judith iv. 6, &c.). Attempts have been made to identify the site: it was 'over against Esdraelon, near to Dothaim;' but no certain result has been attained.

BETO'LIUS (1 Esdr. v. 21). Perhaps corrupted from Beth-el (Ezra ii. 28).

BETOMAS'THEM or *BETOMES'THAM* (Judith iv. 6, xv. 4).

BETO'NIM (*pistacio-nuts*). A boundary-town of Gad (Josh. xiii. 26).

BETROTHING. See MARRIAGE.

BEU'LAH (*married*). A name symbolically applied to the land of Israel, when, desolate no more, it shall again be the Lord's delight (Isai. lxii. 4).

BE'ZAI (*victory*?). One whose children returned from the captivity (Ezra ii. 17; Neh. vii. 23). This name, perhaps being that of their representative, occurs among those who sealed the covenant (x. 18).

BEZAL'EEL (*in the shadow*, i.e. protection, *of God*).—1. A person, son of Uri and grandson of Hur, of the tribe of Judah, to whom was confided the execution of the works for the tabernacle in the wilderness (Exod. xxxi. 2; 1 Chron. ii. 20). He was specially skilled in working in metals, and in carving stone and wood, and he had an associate, Aholiab, whose department it was to engrave and embroider (Exod. xxxv. 30-35); but Bezaleel appears to have had the general superintendence, and is always mentioned first (xxxvi. 1, 2, xxxvii. 1, xxxviii. 22, 23; 2 Chron. i. 5).—2. One who had married a foreign wife (Ezra x. 30).

BE'ZEK (*lightning*).—1. A city in the allotment of Judah, where Adoni-bezek lived, whom the Israelites, having defeated the Canaanites and Perizzites, took prisoner (Judges i. 3-5).—2. A place where Saul reviewed his troops previously to the relief of Jabesh-gilead (1 Sam. xi. 8): it was within a day's march of Jabesh (9).

BE'ZER (*ore of precious metal*). A descendant of Asher (1 Chron. vii. 37).

BE'ZER (*id.*). A city in the plain country of Reuben, allotted to the Levites of the family of Merari, and made one of the three cities of refuge east of the Jordan (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chron. vi. 78).

BE'ZETH (1 Macc. vii. 19). A place probably near Jerusalem.

BI'ATAS (1 Esdr. ix. 48).

BIBLE. The term by which we ordinarily understand the collected canonical writings of the Old and New Testaments. It is proposed to give in the present article some account of the name, and of the arrangement and divisions of the various parts of the bible.

This word, emphatically signifying 'the book,' does not occur in the holy volume itself. Separate books had of course separate titles; but the whole that was comprised in the Jewish canon was termed by our Lord and the apostles 'the scripture,' or 'the holy scriptures,' with slight variation of phrase (Matt. xxii. 29; Luke

xxiv. 27; John v. 39; Acts xvii. 11; Gal. iii. 22; 2 Tim. iii. 15, and elsewhere). The title Old Testament' or 'Covenant,' is applied to the book of the law (2 Cor. iii. 14); and, the 'New Testament' or 'Covenant' (6) being contrasted with the Old, these two distinctive terms came soon, as we shall see, to designate the collections of respectively the Jewish and the Christian scriptures. Among the later Jews, a term signifying 'reading' or 'that which was read,' i.e. 'the reading-book,' was applied to their entire sacred book; just as 'the Koran' with the same signification has been made the name of the Mohammedan authoritative volume (Bleek, *Einleit. in A.T.* p. 30). The plural word 'books,' rather '*the* books,' is used by Daniel(Dan. ix. 2),indicating there, it would seem, all the sacred writings down to his time; and in the second prologue to Ecclesiasticus we find 'the law itself, and the prophets, and the rest of *the books*.' But in neither of these cases has the word 'books' any peculiar distinctive meaning. The early Christian writers naturally adopted the expressions of Christ and the apostles; and 'the scripture,' 'the divine' and 'the holy scripture,' are the terms constantly occurring in their works. The inspiration of the New Testament writers being acknowledged, their books in time began to occupy the same position in the mind of the church with those of the Jewish canon. It is not intended to discuss here the manner in which the canon in either case was formed (see CANON OF SCRIPTURE), but simply to note the fact that the two collections grew into one connected whole, equally entitled to the appellation of scripture.

Thus the expression of the apostle (2 Pet. iii. 15, 16) is very remarkable. And the earliest post-apostolic Christian writers, without defining what books were or were not inspired, evidently place those which they received as inspired among 'the scriptures.' These appear to have been very early read, like the law and the prophets, in religious assemblies; and so we find a body of New Testament writings recognized, and these with the Old regarded and called 'the two Testaments,' 'the whole scripture' (see Tertull., *Adv. Prax.* capp. 15, 20; and other and yet earlier authorities might be given). Ere long the phrase, *ta biblia*, 'the books,' was used. Chrysostom, for example, frequently saying 'holy scripture,' uses also the words above mentioned, 'the holy books' (*In Cap. i. Gen.*, Hom. x. 8. Op. Ed. Ben. tom. iv. p. 81). And then *biblia*, a plural form, being transfused into Latin, and made singular, was adopted with slight modification in modern European languages. With us it did not appear till after the Norman conquest.

The arrangement of the various books of the bible is not chronological; but a certain kind of classification has been adopted in both Testaments. The Jews divided their scriptures into three parts, the Law, the Prophets, and the *Khethubim* or holy writings. This division existed in the time of our Saviour, who speaks of 'the law, the prophets,' and 'the psalms' (Luke xxiv. 44), intending by 'the psalms' the whole of the *khethubim*, popularly cited by the name of the book that stood first in the class. This same threefold division is found in the second prologue to Ecclesiasticus, above quoted, and in Josephus (*Contr. Apion.*, lib. i. § 8).—1. The law comprised the Pentateuch or five books of Moses. Whether these were originally one connected volume, or five, as we at present have them, is a matter on which scholars disagree. The names by which they are now respectively known are evidently of Greek origin, and perhaps were prefixed by the Septuagint Greek translators. The Jews usually designate them by their initial words.—2. The prophets included, besides those strictly prophetical, several historical books; the annals of the Hebrew commonwealth being frequently compiled by prophetical men (1 Chron. xxix. 29; 2 Chron. ix. 29, xxvi. 22, xxxii. 32), and intended to teach by history as the prophets did by word of mouth. And these prophets were divided into *former* and *latter* (with a reference, it has been believed, to Zech. i. 4): the *former* comprised Joshua, Judges, 1 and 2 Samuel (one book) 1 and 2 Kings (also one book); the *latter*, three greater prophets, Isaiah, Jeremiah, Ezekiel, twelve minor (one book).—3. The *khethubim*, called also from the Greek *hagiographa*, or holy writings, comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther (the five last-named being termed the five *megilloth* or rolls), Daniel, Ezra and Nehemiah (one book), 1 and 2 Chronicles (also one book). In all, according to this mode of reckoning, the sacred books were twenty. Various reasons have been conjectured why Daniel should be placed not among the prophets, but in the third division. Some have chosen to regard it as a proof of the later date and inferior authority of the book; but such an inference cannot be justly drawn. The Psalms are in the same class; and their authority is not thereby depreciated. A more reasonable supposition is that Daniel did not exercise his prophetic office in the restricted and proper sense of the term 'prophecy;' he was not *professionally* a prophet; besides, there is a marked difference in character between his writings and those of the prophets generally: see DANIEL, BOOK OF.

The order of the various books differs in Hebrew manuscripts, according as they are *Talmudical* or *Masoretic*. The following is the Talmudical arrangement: The law; the prophets, viz., Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Jeremiah, Ezekiel, Isaiah, the twelve minor prophets; the *khethubim*, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra with Nehemiah, 1 and 2 Chronicles. By the Masoretes in the prophets Isaiah is made to precede Jeremiah and Ezekiel; and *the khethubim* are thus arranged; Psalms, Proverbs, Job, the five *megilloth*, viz. Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, then Daniel, Ezra with Nehemiah, 1 and 2 Chronicles. The Talmudic order is gene-

rally adopted by the German and French Jews; the Masoretic by the Spanish. But, according to Keil, the Masoretic arrangement of the *khethubim* is in use among the Germans (*Einleit.* § 159, pp. 551, 552). De Wette gives another Masoretic order in manuscripts of the *khethubim*, viz. Chronicles, Psalms, Job, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra (*Einleit.* § 110. p. 141; comp. Keil, *Einleit.* § 175, p. 592). The order in the Septuagint varies considerably from that of the Hebrew. The books which we term the Apocrypha are not classed by themselves, but interspersed with those that are canonical; and the lesser prophets precede the greater. The Latin Vulgate follows nearly the same order, making, however, the greater prophets come before the lesser. Protestant versions put the Apocrypha separately: consequently the arrangement of our bibles is fourfold: the Pentateuch; the historical books, Joshua to Esther inclusive; the doctrinal or poetical books of Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; the prophetical books, Isaiah, Jeremiah with his Lamentations, Ezekiel, Daniel, and the twelve minor prophets,

The books of the New Testament may be classed as historical, doctrinal, and prophetical. The historical, viz. the four Gospels, and the Acts of the Apostles, always stand first. Of the doctrinal class, some leading manuscripts (including the Alexandrine and Vatican) make the catholic epistles precede those of St. Paul; the Hebrews following 2 Thessalonians. The western church has generally placed the Pauline epistles first, viz. those to churches in the order of their relative importance, then those to individuals, with the Hebrews last as being anonymous, and the author, according to many, uncertain. The prophetical book, the Revelation, always closes the sacred volume.

It is probable that the Hebrews did not at first divide one word from another in their writing. And, when the separation of words came into use, it would seem to have been in some degree arbitrary. For it is obvious that the authors of the Septuagint version divided many words in a way different from the modern custom. In the Talmud, however, directions are given for spaces between words in synagogue rolls. Paragraphs began to be marked in early times. In the Pentateuch there were 669 called *perashioth*. They are certainly prior in date to the Talmud, and by some scholars are supposed to have originated with the sacred writers themselves. They were divided into *open*, where a fresh line was begun, and a greater break of the sense perceptible; and *closed*, where there was only a small blank space within the line, and the sense was more continued. These different kinds of sections were denoted by two Hebrew letters, *Pe* and *Samech*, placed respectively at the beginnings of each. There were, further, other divisions, larger *perashioth*, 54 in number, mentioned for the first time in the Masorah: one of these was to be read every sabbath-day. But ther are traces of some such divisions even in New Testament times. For the chapter of 'the bush' is referred to (Mark xii. 26; Luke xx. 37); and that of 'Elias' (Rom. xi. 2); a section or period is also mentioned (Acts viii. 32, 33); and there are indications of a calendar or cycle of lessons (Luke iv. 17-19; Acts xiii. 15, 27, xv. 21). When the divisions of the larger *perashioth* correspond with those of the smaller, the Hebrew letters above-mentioned are tripled. Besides these sections of the Pentateuch there were *haphtaroth*, paragraphs or reading-lessons taken from the prophets. They were most probably introduced with the intention of improving the public services by adding the instruction of the prophets to that of the law. Long afterwards there were *sedarim*, divisions like our chapters, adopted in Jacob Ben Chayim's edition of the bible (the second Bomberg). They are 447 in number for the whole of the Old Testament. There were also much more minute divisions. These must, many of them (e. g. in the alphabetical poems), have existed from the beginning. And generally in the poetry of the Old Testament we find *pesukim*, rhythmical members marked off into separate lines. A division into periods with the same name was introduced also into the prose. And, though possibly no marks were at first employed to distinguish these periods, yet their existence is noted in the Mishna; and they appear to have been nearly coincident with modern verses.

There have also been different kinds of divisions in the New Testament. Chapters, *kephalaia*, are early spoken of. But perhaps the oldest mode of division of which we know anything is that peculiar and good one adopted in the Vatican manuscript. This is a distribution into sections of very unequal length; the breaks being regulated by the sense. St. Matthew has 170 of them, St. Mark 61, St. Luke 152, and St. John 80. In the second century Tatian formed a harmony of the Gospels; and a century later Ammonius of Alexandria carried the same plan farther, dividing each Gospel into such sections as would answer to certain other portions in one or more of the other Gospels. These are called the *Ammonian sections*. In the early part of the fourth century, Eusebius of Cæsarea made them the basis of his harmonizing tables, known as the *Eusebian canons*; according to which the facts narrated in the Gospels are classed as they are found in all the four evangelists, in three, in two, or in a single one. Tables of this kind were chiefly for students who desired to compare the narratives. Other sections therefore were also formed; such as some called *titloi*, which were probably portions for public reading. Of these there were 68 in St. Matthew, 48 in St. Mark, 83 in St. Luke, and in St. John 19. Each of these sections, except the first, with which of course the book began, had a title from one of the first or principal subjects mentioned in it; while the beginning of the book had a general inscription. The Acts and the Epistles were similarly divided into *kephalaia*, the Acts by Pamphilus the martyr, and the

epistles of St. Paul by some unknown person: the divisions in the catholic epistles have been ascribed, but perhaps without sufficient reason, to Euthalius the deacon of Alexandria, afterwards bishop of Sulca. The Revelation was divided into 24 portions called *logoi*, and into 72 smaller ones, *kephalaia*; both being attributed to Andreas of Cæsarea in Cappadocia. The Greeks adhered to these ancient divisions till after the taking of Constantinople in 1453 A.D.; subsequently the Latin chapters were adopted. Something like verses, also, were anciently introduced. It is true that in Greek manuscripts, as in Hebrew, the words were not at first separated; but in the fifth century the use of a dot to divide sentences had become general. In 458 A.D. Euthalius, mentioned above, put forth St. Paul's epistles divided into *stichoi* or lines, each comprising a member of a sentence: in 490 A.D. he also put out the Acts and catholic epistles similarly divided. But it is not certain that he was the real author of the system. And indeed it would seem that the same kind of division had been previously made in the Gospels.

With regard to our modern divisions of chapters and verses, the following appears to be briefly the history. About the middle of the thirteenth century cardinal Hugo de Sancto Caro, or Hugh de St. Cher, having projected a concordance to the Latin Vulgate, distributed the Old and New Testaments into chapters: they are those we now have. He also distinguished smaller sections or verses (following in the Old Testament the Masoretic divisions), placing the letters A, B, C, D, E, F, and G in the margin, for facility of reference. A Hebrew concordance on the same plan was compiled by rabbi Mordecai Nathan, a celebrated Jewish teacher, in the fifteenth century, who retained the cardinal's divisions, substituting Hebrew numeral figures for the marginal Roman letters. The Latin version of the bible published by Xantes Pagninus at Lyons, in 1528, is the first in which verses are throughout marked by Arabic numerals. In the Hebrew Pentateuch, Megilloth, and Haphtaroth, printed at Sabionetta in 1557, every fifth verse was distinguished by a Hebrew numeral. Each verse of the Hebrew text in the Antwerp polyglott of 1569-1573 has an Arabic numeral. In the New Testament, however, there were no Masoretic verses; and therefore Robert Stephen undertook the minuter subdivision, which he accomplished while on a journey from Paris to Lyons. He printed the first Greek Testament with his verses at Geneva in 1551. The English New Testament divided into both chapters and verses appeared at Geneva in 1557; and the first whole English bible so divided is that executed at the same place by William Whittingham, Anthony Gilby, and Thomas Sampson, published in 1560; and the same divisions have been adopted generally ever since.

It cannot be denied that the divisions in our ordinary bibles are sometimes unskilful and erroneous. But it is more easy to point out the fault than to amend it. Attempts have been made to construct paragraph bibles, so as to exhibit more clearly the connection and the sense of scripture. The motive deserves all praise; but the success of the attempts hitherto made is more than doubtful. And there is but too much reason for the grave censure of Dr. McCaul: 'The sacred text has been either cut up into shreds with a separate heading, or a number of chapters welded together into one unmanageable mass, so as to perplex and weary the reader; especially as, from want of verses, these portions present one dull and disheartening mass of type, unpleasant to look at.' (*Reasons for holding fast the authorized English version of the Bible*, p. 13).

BICH'RI (*youthful*, or possibly *descendant of Becher*). A Benjamite, the father of the rebel Sheba (2 Sam. xx. 1).

BID'KAR (*son of stabbing*, i.e. stabber). A captain (one of those called *shalishim*, see ARMY), or chariot-officer of Jehu or Jehoram; who had before served under Ahab (2 Kings ix. 25).

BIER. See BURIAL.

BIG'THA (*gardener*, or possibly *given by fortune*). One of the seven chamberlains or eunuchs of the court of Ahasuerus (Esth. i. 10).

BIG'THAN, BIGTHA'NA (*gift of fortune*). A chamberlain or eunuch of Ahasuerus who with Teresh conspired against his sovereign's life (Esth. ii. 21, vi. 2). The conspiracy was detected by Mordecai.

BIG'VAI (*husbandman*, or, perhaps, *happy*).—1. A person who returned with Zerubbabel from Babylon (Ezra ii. 2; Neh. vii. 7).—2. One whose descendants returned (Ezra ii. 14; Neh. vii.19). It was probably the representative of this family who sealed the covenant (x. 16).

BI'KATH-A'VEN (*plain of Aven*) (Amos i. 5, marg.) See AVEN.

BIL'DAD (*son of contention*, i.e. quarreller). One of Job's friends, called the Shuhite (Job ii. 11, viii. 1, xviii. 1, xxv. 1, xlii. 9). He is abrupt, almost unfeeling in the part he takes in the discussion with Job; and his arguments are not always to the point. See JOB.

BIL'EAM (*foreign*). A city of the half-tribe of Manasseh, west of the Jordan, allotted to the Levites (1 Chron. vi. 70). It is probably identical with Ibleam (Josh. xvii. 17); but in xxi. 25 Gath-rimmon is substituted.

BIL'GAH (*cheerfulness*).—1. The head of the fifteenth course of the priests (1 Chron. xxiv. 14).—2 A priest who returned from captivity with Zerubbabel (Neh. xii. 5, 18.)

BIL'GAI (*id.*) A priest who sealed the covenant (Neh. x. 8); probably identical with the preceding, or the representative of his family.

BIL'HAH (*bashfulness*). Rachel's handmaid (Gen. xxix. 29). She bore Jacob two sons, Dan and Naphtali (xxx. 3-8, xxxv. 22, 25, xlvi. 25; 1 Chron. vii. 13).

BIL'HAH (*id.*) A town of Simeon (1 Chron. iv. 29). It is identical with Baalah (Josh. xv. 29) and Balah (xix. 3). See BIZJOTHJAH.

BIL'HAN (*bashful*).—1. A descendant of

Seir the Horite (Gen. xxxvi. 27; 1 Chron. i. 42).—2. A Benjamite chief (vii. 10).

BIL'SHAN (*son of the tongue*, i.e. eloquent). One who returned with Zerubbabel from captivity (Ezra ii. 2; Neh. vii. 7).

BIM'HAL (*son of circumcision*, i.e. circumcised) A descendant of Asher (1 Chron. vii. 33).

BIND AND LOOSE (Matt. xvi. 19). 'This same promise is repeated (xviii. 18) to all the disciples generally... It was first, however, verified, and in a remarkable and prominent way, to Peter. Of the *binding*, the case of Ananias and Sapphira may serve as an eminent example; of the *loosing*, "such as I have give I thee," to the lame man at the Beautiful gate of the temple. But, strictly considered, the binding and loosing belong to the power of legislation in the church committed to the apostles.' (Alford, *The Greek Test.*, note on Matt. xvi. 19.)

BIN'EA (*a gushing forth, fountain*). A descendant of Saul (1 Chron. viii. 37, ix. 43).

BIN'NUI (*a building*). 1. A Levite (Ezra viii. 33).—2, 3. Two persons who had married foreign wives (x. 30, 38).—4. A Levite who assisted in repairing the walls of Jerusalem, the same perhaps who sealed the covenant (Neh. iii. 24, x. 9). He may be the person mentioned in xii. 8.—5. One whose descendants returned from captivity with Zerubbabel (vii. 15), called also Bani (Ezra ii. 10).

BIRDS. The following is a list of the birds mentioned in scripture. Notices of each will be found under their respective names. Attempts at identification are, generally, reserved to such articles.

Bittern (Isai. xiv. 23).
Cock (Matt. xxvi. 34).
Cormorant (Lev. xi. 17; Deut. xiv. 17).
Crane (Isai. xxxviii. 14; Jer. viii. 7)—swallow.
Cuckoo (Lev. xi. 16; Deut. xiv. 15)—gull.
Dove (Gen. ix. 8-12).
Eagle (Lev. xi. 13; Deut. xiv. 12).
Gier Eagle (Lev. xi. 18; Deut. xiv. 17).
Glede (Deut. xiv. 13).
Hawk (Lev. xi. 16; Deut. xiv. 15).
Hen (Matt. xxiii. 37)
Heron (Lev. xi. 19; Deut. xiv. 18).
Kite (Lev. xi. 14; Deut. xiv. 13).
Lapwing (Lev. xi. 19; Deut. xiv. 18.)—hoopoe.
Night Hawk (Lev. xi. 16; Deut. xiv. 15).
Ospray (Lev. xi. 13; Deut. xiv. 12).
Ossifrage (Lev. xi. 13; Deut. xiv. 12).
Ostrich (Job xxxix. 13).
Owl (Lev. xi. 16; Deut. xiv. 15).
— great (Lev. xi. 17; Deut. xiv. 16).
— little (Lev. xi. 17; Deut. xiv. 16).
— screech (Isai. xxxiv. 14).
Partridge (1 Sam. xxvi. 20).
Peacock (1 Kings x. 22).
Pelican (Lev. xi. 18; Deut. xiv. 17).
Pigeon (Lev. i. 14).
Quail (Exod. xiv. 13; Numb. xi. 31, 32).
Raven (Lev. xi. 15; Deut. xiv. 14).
Sparrow (Psal. lxxxiv. 3, cii. 7).
Stork (Lev. xi. 19; Deut. xiv. 18).
Swallow (Isai. xxxviii. 14; Jer. viii. 7)—crane.
Swan (Lev. xi. 18; Deut. xiv. 16).
Turtle Dove (Lev. i. 14).
Vulture (Lev. xi. 14; Deut. xiv. 13).

Birds were occasionally to be offered in sacrifice when any one was too poor to bring a more costly victim (Lev. v. 7; Luke ii. 22-24). In the cleansing of the leper birds were used (Lev. xiv. 1-7). The art of snaring birds is occasionally referred to (Psal. cxxiv. 7; Prov. i. 17). There is a very humane regulation in regard to birds' nests in Deut. xxii. 6, 7. See FOWL, FOWLING.

BIRD-CAGE. See CAGE.

BIR'SHA (*son of tumult*, or *wickedness*). A king of Gomorrah (Gen. xiv. 2).

BIRTH. The customary treatment of a child at its birth is described in Ezek. xvi. 4. At the birth of a boy, the mother was unclean for seven days; and thirty-three more must elapse before she was purified. If the child was a girl, these times were doubled. She must then bring a lamb for a burnt-offering, and a turtle-dove or young pigeon for a sin-offering. If she was poor, a pigeon or turtle-dove might be substituted for the lamb (Lev. xii.). We see this law obeyed at the birth of our Lord, and may mark the poverty of Mary, who brought two doves, or pigeons (Luke ii. 22-24).

BIRTH-DAY. It was an ancient custom to celebrate birth-days; and there are many examples of the usage to be found in scripture (Gen. xl. 20; Job i. 4). 'The day of our king' (Hos. vii. 5) was probably his birth-day; and so there can be little doubt was that translated 'Herod's birthday,' though some have on small grounds imagined it the day of his accession. Such days were observed as times of festivity and banqueting.

BIRTH-RIGHT. The eldest son of a family had in several respects special preeminence. It has been said that the priesthood descended to him; but this is doubtful: scripture is silent on the point. Great respect was certainly paid him; and, when the family had multiplied the first-born by lineal descent had large authority over the tribe. By the Mosaic law he was to have a double portion of the father's substance (Deut. xxi. 15-17); and of this caprice could not deprive him. Still the birth-right might be transferred, as Esau's was to Jacob, by sale and purchase (Gen. xxv. 29-34), or forfeited, as Reuben's was for his incest, being assigned to Joseph, whose posterity had a double portion by forming two tribes in Israel (1 Chron. v. 1, 2). The double portion of Elijah's spirit which Elisha asked seems thus explained (2 Kings ii. 9, 10). It is sometimes asserted that the birth-right extended to the kingdom; but this is questionable. It is true that Jehoshaphat is said to have left his kingdom to Jehoram, because he was the first-born (2 Chron. xxi. 3); and very naturally the eldest son would have superior opportunities for obtaining the crown. But, so far as scripture shows, a younger son frequently succeeded. Solomon, for example, was a younger son. So it is to be presumed was Abijah (xi. 18-22). So certainly was Jehoahaz (2 Kings xxiii. 31, 36).

BIR'ZAVITH (perhaps *well of olives*). A descendant of Asher (1 Chron. vii. 31).

BISH'LAM (*son of peace*). A Persian officer in Palestine (Ezra iv. 7).

BISHOP. The translation of a Greek word signifying 'inspector' or 'overseer.' We find the name in Greek history given to certain officers or commissioners: it was also introduced among the Romans. Being employed by the Septuagint translators to designate persons exercising authority, or charged with some function in the Israelitish church or polity, it was adopted for certain officers in the Christian church. In our version, the word is once rendered 'overseer' (Acts xx. 28). St. Paul uses it in addressing the Philippians (Phil. i. 1), and elsewhere describes the befitting character and conduct of those who are to hold the office (1 Tim. iii. 1-7; Tit. i. 7-9). St. Peter applies the title to our Lord (1 Pet. ii. 25). But it cannot be doubted that the same persons were in the New Testament called also 'presbyters' or 'elders.' For we do not find bishops and elders spoken of as distinct ministers of the church, as we do bishops and deacons. And, besides, those who are called 'bishops' in one place are termed 'elders' in another (comp. Acts xx. 17 with 28; and Tit. i. 5 with 7). It is impossible therefore to argue, from the occurrence of these two words, that there were different orders or ranks in the ministry. That a superior power was exercised by the apostles few will be disposed to question. And that the apostles delegated to specified persons certain functions, as in the cases of Timothy and Titus, in discharging which they had a higher authority than ordinary ministers of a church, is as little open to doubt. But whether the apostolic office was in its most important functions conveyed to successors, who were to become a standing order, and to whom at length the designation of bishop was specially restricted, has been keenly disputed. Before the close of the New Testament canon, we find individuals addressed as responsible for the condition of the churches they represented (Rev. i. 20, ii., iii.). Some interpreters believe that celestial angels charged with a certain care of these churches are intended. There are grave objections against such a theory; and, if this theory be not admitted, we can scarcely avoid the conclusion that there was in each church a first, a presiding minister. But in what his priority or presidency consisted is another question. The subject of episcopacy as a form of church-government is not to be debated in these pages. The reader must be remitted to other books. Bingham, in his *Orig. Eccles.*, book ii., has gathered a mass of evidence from early writers to illustrate the various ministerial orders in the primitive church. The functions of those called 'bishops' or 'elders' in the New Testament seem to have been two-fold, comprising the exercise of authority, and the duty of giving instruction. See ELDERS.

BISON (Deut. xiv. 5, marg.). See PYGARG.

BITHI'AH (*daughter*, i.e. worshipper, *of Jehovah*). A daughter of Pharaoh, wife to Mered, a man of the tribe of Judah (1 Chron. iv. 18). The date of this alliance is purely conjectural. Some have supposed it before or about the time of the exodus.

BITH'RON (*section*, i.e. a mountain-gorge). A defile in the Jordan valley, or Arabah, through which, after crossing the river to the east, Abner and his troops returned to Mahanaim (2 Sam. ii. 29).

BITHYN'IA. A province of Asia Minor, formerly an independent kingdom; the last sovereign of which, Nicomedes III., re-established in his dominions (of which Mithridates, king of Pontus, had dispossessed him) by Pompey, bequeathed Bithynia to the Romans about 74 B.C. After the death of Mithridates, the western part of his kingdom was added to Bithynia. The province was subsequently again increased by Augustus, so that on the north it reached the Euxine, was separated on the east by the river Parthenius from Paphlagonia, and bordered on Phrygia and Mysia on the south, and on the west on the Thracian Bosphorus, the Propontis, and Mysia. The hills of this region were well wooded; and its valleys were productive and afforded rich pasturage. The principal cities were Nicomedia, Chalcedon, Heraclea, Nicea, Prusa. None of these are mentioned in scripture, and Bithynia itself only incidentally (Acts xvi. 7; 1 Pet. i. 1).

BITTER HERBS (Exod. xii. 8; Numb. ix. 11). See PASSOVER.

BITTERN. A bird or animal mentioned in the threats of the desolation of Babylon (Isai. xiv. 23), Idumea (xxxiv. 11), and Nineveh (Zeph. ii. 14). Gesenius, following the Septuagint, imagines that a hedgehog is intended; but the context in all the passages would lead us to expect a bird. The bittern, *Botaurus stellaris*, is a solitary bird, and frequents marsh lands. We may with reason therefore believe that it is meant in the passages referred to.

BIZJOTH'JAH (*contempt of Jehovah*). A town in the south of Judah (Josh. xv. 28). Mr. Wilton would unite this word to Baalah (29) as the compound name of a city where that worship of Baal was practised which Jehovah contemned (see BAALAH, 2). He supposes it the modern village *Deir el-Belah* (*The Negeb*, pp. 149-154).

BIZ'THA (*eunuch*). One of the seven chamberlains or eunuchs of the court of Ahasuerus (Esth. i. 10).

BLACK. See COLOURS. In Mal. iii. 14, marg., the expression 'in black' occurs. In the text it is 'mournfully.' The allusion is to the custom of wearing dirty or squalid garments when mourning (comp. Jer. viii. 21).

BLAINS. Pustules rising in the skin. There was first an inflamed ulcer and boil; and then the pustules, or blains, broke out upon it. This was one of the most fearful plagues inflicted upon the Egyptians. We may conceive its intensity, when we find that it utterly disabled the magicians who were affected with it from meeting Moses (Exod. ix. 8-11). It has been thought to be the black leprosy, a virulent kind of elephantiasis, 'the botch of Egypt, 'a sore botch that cannot be healed' (Deut. xxviii. 27, 35), that same disease which afflicted Job (Job ii. 7).

BLASPHEMY. Irreverent or insulting language in regard to God (Psal. lxxiv. 18; Rom. ii. 24; and elsewhere). But the original words in scripture had often a wider signification, and meant evil-speaking, slander, reviling generally (Matt. xv. 19; Luke xxii. 65, and elsewhere). The punishment prescribed by the Mosaic law for the crime of actual blasphemy was death by stoning. This we find executed on the son of Shelomith (Lev. xxiv. 10-16); and it was on this charge that our Lord and Stephen were condemned (Matt. xxvi. 65, 66; Acts vi. 11). It sometimes happens that our version does not accurately express the meaning of the original, as when, in a passage referred to above, those that held our Lord are said to have spoken 'blasphemously' against him. Reviling words knowingly uttered against Christ are indeed blasphemous; but, when the Jews and Roman soldiers reviled him, as they were not aware of his divine nature, such revilings, though highly sinful, were not blasphemous in *them*, because they knew not what they did. It may be added that, if Jesus had not been the Son of God, his assumption of equality with the Father *would have been* blasphemous. That assumption was true; but the Jews accused him of blasphemy because they knew not who he was.

Questions have been raised in regard to blasphemy against the Holy Ghost. The essence of this fearful sin seems to have been that the Jews, shutting their eyes to the grand proof of miracles which Christ gave, daringly attributed those good and blessed works to an unclean spirit (Mark iii. 28-30). No obstinacy could be more frightful. It was the resolute determination not to be convinced by any amount of evidence. Their blood was therefore upon their own heads. So a desperate resistance to the gracious motions of the Holy Spirit shuts up the soul to irretrievable ruin. It is not that the blood of Jesus Christ could not cleanse such a sinner, but that the man defeats the kind purpose that would lead him to it. He never applies to the fountain of unlimited virtue; and so he remains uncleansed for ever.

BLAS'TUS (*germ, sprout*). The chamberlain of Herod Agrippa I. (Acts xii. 20).

BLEMISH. Certain blemishes or imperfections unfitted the sons of Aaron from executing the priestly office. Blemishes, too, were not allowed in victims for sacrifice (Lev. xxi. 17-23, xxii. 19-25; Deut. xv. 21). All this had a spiritual meaning. The purity of Christ as a sacrifice for sin was thus illustrated (1 Pet. i. 19), and the holy blamelessness which those must cultivate who approach the Lord (Phil. ii. 15; Tit. i. 7).

BLESSING. This word is variously used. Sometimes God is said to bless his creatures. This is not merely the expression of a wish for their welfare, but the actual bestowal of some good, or the means towards a good (Gen. i. 22, xxxii. 29; Job xlii. 12; Acts iii. 26; and elsewhere). Sometimes creatures are said to bless their Creator, when they acknowledge his kindnesses, and seek to show forth his praise (Psal. ciii. 1, 2, cxxxiv. 1, 2). Sometimes men bless their fellow-creatures, when they express their gratitude for favours received, pray for a blessing upon them, or predict their prosperity (Gen. xiv. 18-20, xxviii. 1-4, xlvii. 8; Numb. xxiv. 10; Job xxix. 13). And, as thus to bless is the expression of gratitude or kindness, so a token of gratitude or kindness, that is, a gift, is sometimes called a blessing (2 Kings v. 15).

BLINDING. See PUNISHMENTS.

BLINDNESS. The prevalence of blindness in the east impresses every traveller. Particles of sand, through the dryness of the climate, getting into the eye, the glare of light, the multitude of insects, the neglect and filth in which the people live, the ravages of small-pox, are among the reasons why ophthalmia is endemic in Egypt, extending also into neighbouring countries. Blind persons are frequently mentioned in the New Testament (Matt. ix. 27, 31, xii. 22, xx. 30-34, xxi. 14; Mark viii. 22-26; John v. 3); and our Lord's wonderful power and beneficence in opening their eyes was one great proof that he was the Messiah (Matt. xi. 5). The gradual way in which the miracle was sometimes wrought, and the process which Christ sometimes saw fit to use, cannot in the slightest degree detract from the miraculous character of the cures. Occasionally blindness was penally inflicted (Gen. xix. 11; 2 Kings vi. 18-20; Acts ix. 8, xiii. 11). In some of these cases, possibly, it was not total blindness but rather confused vision. And occasionally it is threatened as a judgment (Deut. xxviii. 28). Kindness to the blind was commanded by the Mosaic law (Lev. xix. 14; Deut. xxvii. 18). Blindness, moreover, is sometimes used figuratively for ignorance, specially of spiritual things (Isai. vi. 10, xlii. 18; Matt. xv. 14; 2 Cor. iv. 3, 4; Rev. iii. 17, 18).

BLOOD. The blood of an animal is declared to be 'the life' of it (Gen. ix. 4; Lev. xvii. 11). And hence God may be said to have reserved it to himself: it was not to be eaten: it was that by which sacrificial atonement was made; all the cleansings of the law being by the shedding and sprinkling of blood (Heb. ix. 18-22). In this respect it had a typical meaning. The blood-shedding of the Mosaic victims prefigured that greater and more efficacious blood-shedding, when Christ gave his life for mankind (Matt. xx. 28; 1 John iii. 16); so that his blood 'cleanseth from all sin' (1 John i. 7). Further, when blood was shed wantonly, a curse was incurred. The blood of a bird or animal was to be poured upon the ground and covered up (Lev. xvii. 13); and the blood of a man cried for vengeance against the murderer (Gen. iv. 10, 11). Hence the command to Noah that a murderer must be put to death (ix. 6), a command sanctioned in the Mosaic legislation (Numb. xxxv. 30, 31, 33), a command which it would be hard to prove not intended to be binding as an universal law upon the world. And, if any one was slain, and the slayer could not be found, the nearest city was to make an atonement (Deut. xxi. 1-9).

BLOOD, AVENGER OF. See AVENGER OF BLOOD, CITIES OF REFUGE.

BLOOD, ISSUE OF (Lev. xv. 19-30; Matt. ix. 20; Mark v. 25; Luke viii. 43). Menstruation, or *fluxus uteri*. So long as it continued there was ceremonial uncleanness. The case mentioned in Acts xxviii. 8 was dysentery.

BLUE (Exod. xxv. 4, xxvi. 1, 31, 36, xxvii. 16; Numb. xv. 38; 2 Chron. ii. 7, 14; Esth. i. 6, viii. 15; Ezek. xxiii. 6, and elsewhere). See COLOURS.

BOANER'GES (*sons of thunder*). A surname given by our Lord to James and John, the sons of Zebedee (Mark iii. 17); probably on account of their zealous temper (comp. Matt. xx. 20-22; Mark ix. 38; Luke ix. 53, 54).

BOAR. This animal is named but once in our version (Psal. lxxx. 13); elsewhere the original word is rendered 'swine.' The wild boar of the east is commonly smaller than the old breeds of domestic swine, though occasionally it grows to a large size. It is very ferocious when roused, and commits great ravages in the vineyards. Boars are said to abound about the sources of the Jordan, and near its mouth; they are also common on Carmel and elsewhere in Palestine.

BOAT (John vi. 22, 23; Acts xxvii. 16, 30, 32). See SHIP.

BO'AZ (*alacrity*). A wealthy inhabitant of Beth-lehem who according to the principles of the Levirate law married Ruth the widow of his kinsman Mahlon; a nearer relative having yielded up his right. Boaz was considerably older than Ruth; but he had by her a son, Obed, the ancestor of David (Ruth ii., iii., iv.; 1 Chron. ii. 11, 12). In the New Testament he is called Booz (Matt. i. 5; Luke iii. 32).

BO'AZ (*id.*, or *in him*, i.e. the Lord, is *strength*). One of the brazen pillars set up before the portico of the temple. Its height is variously stated (1 Kings vii. 15-22; 2 Kings xxv. 13, 16, 17; 2 Chron. iii. 15-17; Jer. lii. 17, 20-23); most probably because sometimes the capital and the ornamental work uniting it to the shaft are included; sometimes the height of the shaft alone is given. Boaz stood on the left, perhaps the north side of the entrance. Besides their purpose as architectural ornaments, these pillars had, it is likely, a symbolical meaning. See JACHIN.

BOC'CAS (1 Esdr. viii. 2). A form of Bukki (Ezra vii. 4).

BO'CHERU (*the first-born is he*). A son of Azel (1 Chron. viii. 38, ix. 44). The Septuagint translators have not considered this a proper name.

BO'CHIM (*weepers*). A place, probably not far from Gilgal, where the Israelites wept when rebuked by an angel (Judges ii. 1, 5).

BO'HAN (*thumb*). A Reubenite. A memorial stone was called after him: it was on the borders of Judah and Benjamin (Josh. xv. 6, xviii. 17).

BOILS (Exod. ix. 9-11; Lev. xiii. 18-23). See BLAINS, LEPROSY.

BOLLED (Exod. ix. 31). The proper meaning of the original word so translated here is the calyx or corolla of flowers: the flax was in the calyx, i.e. in flower.

BOLSTER. See BED.

BONDAGE, BONDMAN. See SERVANT.

BONNET. See DRESS, HEAD-DRESS.

BOOK. See WRITING.

BOOK OF LIFE. This is a figurative expression. As the names of men were inserted in books or rolls of genealogy, so there is a register, as it were, kept of those who are to live for ever—God's book which he keeps of his chosen (Phil. iv. 3; Rev. iii. 5). Similarly books of remembrance and of judgment are spoken of (Mal. iii. 16; Rev. xx. 12).

BOOTHS. See TABERNACLES, FEAST OF.

BOOTY. When the Israelites entered Canaan, they were commanded utterly to exterminate Jericho, the first city attacked, and to touch none of the booty or spoil: all was to be destroyed; metallic articles only being reserved for the treasury of the Lord (Josh. vi. 17-19). With respect to other cities, as at Ai, the domestic spoil and the cattle might be taken as a prey (viii. 2). In the conquest of Canaan all the inhabitants were to be extirpated; but in wars elsewhere, if a city resisted, the males only might be killed; and then the women and children might be appropriated, together with whatever property the city should contain (Deut. xx. 12-18). Occasionally, however, as in the expedition against Amalek, an exception was made (1 Sam. xv. 3). As to the division of the booty, the half was to go to the combatants, one-fifth per cent. of it being consecrated to God, and given to the priests; the other half to the people, two per cent. being consecrated to God (Numb. xxxi. 26-47). An additional regulation was established by David, that in an army those who guarded the baggage should share equally with those who were actually in the battle (1 Sam. xxx. 22-25).

BO'OZ (Matt. i. 5; Luke iii. 32). See BOAZ.

BO'RITH (2 Esdr. i. 2). A corrupt form of Bukki (Ezra vii. 4).

BORROW. This word is improperly used in Exod. iii. 21, 22, xi. 2, 3, xii. 35, 36. The hard service of Israel demanded a recompence from their Egyptian masters: this the Israelites required; and by God's overruling providence the demand was readily and generally complied with. See LOAN.

BOS'CATH (*stony region, height*). A town in the plain country of Judah, the native place of Josiah's mother (2 Kings xxii. 1). In Josh. xv. 39, it is Bozkath.

BOSOM. A fold in the bosom of the robe, which was wide above the girdle, was used to hold any precious thing (Isai. xl. 11; Luke vi. 38). In some cases the word is used when reference is made to the custom of reclining at meals; the head of one being thus almost upon the breast of the person immediately above him (xvi. 22, 23 John i. 18, xiii. 23, 25).

BO'SOR (2 Pet. ii. 15). The Greek form of BEOR, which see.

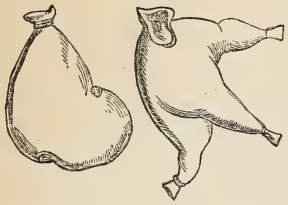
BO'SOR (1 Macc. v. 26, 36). A place in Gilead.

BOS'ORA (1 Macc. v. 26, 28). Perhaps Bozrah.

BOSS (Job xv. 26). The exterior convex part of a shield. See ARMS.

BOTCH (Deut. xxviii. 27, 35). Probably the black leprosy, endemic in Egypt, or elephantiasis. See LEPROSY.

BOTTLE. Several words are used in scripture which our translators have rendered 'bottle.' The skins of kids and

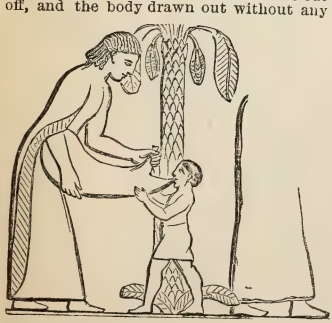


Ancient Skin Bottles. Museo Borbonico.

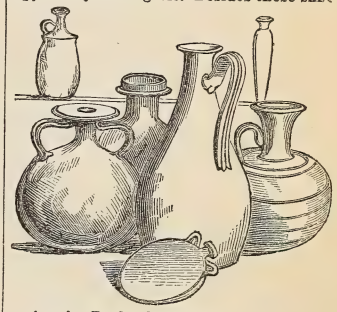
goats, and sometimes of oxen, are used for the purpose of holding liquids. When the

Mode of carrying water or wine in skins at the present time, Cairo.

animal is killed, the head and feet are cut off, and the body drawn out without any further incision. The skin is tanned with acacia bark: the legs then serve for handles, and the neck as the mouth of the 'bottle,' being tied up when the wine or water, as the case may be, has been poured in. The hairy side is outward. These bottles are still in constant use in Syria and the adjacent countries, and are very common also in Spain. We may easily hence understand the wine-bottles of the Gibeonites 'old and rent and bound up' (Josh. ix. 4), and also comprehend the allusion of our Lord to the danger of putting new wine, brisk and fermenting, into old bottles, which it was likely would then burst (Matt. ix. 17). And so the single 'bottle' of wine brought by Ziba (2 Sam. xvi. 1), instead of being out of proportion to the bread and fruits, contained very probably a large quantity. The comparison, moreover, of 'a bottle in the smoke' (Psal. cxix. 83), shrivelled and dried up, is very intelligible. Besides these skin-



Woman giving a child drink from a skin-bottle. Nineveh Marbles.



Assyrian Bottles, from originals, Brit. Mus.

bottles, others of glass, metal, and earthenware were also in use. Some of these have

Egyptian Bottles. Brit. Mus.

been discovered in Egypt and Assyria. And there were tear-bottles, in which the tears of mourners were collected. Many of these have been dug up, thin glass or plain pot-

tery, with a bulbous body, a long slender neck, and a funnel-shaped mouth. Hence the allusion of the psalmist (Psal. lvi. 8).

BOTTOMLESS PIT (Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3). See HELL.

BOW. See ARMS.

BOWELS. Bowels are sometimes put for the internal parts, expressing figuratively the inner man, just as the heart does with us. Hence the bowels are considered as the seat of compassion or affection (Gen. xliii. 30; Isai. lxiii. 15; 2 Cor. vi. 12, vii. 15, marg.; Phil. i. 8, ii. 1; Col. iii. 12; Philem. 7, 12, 20, and elsewhere). Sometimes, too, the inward parts are made the seat of wisdom, as in Job xxxviii. 36.

BOWING. An act of courtesy (Gen. xxiii. 7, 12; 1 Kings ii. 19), which, when paid to a superior, sometimes became prostration (Gen. xxxiii. 3; 2 Sam. xiv. 22). It is occasionally spoken of as an act of worship to God (Psal. xcv. 6; Eph. iii. 14; Phil. ii. 10). See SALUTATION.

BOWL. Several Hebrew words are thus translated. That in Eccles. xii. 6; Zech. iv. 3 signifies a vessel of a globular shape. The same word is used to describe the ornaments, very likely spherical, on the top of columns (1 Kings vii. 41; 2 Chron. iv. 12, 13), translated 'bowls' and 'pommels.' The word occurring in Judges vi. 38 denotes a shallow dish or basin. It is rendered 'dish' in v. 25, and is found nowhere else. Another word translated 'bowls' conveys the idea of purification; it must therefore mean sacrificial dishes or bowls for libation (Exod. xxxvii. 16; Numb. iv. 7). There is also a word derived from a root signifying to sprinkle; we may suppose that it meant basins from which the blood of victims was sprinkled (vii. 13): it is sometimes rendered 'basin' (iv. 14); and occasionally it means wine-bowls (Amos vi. 6). The 'bowls' of 1 Kings vii. 50 are the same with the 'basin' of Exod. xii. 22, and the 'cup' in Zech. xii. 2. See BASIN. For the 'bowls' (Exod. xxv. 31, 33, 34) in the sacred candlestick, see CANDLESTICK.

BOX (2 Kings ix. 1, 3). The original word is that translated 'vial' in 1 Sam. x. 1. It signifies flask or bottle. The box in Matt. xxvi. 7 was a cruse with a long narrow neck, sealed at the top.

BOX-TREE. The word so rendered signifies erectness, tallness, hence a tall tree (Isai. xli. 19, lx. 13): it has been thought to be a species of cedar growing in Lebanon, called *sherbin*, distinguished by the smallness of its cones, and the upward direction of its branches. Henderson, believing that this tree is intended in Ezek. xxvii. 6, by a slight alteration in the text, translates, 'Thy deck they made of ivory inlaid in cedars' (see *The Book of Ezekiel*, p. 134): 'the Ashurites' of our version being unintelligible. But, after all, it is not improbable that the box, *Buxus sempervirens*, is really the tree meant.

BO'ZEZ (*shining*). A rock near Gibeah (1 Sam. xiv. 4).

BOZ'KATH (*stony region, height*) (Josh. xv. 39). See BOSCATH.

BOZ'RAH (*fortress, sheep-fold*).—1. A city of Edom, first mentioned as the residence of one of the early kings (Gen. xxxvi. 33; 1 Chron. i. 44). We find it again in connection with Edom (Isai. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22; Amos i. 12; Micah ii. 12). It is the modern *el-Busaireh*, a small place with about fifty houses, but with ruins around indicating the site of a large city. It stands on a height to the south-east of the Dead sea, about half-way between that sea and Petra.—2. A town of this name is mentioned among the cities of the plain country of Moab (Jer. xlviii. 24). It is not likely to be the Edomitish Bozrah, but it is not noticed in scripture elsewhere. See Winer, *Bibl. RWB.*, art. 'Bozra.' Porter believes it to be the modern *Busrah*, which has still a very imposing appearance at a distance; but other authorities are not satisfied with this identification.

BRACELET. The 'bracelets' which we find mentioned in scripture were sometimes properly armlets (Numb. xxxi. 50; 2 Sam. i. 10), still common in the east, worn by princes and distinguished men, as well as

Bracelets. Brit. Mus.

1. Gold Egyptian bracelets. 2. Silver do. 3. Bronze, with bell attached, taken from mummy of a girl. 4. Iron, with cornelian setting. 5. Bracelet of cowries.

Assyrian bracelets. Nineveh marbles.

by females. They were of gold and other costly materials, enriched with jewels according to the wearer's ability; while the

very poor now have them of glass or even earthenware. See ARMLET. But, besides the armlets on the arm, bracelets were worn by men also, as well as women, on the wrists. One of the words so rendered means a fastening (Gen. xxiv. 22, 30, 47 ; Numb. xxxi. 50 ; Ezek. xvi. 11, xxiii. 42). The 'bracelets' in the catalogue of Isai. iii. 19, are wreathen or twisted chains. In Exod. xxxv. 22 hooks, or clasps, or brooches, probably to fasten the garments, are meant rather than bracelets ; while the 'bracelets' in Gen. xxxviii. 18, 25 would seem to be the cord by which the signet was commonly suspended in the bosom.

BRAMBLE. See THISTLE, THORN.

BRANCH. This word is often used figuratively. A branch is a descendant from a tree the parent (Isai. xi. 1) ; or it signifies one united to or dependent upon another. Thus, Christ is the vine ; and his disciples are the branches (John xv. 5). Hence St. Paul's metaphor (Rom. xi. 17-24) is easily understood. Beside the more general symbolical meaning, the term 'branch' is sometimes specifically applied to the Messiah, as in Jer. xxiii. 5, xxxiii. 15 ; where the promise runs that, from David's royal stock, a branch of righteousness, a righteous descendant, shall spring. And the same exalted personage is again predicted (Zech. iii. 8, vi. 12), the Branch that shall grow and flourish, and become glorious, and endure for ever.

BRASS. It is very evident that the 'brass' frequently spoken of in scripture cannot be that compound metal to which we give the name of brass ; for it is described as dug from the mine (Deut. viii. 9 ; Job xxviii. 2). Very frequently copper is meant : see COPPER ; and, no doubt, also bronze, which is a composition of copper and tin, while brass is copper and zinc. Napier, in his *Ancient Workers and Artificers in Metal*, gives some interesting information : see particularly, for copper, pp. 53-70, for brass, pp. 84-122. Copper can be toughened ; and an ancient spear-head was found on analysis to be almost entirely of this metal, containing of copper 99·71, of sulphur ·28. An Egyptian bronze chisel contained of copper 94, of tin 5·9, of iron ·1 ; while a bowl from Nimroud was composed of copper 89·57, of tin 10·43. The 'fine brass' in Rev. i. 15 is probably burnished brass, glowing as in a furnace : see abp. Trench, *Comm. on Epistles to Seven Churches*, pp. 36, &c. The word is often used metaphorically, implying hardness, strength, roughness, and the like (e.g. Deut. xxviii. 23 ; Job vi. 12 ; Jer. i. 18, vi. 28 ; Zech. vi. 1).

BRAZEN SEA (2 Kings xxv. 13 ; Jer. lii. 17). See LAVER.

BRAZEN SERPENT. See SERPENT.

BRAYING IN A MORTAR (Prov. xxvii. 22). See PUNISHMENTS.

BREAD. This word is often used in a comprehensive sense to signify food in general (Gen. iii. 19, xxviii. 20) ; hence 'to eat bread' is to partake of a meal (xliii. 25). In some respects this wider application of the term is familiar to ourselves ; for we commonly speak of a man's 'earning his bread,' i.e. his subsistence.

Bread in its proper sense was generally of wheat ; but barley and other species of grain were also used ; and sometimes there was a mixture (Ezek. iv. 9). It has been said that barley bread was eaten only by the very poor, or in time of scarcity. To a certain extent this may be true (John vi. 9) : the luxurious Solomon, we read, gave barley to his horses (1 Kings iv. 29). But, when we find also that Boaz, a man of wealth, in a time of plenty, presented barley to Ruth, whom he was intending to marry (Ruth iii. 15 : comp. i. 6), we cannot suppose that barley was the food of only mean people.

After the wheat had been ground in the mill, the flour was made into dough or paste in a small wooden bowl or trough : an ephah, or three measures, is the quantity often specified (Gen. xviii. 6 ; Judges vi. 19 ; 1 Sam. i. 24 ; Matt. xiii. 33), probably enough for what we might call a fair family-baking, or for the capacity of an ordinary oven. A leathern bag is now often used for the same purpose by the Bedouin Arabs. Leaven was added afterwards ; and then the mass stood to ferment (Luke xiii. 21) ; consequently, if any sudden necessity of removal occurred, cakes would be hastily baked, or the dough carried off in its unfermented state (Exod. xii. 34). In towns it would seem likely that there were public ovens ; for a bakers' street in Jerusalem is mentioned (Jer. xxxvii. 21 : comp. Hos. vii. 4). And it is a custom at the present day in the east for bakers by trade not only to dispose of the bread they have themselves prepared, but also to receive and bake the dough entrusted by others to them. A portion of this is retained for their remuneration. These public ovens, and such as are in large private houses, resemble those among ourselves. But smaller portable ones are common. They are of stone, earthenware, or copper, like large jars open at the top ; heated inside with wood (1 Kings xvii. 12 ; Isai. xliv. 15 ; Jer. vii. 18), or grass (Matt. vi. 30). When the fire has burnt out, small loaves are placed inside, or else thin cakes or biscuits are baked by being applied outside. There is another mode of baking, common enough in rural districts. A kind of pit is formed in the floor of the principal room of a house, a yard wide, and four or five feet deep. Its sides are lined with cement ; and, when they have been heated by a fire kindled at the bottom, pieces of dough are thrown against them, and soon baked there. So also the dough is laid on heated stones ; or a fire is kindled on a smooth spot, the embers afterwards raked aside, the dough laid down, and the embers heaped over it ; or it is placed between layers of dried dung (Ezek. iv. 15). Great care is necessary in turning such cakes (Hos. vii. 8). A pan, too, was used (2 Sam. xiii. 8, 9), very probably similar to that now called *tajen* by the Arabs, flat, or slightly convex, usually of metal, placed upon a slow fire. Thin flaps of dough are soon baked upon it. Sometimes a metal-plate is put over a cavity in which are burning embers ; and on this the bread is baked. By these or the like methods, now practised, the bakings of the bread of which we read in several instances (Gen. xviii. 6 ; 1 Kings

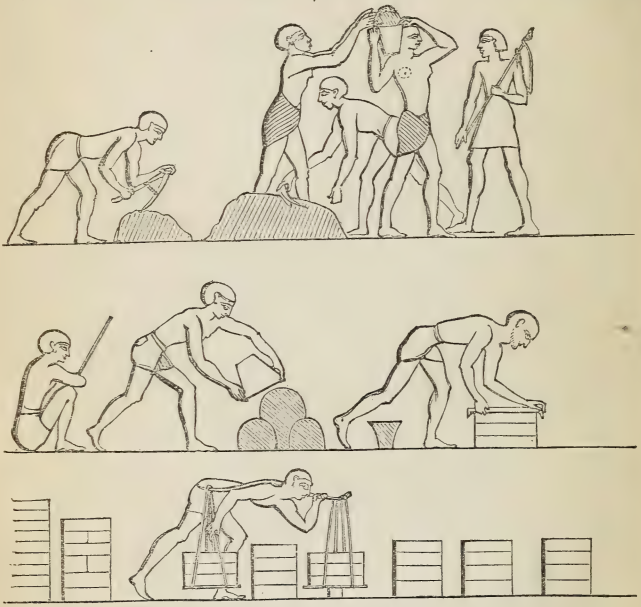
xvii. 13, xix. 6) were no doubt customarily performed among the ancient inhabitants of Palestine. The cakes used in the offerings, whether baked in an oven or on a pan, appear to have been prepared with oil (Lev. ii. 4, 5, vi. 20, 21, vii. 9), sometimes perhaps only dipped in oil (Exod. xxix. 2). Oil, too, was occasionally used for ordinary bread (1 Kings xvii. 12-14). Bread was sometimes round, a finger's breadth thick; sometimes in other shapes, as Egyptian monuments show. Some cakes were punctured, and probably had seeds sprinkled on them; and some, as the cakes which Tamar made (as of open-work; and these were carried in a tray by the baker on his head (Gen. xl. 16, 17). Most of the kinds of bread in use must have been crisp: hence we read so continually of the breaking of bread.

BREAD, SHEW. See SHEW-BREAD.

BREAST-PLATE.—1. (Exod. xxviii. 15-30). See HIGH PRIEST.—2. See ARMS.

BRETHREN. See BROTHER.

BRICK. We have very early mention of bricks in scripture, and of the material with which they were cemented (Gen. xi. 3). Both the 'slime' or bitumen, and the clay of which the bricks were formed, were



Brickmaking. From Rosellini.

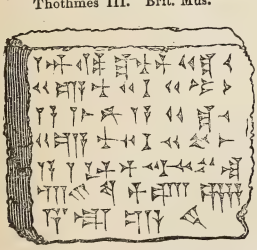
the original word would imply), were of special delicacy.

It has been inferred (Luke xi. 5) that three common loaves were sufficient for a man's ordinary meal: the inference is but fanciful. David required five, and had attendants a little way off, for whom also he wished provision (1 Sam. xxi. 2, 3; Mark ii. 26). He took ten for his three brethren (1 Sam. xvii. 17). Two hundred loaves was a fair quantity for a body of troops (xxv. 18; 2 Sam. xvi. 1). Women seem to have been generally employed in making bread (1 Sam. viii. 13; Jer. vii. 18); but the bakers by trade were men (Hos. vii. 4, 6). Loaves in Egypt were placed in baskets, probably

abundant in the Mesopotamian plain. Bricks appear to have been, in Egypt and at Nineveh, very generally sun-dried: for the Babylonian buildings they were more commonly burnt in kilns. The clay was sometimes mixed with chopped straw to increase the tenacity and compactness of the bricks; and this was the more needful when the material was the Nile mud (Exod. i. 14, v. 6-19). Egyptian bricks, with dates upon them, are still preserved as fit for use as when they were first made. They are of a large size, varying from 14¼ to 20 inches in length; 6½ to 8⅝ inches in breadth; and in thickness 4½ to 7 inches. The burnt

bricks employed in buildings exposed to water were smaller than those merely sun-dried. In the Necropolis at western Thebes there is a remarkable painting in the tomb of Rekshare, architect in the reign of Thothmes III., about 1400 years B.C., which represents the process of brick-making. Some of the labourers are digging and preparing the clay, others moulding, carrying, piling the bricks, while taskmasters are superintending the work. They are captives who are employed: possibly Hebrews may be intended (Wilkinson, *Anc. Egypt*, vol. ii. p. 197). Babylonian bricks are more like tiles, 12 or 13 inches square, and 3½ thick. Some of them are glazed or enamelled, and various-coloured patterns are impressed upon them. Many of these have been found bearing the name of Nebuchadnezzar. In the Assyrian ruins there are also bricks both kiln-burnt and sun-dried. Inscriptions are on many of them.

Egyptian brick, stamped with the oval of Thothmes III. Brit. Mus.



Assyrian brick from Nimroud, inscribed with the name and title of Shalmaneser.

Brick-kilns are mentioned in 2 Sam. xii. 30; Jer. xliii. 9. There is an allusion to the severity of the labour in them in Nah. iii. 14, 15.

BRIDE, BRIDEGROOM. See MARRIAGE.

BRIDGE. There is no mention of a bridge in the scriptures. But in the Apocrypha we read of a bridge connected with a town situated near a lake, which Judas Maccabeus besieged (2 Macc. xii. 13-16). Fords are frequently spoken of (Gen. xxxii. 22; Josh. ii. 7; Judges iii. 28, vii. 24, xii. 5; Isai. xvi. 2); and it was by fords that the Hebrews appear generally to have crossed their rivers. But it is remarkable that a district of Syria is called by a name signifying 'bridge;' and this district, Geshur, lay in a quarter not far from which there is now existing a bridge called 'the bridge of the sons of Jacob.' The Romans made bridges over the Jordan and other Syrian rivers, of which there are some remains.

BRIER (Judges viii. 7, 16; Isai. v. 6, vii. 23, 24, 25, ix. 18, x. 17, xxvii. 4, xxxii. 13, lv. 13; Ezek. ii. 6, xxviii. 24; Mic. vii. 4; Heb. vi. 8). See THORNS.

BRIGANDINE. A coat of mail (Jer. xlvi. 4, li. 3). See ARMS.

BRIMSTONE. The Hebrew word for brimstone properly means resin or pitch, but comes to signify other combustible substances, especially sulphur or brimstone. It was employed in the destruction of the cities of the plain; the soil of that district abounding in sulphur and bituminous matter (Gen. xix. 24; Deut. xxix. 23). Hence the use of the term figuratively to describe the divine vengeance (Job xviii. 15; Psal. xi. 6; Isai. xxxiv. 9; Ezek. xxxviii. 22; Rev. xix. 20, xx. 10, xxi. 8).

BROIDED, BROIDERED. In 1 Tim. ii. 9 the older rendering is 'broided,' explained in the Geneva translation 'to plat, to crisp, to broid, to fold, to bush, to curl, or to lay it curiously.' See EMBROIDERY.

BROOK. There are several Hebrew words so rendered. That in Psal. xlii. 1, is a rushing torrent. Another often used (e.g. Judges xvi. 4: comp. marg.) implies both the stream and its dry bed, just equivalent to the modern *Wady*. Most of the brooks of Palestine are torrents flowing only in the winter or after rains. Thus in Job vi. 15 the allusion is to a stream which dries up at once, and disappoints the traveller. See RIVER. The 'brooks' in Isai. xix. 6, 7, 8, are the canals of Egypt.

BROTH. It is a common practice in the east to dip bread into the gravy of meat; which is therefore sometimes served up in a separate vessel (Judges vi. 19, 20; Isai. lxv. 4), or placed in the middle of the meat-dish. See FOOD.

BROTHER. A term frequently used, like others expressive of relationship (e.g. father, son, &c.), in an extended sense. Gesenius enumerates the following meanings of the word in the Old Testament.—1. A brother literally, either by the whole blood, or a half-brother (Judges viii. 19, ix. 21).—2. A kinsman in any degree (Gen. xiv. 16): Lot was really Abraham's nephew.—3. One of the same tribe (Numb. viii. 26; 2 Sam. xix 12).—4. A fellow-countryman, applied also to kindred tribes (Gen. xvi. 12; Exod. ii. 11; Numb. xx. 14; Judges xiv. 3).—5. An ally, spoken of confederate nations, or those of the same religion (Isai. lxvi. 20; Amos i. 9).—6. A friend (1 Kings ix. 13; Job vi. 15).—7. Any one of the same nature, a fellow-man (Lev. xix. 17).—8. Metaphorically, as expressing likeness of disposition or habits; as 'I am a brother to jackals,' i.e. I cry or howl like them (Job xxx. 29: comp. Prov. xviii. 9).

The usage of the word in the New Testament is very similar, including kinsmen, countrymen, those of the same faith, &c., &c. (Matt. xii. 46-50; Acts xi. 12, xvii. 6, 10;

Rom. ix. 3, xii. 1; Heb. iii. 1, and elsewhere). It is employed also as a term of endearment (2 Cor. ii. 13; Philem. 20). The relationship is moreover held up as an incentive and rule for kindness and consideration to others (Heb. xiii. 1; 1 Pet. iii. 8). The modern custom among ourselves differs but little from that we find in the scriptures. We use the term 'brother' in various senses, as indicating different kinds of relationship, e.g. a brother Englishman, a brother clergyman, a brother of the craft, &c. &c.

BUCKLER. See ARMS.

BUILD. See ARCHITECTURE. The word is also used figuratively (e.g. 2 Sam. vii. 27; 1 Cor. iii. 9-12).

BUK'KI (*wasting*).—1. The chieftain of Dan selected to superintend the division of Canaan (Numb. xxxiv. 22).—2. A descendant of Aaron in the line of Eleazar (1 Chron. vi. 5, 51; Ezra vii. 4). It is very uncertain whether Bukki was ever actually high priest.

BUKKI'AH (*wasting from Jehovah*). The chief of the sixth division of singers (1 Chron. xxv. 4, 13).

BUL (*rain*). See MONTHS.

BULL, BULLOCK. Several different Hebrew words were employed to indicate this well-known animal. *Bâkâr* is a generic word implying the notion of ploughing, comprising male and female, ox and cow. It is generally used collectively for oxen, cattle, a herd (Gen. xii. 16; Lev. i. 2, 3, 5). *Shôr*, also significant of ploughing, denotes an animal of the ox kind, without reference to age or sex, and usually (though not always) an individual as opposed to *bâkâr*, a herd (Numb. xviii. 17; Deut. xxxiii. 17; Hos. xii. 11). The Chaldee form of this word is *tôr* (Ezra vi. 9, 17). *Par*, implying to bear the yoke, generally signifies a young bullock (Exod. xxix. 1), but once a bullock seven years old (Judges vi. 25): it is used metaphorically of princes (Jer. l. 27). *'Egel*, *'eglah* (fem.), are words descriptive of a young bullock, a steer (Jer. xxxi. 18), and a heifer (Deut. xxi. 4, 6; Isai. vii. 21). *Abbîrîm*, implying strong ones, is occasionally introduced to denote bulls (Psal. xxii. 12). These words are used of cattle domesticated, which naturally formed a large part of the possessions of an agricultural people. 'Wild bull' occurs Isai. li. 20. See OX.

BULRUSH. 'Bulrush' and 'rush' are used interchangeably in our version. A Hebrew word derived from 'marsh,' because the plant grows in marshy places, is rendered 'rush' (Isai. ix. 14, xix. 15); the phrase 'branch and rush' signifying 'high and low.' But this same word is 'bulrush' in lviii. 5. Then there is another word, expressive of a porous character, which denotes properly the Egyptian papyrus, *Papyrus Nilotica*. It was serviceable for many purposes. The Egyptians made clothing, shoes, baskets, various utensils, and specially boats or skiffs of it. Of this was formed the ark in which Moses was exposed (Exod. ii. 3: comp. Isai. xviii. 2). But it is also sometimes translated 'rush' (Job viii. 11; Isai. xxxv. 7).

BU'NAH (*discretion*). One of Judah's descendants (1 Chron. ii. 25).

BUN'NI (*built*).—1. A Levite (Neh. ix. 4).—2. One who sealed the covenant (x. 15).—3. A Levite probably of earlier date than No. 1 (xi. 15).

BURDEN. The word generally rendered 'burden' in our version at the head of a prophecy signifies both 'burden' and 'oracle.' It thus denotes sometimes a message of judgment (Isai. xiii. 1; Nah. i. 1), sometimes an annunciation of good (Zech. xii. 1; Mal. i. 1). These two meanings give occasion to the rebuke (Jer. xxiii. 33-40). The people chose to represent the Lord's message as always prognosticating evil.

BURIAL. We have in the earlier scripture several records of the calm and hopeful deaths of the holy patriarchs, a proof that they 'died in faith' (Heb. xi. 13), looking for a better country. 'Let us,' says Hooker, 'beg of God that, when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David; who, leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion, in sum, taught the world no less virtuously how to die than they had done before how to live' (*Eccles. Pol.*, book v. 46).

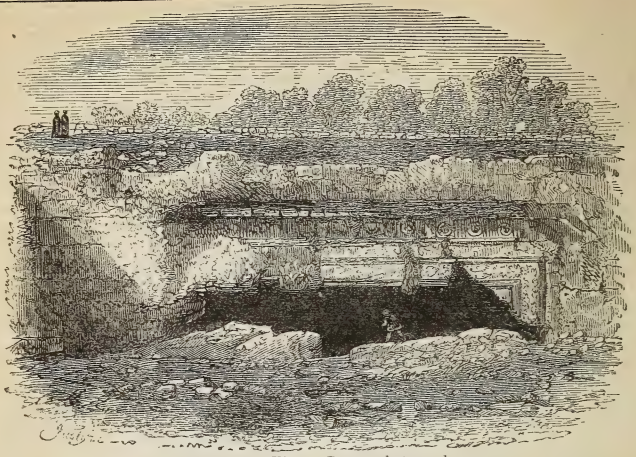
When the spirit had returned to God, the first duty to the departed was to close the eyes; an office usually performed by a child or other near and dear kinsman (Gen. xlvi. 4). The natural sorrow evinced itself in tears (l. 1), in the rending of the clothes, and putting on of sackcloth (2 Sam. iii. 31, 35), and various other modes of outward expression (xiii. 31; Ezek. xxiv. 17). Heathen practices, however, were forbidden (Lev. xix. 28; Deut. xiv. 1). The time of special mourning for a relative appears to have been seven days. This, indeed, is expressly stated by an apocryphal writer (Ecclus. xxii. 12); and we find these seven days observed at the funeral of Jacob (Gen. l. 10); even though there had previously been a general mourning in Egypt for seventy days (3). So the people of Jabeshgilead fasted and mourned for Saul seven days (1 Sam. xxxi. 13). And this was the space of time that uncleanness from the touching of a corpse lasted (Numb. xix. 11, 14). For Moses and Aaron the mourning was thirty days (xx. 29; Deut. xxxiv. 8); and doubtless for near relations, and in particular cases, the period was much prolonged. The priests were exempt from the ordinary practice, since it involved ceremonial defilement. The high priest was not to mourn for any one, the inferior priests only for their nearest relatives (Lev. xxi. 1-3, 11). Friends were in the habit of visiting the bereaved to condole with them (Job ii. 11; John xi. 11); and this is still customary. But it would seem that it was not till later days that hired mourners were employed. We find them mentioned by the prophets (Jer. ix. 17, 18; Amos v. 16); and in our Lord's time minstrels had been intr-

duced (Matt. ix. 23; Mark v. 38). Dr. Thomson describes the practice as still existing in Palestine: 'There are in every city and community women exceeding cunning in this business. These are always sent for and kept in readiness. When a fresh company of sympathizers comes in, these women "make haste" to take up a wailing, that the newly-come may the more easily unite their tears with the mourners. They know the domestic history of every person, and immediately strike up an impromptu lamentation, in which they introduce the names of their relatives who have recently died, touching some tender chord in every heart; and thus each one weeps for his *own* dead; and the *performance*, which would otherwise be difficult or impossible, comes easy and natural; and even this extemporaneous artificial sorrow is thereby redeemed from half its hollow-heartedness and hypocrisy' (*The Land and the Book*, p. 103). There is some allusion in scripture to the custom of collecting the tears of the mourners in bottles (Psal. lvi. 8). Such bottles or lachrymatories are often found on opening ancient tombs. They are of thin glass or simple pottery, not always baked or glazed: they have a slender body, with a broad flat bottom and funnel-shaped top. They do not now contain anything but dust.

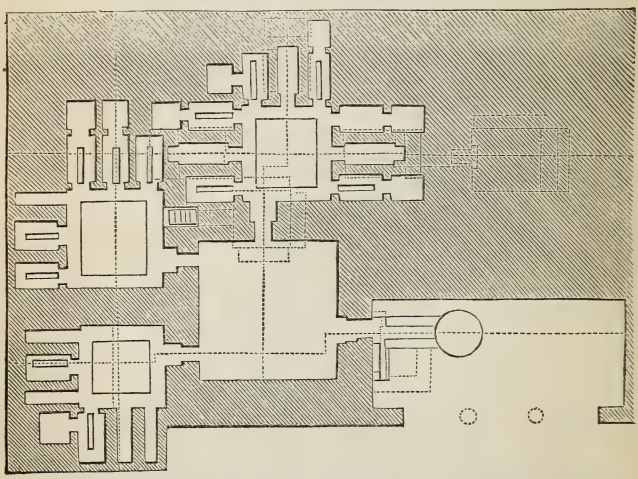
The funeral preparations were made at once among the Hebrews, to bury their dead out of their sight (Gen. xxiii. 4). It was a great dishonour and calamity to be deprived of burial, threatened sometimes against enemies and the wicked (1 Sam. xvii. 44; 1 Kings xiv. 11, xxi. 24; Psal. lxxix 2; Jer. xiv. 16, xxii 19, xxxvi. 30). Of washing and swathing the corpse we read nothing in the Old Testament: both are noticed, however, in the New (Acts ix. 37). The grave-clothes were probably the ordinary garments, or folds of linen wrapped round the body, with a separate napkin bound about the head (John xi. 44, xx. 5-7). Prior, however, to this involution, the body was anointed, and spices were placed between the folds of the linen (xix. 39, 40). But embalming, properly so called, was not usual. See EMBALMING. In our Lord's case it was necessary that the entombment should be hasty; and therefore additional spices and ointments were intended to be afterwards used (Luke xxiii. 55, 56). Asa was laid upon a bed of spices (2 Chron. xvi. 14); and no doubt peculiar honours were paid, and additional cost incurred, in the funerals of exalted personages. Burnings are spoken of. These were of the great piles of aromatics; and probably the bed, furniture, and other things belonging to the deceased. If a monarch had been unpopular, this mark of respect was not paid him (2 Chron. xxi. 19). And it is observable that it was specially promised to Zedekiah that they should burn odours for him, though dying in captivity, like to the burnings of his fathers (Jer. xxxiv. 5). It has been questioned whether sometimes the body was not itself burnt; the aromatics being used to overpower the smell of the burning flesh. There is one indubitable instance of this. For, when the men of Jabesh-gilead had recovered the bodies of Saul and his sons, they burnt them, we are expressly told (1 Sam. xxxi. 12), burying afterwards the remains. There is another passage (Amos vi. 10) which seems to allude to such a custom. It has been strangely proposed to interpret 'he that burneth him,' by 'the burner of perfumes in his honour;' as if in a time of such public calamity any such luxurious rite would have been indulged in! But the case was no doubt exceptional, and cannot be taken to prove that burning rather than burying was customary. See Saalschütz, *Arch. der Hebr.* cap. 56, vol. ii. pp. 146, 147.

The next of kin superintended the funeral rites; though it is thought that in later times there were persons specially appointed to the office—a body, so to speak, of public buriers (Acts v. 6, 10). We may doubt, however, whether, in the history of Ananias and Sapphira, any clear allusion is made to such persons. It was natural that, after an awful catastrophe, Peter should direct those present, the younger as most fitted for the office, to prepare the stricken dead at once for burial without the usual formalities. The reference to a prophetical description (Ezek. xxxix. 14) in proof of the custom is obviously inconclusive. Coffins were but rarely used. The corpse was carried to the tomb on an open bier or bed by near relatives, attended very often by a large concourse of people and mourners (Luke vii. 11-15).

The burial-places were in gardens, fields, or on the sides of mountains, in natural caves, or artificial excavations. And a point was made of interment in the family-sepulchre; so that it is noted as a kind of disgrace when a man was not buried with his fathers (Gen. xlvii. 30; 1 Kings xiii. 22; 2 Kings xxi. 18). Yet sometimes a wish was expressed to be buried, even if it were away from the family-tomb, with an honoured individual (Ruth i. 17; 1 Kings xiii. 31). Sepulchres, finely termed by the later Jews 'the house of the living,' were often of large size, containing courts with various subterranean chambers, corridors, and niches for the reception of the bodies, which could be closed with stones. Some of these are yet remaining, as the so-called 'Tombs of the kings,' 'Tombs of the judges,' 'Tombs of the prophets,' &c. near Jerusalem. These, of course, have been explored; and plans of them have been constructed. Cupolas were sometimes built over sepulchres; and no doubt under these or in the courts of entrance the demoniacs found shelter (Matt. viii. 28). It was considered a work of piety to adorn and embellish tombs (xxiii. 27, 29); and it is said to have been customary to whiten them once a year, just before the passover. There were, according to Jewish writers, public cemeteries for those who possessed no private burying-place. Possibly in such cemeteries were 'the graves of the common people' (Jer. xxvi. 23: comp. 2 Kings xxiii. 6). They were to be not less than 2,000 cubits from a Levitical city, and a considerable space, i.e. more than fifty cubits, from other towns. Care generally



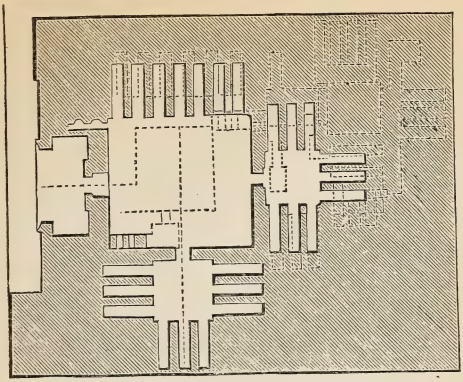
Tombs of the Kings. From a photograph.



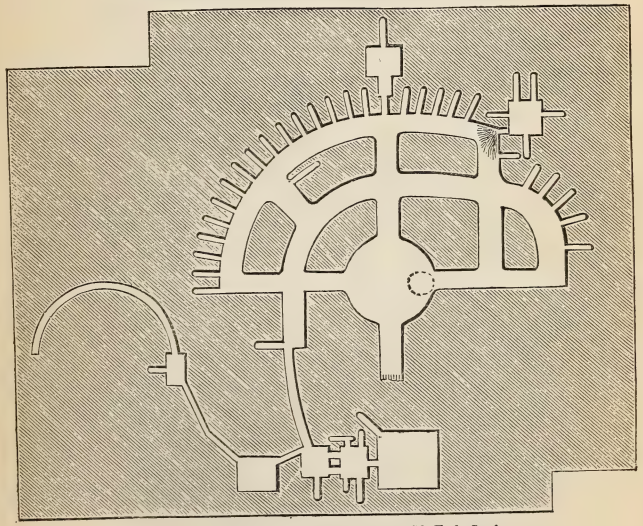
Plan of the Tombs of the Kings, with vestibule, chambers, and niches for the dead. From M. F. de Saulcy.

was taken to bury even criminals and strangers (Deut. xxi. 23; 2 Kings ix. 34; Matt. xxvii. 7). And it would seem that there were inscriptions upon tombs (2 Kings xxiii. 17). See Kitto's *Pict. Bible*, note on 2 Chron. xxxiv. 4.

A funeral feast succeeded Hebrew burials. This is alluded to in the case of Abner's funeral (2 Sam. iii. 35). Of this Jeremiah speaks, mentioning 'the cup of consolation' which men had 'to drink for their father or their mother,' and 'the house of feast



Plan of the Tombs of the Judges. From M. F. de Saulcy.



Plan of the Tombs of the Prophets. From M. F. de Saulcy.

ing,' where this entertainment was made (Jer. xvi. 5, 7, 8). Hence the phrases 'bread of men' (Ezek. xxiv. 17), and 'bread of mourners' (Hos. ix. 4). These funeral feasts are still kept up in Syria. 'Crowds of relatives, friends, and acquaintances assemble on these occasions. The largest gatherings ever seen in Lebanon are on these occasions. For all these guests refreshments must be provided; and not a few from a distance tarry all night, and must be entertained. Then these gatherings and feasts for the dead are repeated at stated times for forty days. . . . On certain days after the funeral large quantities of corn and other food are cooked in a particular

manner, and sent to all the friends, however numerous, *in the name of the dead*. . . . When one of their number (Bedouin Arabs) dies, they immediately bring his best ox or buffalo, and slaughter it near the body of the deceased. They then cook it all for a great feast with burghûl (cracked wheat), rice, and whatever else good to eat they may possess. The whole tribe, and neighbours also, assemble for the funeral, and go direct from the grave to this sacrificial feast. The vast piles of provisions quickly disappear. . . . Every one must partake at least of a morsel. It is a duty to the departed, and must be eaten on behalf of the dead. Even strangers passing along are constrained to come and taste of the feast. . . . This custom is so binding that it must be observed, though it consume every item of property and of provisions the man possessed, and leave the wife and children to starve. It is the feast of the dead' (*The Land and the Book*, p. 105). This usage remarkably illustrates the fidelity of him who for calls like these had not touched the hallowed things devoted to God (Deut. xxvi. 14).

After a person had been buried it was customary for surviving friends to visit the sepulchre and weep there (John xi. 31). This custom has not ceased. Women still visit the cemeteries; and tents are sometimes pitched over the graves which are to be wept at. But all such persons are not veritable mourners: they are hired to make their lamentations.

Elegies were composed in honour of distinguished persons. Those of David for Saul and Jonathan, and for Abner, are preserved (2 Sam. i. 19-27, iii. 33, 34); and it has been inferred (2 Chron. xxxv. 25) that there were collections of this kind of composition. The lamentation, however, made by Jeremiah for king Josiah is not extant.

The following ceremonies are observed at the death and funeral of modern British Jews. Funerals are managed by a body called 'the Burial Society.' Four of this body watch a sick man day and night till he breathes his last. They are to repeat certain sentences when he is expiring, one of which is 'Hear, O Israel, the Lord our God is one Lord.' The closing words 'one Lord' must be uttered at the moment of death. For eight minutes the corpse must not be touched: then a feather is laid on the upper lip; and, when it is clear that the breath is altogether gone, each person present makes a small rent in one of his garments. After an hour, the body is placed on the floor with its feet towards the door. A small bundle of straw or a pillow is put under the head: the hands and feet are set in a straight position; and a black cloth is thrown over the corpse. A pewter plate with salt in it is then placed on the breast, a basin of clean water and a towel set by it, and a lighted candle at the head. The water and towel are to remain for seven days, the candle for thirty. All the water in the house, and in the next three houses on each side, at the time of death, must be poured away. The relations are to abstain from meat and wine till the interment, and must attend to some other observances.

The officers of the synagogue fix the time of burial, which must be, if possible, within twenty-four hours of death. The body is washed with lukewarm water, poured upon a sheet which covers it, and purified by cold water poured on the bare flesh. It is then dressed, and placed in a very plain deal coffin without ornament; a quantity of Jerusalem earth being put with the dead. Before the coffin is removed, relations and friends come to pay their last visit. The face and feet being uncovered, each takes hold of the large toes, and asks the deceased pardon for every injury done to him, and his favourable mention in the other world. Each then makes a rent, ordinarily on the right side, on the death of a parent on the left, in nearly all the garments he may have on. The rent may be stitched up in seven days, and properly repaired in thirty; but those made for the parents must not be stitched up for thirty days, and never thoroughly repaired.

Many attend the body to the tomb. In the hall called 'the house of the living' the coffin is opened to adjust anything displaced; it is then carried on a bier to the grave. When borne a few paces, the procession stops, and all say, 'Blessed art thou, O Lord our God, King of the universe, who hast formed you (i.e. the dead) in judgment, fed and cherished you in judgment, and killed you in judgment, and knowest the number of you all in judgment, and in a future time wilt cause you to live again in judgment. Blessed art thou, O Lord, the restorer of life to the dead.' The grave lies north and south; and, when the corpse is being lowered into it, all say, 'Let it come in peace to its appointed place.' When they return from the grave each plucks some grass, and says, 'They shall spring forth from the city as the grass of the earth.' Then, washing their hands at a pump, they add, 'He (Messiah) will swallow up death for ever; and the Lord God will wipe away the tears from off all faces; and the rebuke of his people will he remove from off all the earth; for the mouth of the Lord hath spoken it.'

After the interment, the seven days' mourning begins. This is very strict. No work must be done, or amusement engaged in. Friends make visits of condolence, for whose reception the door stands open. On the sabbath, the mourners may dress and go to the synagogue, but do not enter till a particular part of the service; they then sit upon what is called 'the mourners' bench.' Then afterwards there are thirty days (for parents thirty-one) in which ordinary avocations may be resumed, but recreations must be avoided. And, when these days are ended, for twelve months usual pleasures must not be indulged in. And every son (not a daughter) must for eleven months after a parent's death attend synagogue morning and evening, and repeat the *kaddish*, which is a form of praise to God. Also, the anniversary of a parent's death is to be kept, usually by feasting: a

lamp, too, or candle, is lighted, and kept burning all day. And, besides this, a child must on the three great festivals every year make a prayer for departed parents, and also present offerings. Prayers are similarly made for other deceased relatives. It may be added that females watch the sick Jewess, and perform the duties to the corpse till it is placed in the coffin (see Mills, *British Jews*, pp. 33-48).

BURNING (Gen. xxxviii. 24; Lev. xx. 14, xxi. 9; Josh. vii. 25; Jer. xxix. 22; Dan. iii. 6): see PUNISHMENTS. (2 Chron. xvi. 14, xxi. 19; Jer. xxxiv. 5): see BURIAL.

BURNT-OFFERING. See OFFERINGS.

BUSH (Mark xii. 26; Luke xx. 37). The words rendered 'in the bush,' 'at the bush,' mean that section of scripture which comprises the account of the appearing of God in the bush to Moses.

BUSHEL (Matt. v. 15; Mark iv. 21; Luke xi. 33). See MEASURES.

BUTLER (Gen. xl. 1, and elsewhere). See CUP-BEARER.

BUTTER. The word so rendered in our version very frequently means curds, curdled or sour milk (*leben*), which has in this state an inebriating power (Gen. xviii. 8; Judges v. 25; 2 Sam. xvii. 29; Isai. vii. 22). In some places it is put for milk in general (Deut. xxxii. 14; Job xx. 17, xxix. 6; Psal. lv. 21). In Prov. xxx. 33 Gesenius would render cheese. Butter, indeed, as we understand and use it, is not known in Syria; it would soon become rancid and unfit for food. But there is a process of churning which Dr. Thomson describes. A bottle is made by stripping off entire the skin of a young buffalo. This is filled with milk, kneaded, wrung, and shaken, till, such as it is, the butter comes. This butter is then taken out, boiled or melted, and put into bottles made of goats' skins. In winter it resembles candied honey; in summer it is mere oil (*The Land and the Book*, pp. 255, 256). Probably it is this substance, and this mode of churning, that is alluded to in Prov. xxx. 33.

BUZ (*contempt*).—1. A son of Abraham's brother Nahor (Gen. xxii. 21).—2. A Gadite (1 Chron. v. 14).

BUZ (*id.*). A territory, it is not unlikely so denominated from Nahor's son (Jer. xxv. 23). It was perhaps in the northern part of Arabia Deserta.

BU'ZI (*sprung from Buz, a Buzite*). A priest, the father of Ezekiel the prophet (Ezek. i. 3).

BU'ZITE. Elihu is so designated (Job xxxii. 2, 6); the descendant probably of Buz, the son of Nahor (Gen. xxii. 21).

BYS'SUS. A term used in the Septuagint version for fine linen. See LINEN.

C

CAB (*hollow*) (2 Kings vi. 25). See MEASURES.

CAB'BON (*cake*, according to some, *bond*). A town in Judah (Josh. xv. 40).

CA'BUL (*limit, boundary*, or perhaps *as nothing*).—1. A place on the boundary of the tribe of Asher (Josh. xix. 27). The name is still retained by a village 8 or 9 miles east of Acre.—2. A district containing twenty towns which Solomon gave to Hiram king of Tyre, but which Hiram did not like (1 Kings ix. 10-13). Some have connected this district with No. 1, and have supposed that it was one of the cities in question. It may have been so; but then a part of the land of Israel would have been yielded to the stranger, which must have been unlawful. Possibly these might be foreign cities conquered by Solomon; for we find that, after being restored by Hiram, the Hebrew king, when he built or fortified them, had to colonize them with Israelites (2 Chron. viii. 2).

CAD'DIS (1 Macc. ii. 2). The surname of Joannan, one of the five sons of Mattathias, father of the Maccabean family.

CA'DES (1 Macc. xi. 63, 73). A form of Kedesh in Naphtali.

CA'DES-BAR'NE (Judith v. 14). Kadesh-barnea.

CAD'MIEL (1 Esdr. v. 26, 58). Kadmiel (Ezra ii. 40, iii. 9).

CÆ'SAR. The appellation of a noble Roman family, the most distinguished of whom, Caius Julius Cæsar, obtained supreme power as dictator. This power was consolidated by his grand-nephew Caius Octavius (who assumed the name or title of Augustus) and transmitted to successors at first of his own family. By Cæsar in the New Testament is always understood the Roman emperor, as the actual sovereign of the country (John xix. 15). To him tribute was paid: to him Roman citizens had the right of appeal. So far as the historical part of the New Testament reaches, the events fall within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero (Luke ii. 1, iii. 1; Acts xi. 28, xxv. 11; Phil. iv. 22). In the two places last referred to Nero is intended. Caligula is not mentioned at all in scripture.

CÆSARE'A. A celebrated city of Palestine lying on the Mediterranean sea-coast, on the great road from Tyre to Egypt, about 70 miles north-west of Jerusalem. It is usually said that it was first inhabited under the name of Strato's tower; Dr. Thomson, however (*The Land and the Book*, pp. 491-496), finding most extensive quarryings of the limestone-rock in the neighbourhood, is persuaded that there must have been an important town here at a much earlier date, a frontier town probably of the Phœnicians. But all memorial of it has perished. Cæsarea was built in ten years by Herod the Great, who named it in honour of the em-

peror Augustus: it was sometimes called Cæsarea Stratonis, or Cæsarea Palestinæ, to distinguish it from Cæsarea Philippi. Josephus describes it as a magnificent city, and speaks of an artificial harbour formed by a noble pier or breakwater, with convenient landing-wharves (*Antiq.*, lib. xvii. 5, § 1). But Dr. Thomson is convinced that the historian has greatly exaggerated, and says that the whole extent of the harbour can now be traced, and that such a pier as Josephus speaks of was simply impossible for want of room. There can, however, be no doubt that Cæsarea was large and populous, and many of its buildings imposing. There was a temple conspicuous from the sea, dedicated to Cæsar and to Rome, an amphitheatre, and a theatre; the latter the scene of Herod Agrippa's fatal stroke (Acts xii. 20-23). This city was the official residence of the kings of the Herodian family, and the Roman metropolis of Judea, where the procurators generally lived: it was the military head-quarters, and was made a Roman colony by Vespasian, who was first proclaimed emperor here. He gave it the *jus Italicum*, Italian privileges. Cæsarea is frequently mentioned in the apostolic history (viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv. 1, 4, 6 13). Here the door of the gospel was first opened to a Gentile: an outbreak between the Jews and Greeks here was one of the first events in the last Jewish war: here was the scene of Origen's labours; so that it must ever be regarded as a place of the highest interest. But it has perished. The site is still called *Kaisariyeh*, and it is desolate.

CÆSARE'A PHILIP'PI. It is very probable that this town was originally Baal-gad (Josh. xi. 17). It was afterwards known as Panium, where the heathen god Pan had a sanctuary, as testified by yet-remaining inscriptions. Herod the Great beautified it, and built a temple here to Augustus. It then became a portion of the dominion of Philip tetrarch of Iturea and Trachonitis: he further embellished it and called it partly after the emperor, partly after himself, Cæsarea Philippi; while, later, Agrippa II. termed it Neronias. The older name, however, survived, as coins on which Cæsarea Paneas appears sufficiently prove, and it is even now called *Banias*, being but a village. This appears to have been the northernmost limit of our Lord's journeyings (Matt. xvi. 13; Mark viii. 27); and it was probably on some spur of the neighbouring Hermon that he was transfigured. 'The situation,' says Dr. Robinson (*Bib. Res.*, vol. iii. pp. 404, 405), 'is unique, combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the southern base of the mighty Hermon, which towers in majesty to an elevation of 7,000 or 8,000 feet above . . . The abundant waters of the glorious fountain spread over the terrace luxuriant fertility and the graceful interchange of copse, lawn, and waving fields.' About an hour's ride from Banias, and 1,000 feet above it, is a magnificent castle called *Subeibah*, famous in the wars of the crusaders. It is thought to be of extreme antiquity, possibly of the Phœnician times.

CAGE (Jer. v. 27), or COOP (marg.). A trap-cage, in which a bird is caught. In Rev. xviii. 2, a hold or cage considered as a place of confinement.

CAI'APHAS (*depression*). This person, called also Joseph, was son-in-law of Annas and was appointed high priest by the Roman procurator Valerius Gratus, about 27 or 28 A.D., in succession to Simon, the son of Camithus. He held the office during the whole administration of Pilate, but was deposed by Vitellius the proconsul, 36 A.D., and succeeded by Jonathan, the son of Ananus or Annas. Dr. Alford gives the dates of his appointment and deposition as 25 and 37 A.D. Caiaphas it was who counselled our Lord's being put to death (John xi. 49, 50), and presided at his trial (Matt. xxvi. 57; John xviii. 24). It was before him, too, that Peter and John were carried after the miracle of healing at the Beautiful gate of the temple (Acts iv. 6). Nothing is known of Caiaphas subsequent to his deposition. The stories that he was identical with Josephus the historian, and that he became a Christian, are mere fancies.

CAIN (*possession, acquisition*: some prefer *a lance, a smith*). The first-born of Adam and Eve. He was so named because at his birth Eve said, 'I have acquired a man from Jehovah,' or 'even Jehovah.' It is not easy to explain these words satisfactorily. Some, in view of the meaning of the word Jehovah, 'He who shall be,' suppose that Eve considered her son as the promised one who *should be* the deliverer from the curse, with no idea of that deliverer's being the Lord, or intention of using Jehovah as a divine name (See Tyler, '*Jehovah the Redeemer God*,' pp. 19-23). The more general opinion is that Eve regarded the child as obtained from or by the help of the Deity, and but an earnest of a future greater Seed. Cain was a tiller of the ground, and, jealous that his brother Abel's burnt-offering was accepted, while his own oblation of fruits, a mere thank-offering, was rejected, he murdered Abel, for which he became an exile, and settled in the land of Nod, where he built a city. His descendants are noted as herdmen, artificers, and musicians (Gen. iv.). The 'mark' 'set upon' Cain was probably no more than the promise given him, a guarantee that the life of the first murderer would be untouched by the hand of man. Cain is repeatedly alluded to in the New Testament (Heb. xi. 4; 1 John iii. 12; Jude 11).

CAIN (perhaps *nest*). This word has the article prefixed. It was a city, named possibly from its position, and appears to have been in the hill-country of Judah (Josh. xv. 57).

CAI'NAN (*possession*; but, according to some, *lancer*, or *smith*).—1. An ante-diluvian patriarch, the son of Enos; he lived 910 years (Gen. v. 9-14; Luke iii. 37). He is also called Kenan (Gen. v. 9, marg.; 1 Chron. i. 2). —2. A son of Arphaxad placed in the line of patriarchs between Abraham and Noah (Luke iii. 36). This name is with much pro

bability regarded as an interpolation. It does not appear in any Hebrew copy of the genealogies (Gen. x., xi.; 1 Chron. i.); it is, however, in the present copies of the Septuagint (except in 1 Chron. i. 24). One ancient MS. of St. Luke omits it. We must suppose either that it by some means slipped out of the Hebrew text, or that there is a corruption in the Septuagint. Perhaps the latter is the more likely supposition. St. Luke then gave the genealogy as he found it in the Greek bible; or, according to the belief of some, the word crept into the Gospel, and was introduced into the Septuagint at a later date.

CAKE. See BREAD.

CA'LAH (*old age*). A city of Assyria, founded by Asshur, or rather Nimrod (Gen. x. 11). Sir H. Rawlinson believes that its site was among the *Nimroud* ruins, and that for long it was the royal Assyrian residence, till Sargon built a new city where Khorsabad now stands. Dr. Layard, on the other hand, is disposed to find Calah at *Kalah Sherghat*, a vast ruin (4685 yards round) on the Tigris, about fifty miles below its junction with the Zab, but does not venture to speak with certainty. He discovered tombs there, and a sitting figure mutilated, which is now in the British Museum.

CALAMO'LALUS (1 Esdr. v. 22).

CAL'AMUS. One of the ingredients of the holy anointing oil (Exod. xxx. 23); it is also mentioned among perfumes (Sol. Song. iv. 14), and said to be one of the articles of Tyrian commerce (Ezek. xxvii. 19). The 'sweet cane' of Isai. xliii. 24; Jer. vi. 20 is the same substance. It is the *Andropogon aromaticus*, fragrant beard-grass, also called *Calamus odoratus*; a plant growing in India and Arabia; and either this, or at least a similar scented cane, has been found in a valley of Lebanon. The root, the stem, and the leaves, when bruised, are very fragrant; and an aromatic oil is distilled from them.

CAL'COL (*sustenance*). A descendant of Judah (1 Chron. ii. 6). He is probably the same with Chalcol (1 Kings iv. 31). See CHALCOL.

CALDRON (1 Sam. ii. 14; 2 Chron. xxxv. 13; Job xli. 20; Jer. lii. 18, 19; Ezek. xi. 3, 7, 11; Mic. iii. 3). Several words in the original are thus rendered in our version; the general meaning being a vessel for domestic or ceremonial purposes, used to boil flesh in.

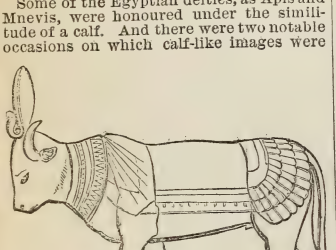
CA'LEB (*dog*).—1. The son of Hezron, of the tribe of Judah, and father of Hur (1 Chron. ii. 9, where Chelubai, 18, 19, 42, 46, 48). —2. The son of Jephunneh, a chief selected from Judah, with one of every other tribe, to search the land of Canaan. He is also called the Kenezite (Numb. xxxii. 12; Josh. xiv. 6, 14). No further trace of the genealogy of his father Jephunneh is given; and from this circumstance Lord A. C. Hervey (Smith's *Dict. of the Bible*, vol. i. p. 242) supposes that the family were Gentiles, incorporated into Israel as proselytes. Kenaz is certainly an Edomite name (Gen. xxxvi. 11, 15); and some other things might seem to favour the idea. But we have to set against it the great improbability that the year after the exodus an adopted stranger would be selected as a chief of Judah. Be this, however, as it may, Caleb and Joshua were the only two spies who on their return did not discourage the people by representing the inhabitants of the land as too strong to be overcome. It was for the rebellion of Israel on this occasion that the forty years' wandering in the wilderness was denounced; and the ten unfaithful spies died soon after. Caleb and Joshua were the only persons of that generation who should live to enter Canaan (Numb. xiii., xiv.; Deut. i. 22-46). Caleb had thus the promise that the land his feet had trodden should be his and his children's after him, because he had 'wholly followed the Lord.' And he held that promise in faith through the weary years that succeeded; and, when at last Canaan was entered and well-nigh subdued, he, that old man, twenty years older than the rest of the nation (save Joshua), still strong, as in the day when he first explored the country, stood before Joshua to claim his inheritance. 'Give me this mountain,' he said, 'whereof the Lord spake in that day.' The Anakim were still there; but, the Lord helping him, he knew he could drive them out. And he did drive them out and possessed their habitation. It was Hebron he thus conquered; and, though the city was assigned to the priests, yet the fields, and the villages, and the district round became according to promise his whom God had thus kept alive, to prove in him his faithfulness to his word. Caleb's posterity long preserved his inheritance (Josh. xiv. 6-15, xvi. 13-15, xxi. 10-12; 1 Sam. xxv. 2, 3, xxx. 14). This inheritance, specially that part of it which Caleb settled on his daughter Achsah (Josh. xv. 13-19) may yet be traced. Mr. Wilton refers to Dr. Robinson's account of *Kurmul*, the ancient Carmel of Judah: 'The ruins of the town lie around the head and along the two sides of a valley of some width and depth; the head of which forms a semi-circular amphitheatre shut in by rocks. . . . The bottom of the amphitheatre is a beautiful grass-plat, with an artificial reservoir in the middle, measuring 117 feet long by 74 feet broad. The *spring* from which it is supplied is in the rocks on the NW., where a chamber has been excavated. The water is brought out by an underground channel, first to a small basin near the rocks, and then five or six rods further to the reservoir. It is only necessary to add . . . that there is no living water within the territory of the Jehâlin (an Arab tribe) except at Kurmul . . . in order to complete the chain of evidence which goes to prove that this rich plain . . . is the very "field" desired by Achsah; and that the fountain of Kurmul, with its excavated chamber and basin high up among the rocks, and its capacious reservoir in the grassy amphitheatre below, is identical with those "upper and nether springs" which so richly supplemented the dowry of Othniel's bride' (*The Negeb*, pp. 16-18: comp. *Bib. Res.*, vol. i. p. 496).—3. A Caleb is mentioned (1 Chron. ii. 50) as son of Hur. If we are to take 'son' here literally, he was the grand-son of No. 1. Or, if 'son' merely mean de-

scendant, it is possible he may be identical with the spy.

CA'LEB-EPHRA'TAH. A place once mentioned (1 Chron. ii. 24), and otherwise unknown. Hezron is said to have died there. But he most probably died in Egypt. The LXX seem to have read the text differently. And the addition of a letter or two in the Hebrew would make the meaning to be that it was after Hezron's death that Caleb (comp. 19) married Ephrath or Ephratah.

CALF. The young of oxen, often stall-fed, regarded as choice food (Gen. xviii. 7; 1 Sam. xxviii. 24; Amos vi. 4; Luke xv. 23, 27, 30).

Some of the Egyptian deities, as Apis and Mnevis, were honoured under the similitude of a calf. And there were two notable occasions on which calf-like images were



Apis, Calf idol. From bronze, Brit. Mus.

set up by the Israelites for worship. The first was when Aaron, at the demand of the people, made of their golden ear-rings a molten calf, hollow probably, or of gold plating upon wood. After the metal was cast, it was fashioned, finished or ornamented, with a graving tool. Moses, when he saw it, burnt and reduced this image to powder (by means of natron very likely), cast it into the water, and made the Hebrews drink it (Exod. xxxii.). Some centuries later Jeroboam set up golden calves at Dan and Bethel, which thus became, and long continued, centres of unhallowed worship (1 Kings xii. 28-30). It is questioned whether in these cases there was the actual adoration of Egyptian idols, or whether it was not rather intended to honour Jehovah by visible symbols. There are reasons why we should believe this last the real meaning of the service. Aaron proclaimed 'a feast to the Lord' (Exod. xxxii. 5); and Jeroboam, we may fairly believe, never hoped to keep his subjects from resorting to Jerusalem, by at once setting up a god in downright opposition to Jehovah. His object was to persuade them that their worship would be as acceptable by means of his symbols as in the ceremonial of the temple.

There are some places in which calves are mentioned which require a word of explanation. The passing between the divided parts of a calf (Jer. xxxiv. 18, 19) has reference to an ancient mode of ratifying a covenant: comp. Gen. xv. 10, 17. Again, the 'calves of lips' is a symbolical expression (Hos. xiv. 2), indicating a sacrifice (as animals are sacrificed) of praise (Heb. xiii. 15).

CALI'TAS (1 Esdr. ix. 23, 48). A form of Kelita (Ezra x. 23; Neh. viii. 7).

CALLING. A word frequently used in different forms to imply the gospel invitation (1 Cor. i. 9, 24, 26; Eph. iv. 1, 4). It is illustrated by our Lord's parable of the marriage-supper (Matt. xxii. 2-14). The invitation is general; but the reception it meets with is various. There are those who by their perverseness and to their ruin disregard it: some accept it only so far as outward profession goes; others, however, by God's grace, really avail themselves of the mercy offered. It is not all, therefore, who receive the calling that obey it. Yet, as men are often described as being what they ought to be, and as doing what they are bound to do, so by 'calling,' 'the called,' a compliance with the invitation is sometimes to be understood, and 'the called' are those who have accepted the call (Heb. iii. 1, ix. 15). Of the question of effectual calling, on which theologians have disputed so much, nothing can be here said: it is enough to remind the reader of our Lord's warning: 'Many are called, but few chosen,' and of the apostle's admonition: 'Give diligence to make your calling and election sure' (2 Pet. i. 10).

CALLIS'THENES (2 Macc. viii. 33).

CAL'NEH (*fortified dwelling*, or *fort of* the god *Ana*, or *Anu*). One of the original cities of Nimrod's empire (Gen. x. 10; Amos vi. 2), apparently the same with Calno (Isai. x. 9) and Canneh (Ezek. xxvii. 23). It is probably the modern *Niffer*, about 60 miles SSE. of Babylon, on the eastern bank of the Euphrates.

CAL'NO (Isai. x. 9). See CALNEH.

CAL'PHI (1 Macc. xi. 70).

CAL'VARY. This word occurs but once (Luke xxiii. 33), to indicate the place of our Lord's execution. It is the adoption into English of the Latin word for 'skull,' answering to the Greek *kranion*, which is itself the translation of the Hebrew *Golgotha*. The appellation has been supposed to be taken from the fact that, executions being performed there, skulls very likely lay about. It is more probable that it was a bare-round spot, something in shape like a skull; hence, perhaps, the notion that it was a hill, being ordinarily called 'Mount Calvary.' The tradition that Adam was buried here, and that his skull gave name to Golgotha, is hardly worth the mention. There is no topographical question more keenly disputed than whether the spot now venerated as the site of the holy sepulchre is really the ancient Golgotha or Calvary; and it is not to be imagined that it will ever be satisfactorily settled. The notices in scripture are merely these. The places of the crucifixion and of the burial were contiguous. Golgotha was outside the city-gate (Matt. xxvii. 32; Heb. xiii. 12); yet it was near to the city (John xix. 20): it was

also close to a public road; for the crowd met Simon the Cyrenian passing on as he came out of the country (Mark xv. 21; Luke xxiii. 26); and there was a garden just by (John xix. 41). These are the indications serving to identify the locality. They can be only just mentioned here; a probable conclusion from them will be afterwards presented. See JERUSALEM.

CAMEL. A well-known most useful animal, belonging to the order of ruminants, that is, those which chew the cud. There are two species of the camel. One is the *Camelus Bactrianus*, or Bactrian camel, which has two humps on its back and is found spread through central Asia to China. The other is the *Camelus Arabicus* or *dromedarius*, common in North Africa, Arabia, Syria, and elswhere. This was the species used by the Israelites and neighbouring nations, both for riding and for carrying loads, as at present (Gen. xxiv. 64; 2 Kings viii. 9). Camel's furniture is mentioned (Gen. xxxi. 34), perhaps a kind of litter or canopied seat; and it is not improbable that the panniers or baskets which are suspended on both sides of the animal were employed anciently as now. The dromedary (Isai. lx. 6) was the same species, but of a finer breed.

The camel has been called by the Arabs 'the ship of the desert.' Its organization is wonderfully adapted to the service it has to render to man, just fitted to the arid deserts over which it travels. 'The pads or sole-cushions of the spreading feet, divided into two toes without being externally separated, which buoy up, as it were, the whole bulk with their expansive elasticity from sinking in the sand on which the animal advances with silent step, the nostrils so formed that the animal can close them at will, so as to exclude the drift sand and the parching simoom, the beetling brow and long lashes which fringe the upper lid, so as to screen the eyes from the glare of the sun, the cleft prehensile upper lip, and the powerful upper incisor teeth for browsing on the dry tough prickly shrubs of the desert, the hunch acting as a reservoir of nutriment against a time of long abstinence, and the assemblage of water tanks in the stomach—these are all proofs of design' (*Nat. Cyclop.*). And it is thus that Dr. Robinson speaks: 'The longest trial to which we subjected our camels in respect to water was from Cairo to Suez, four days (they had been fed in Cairo with green clover, and had not drank, it was said, for twelve days before our departure); yet some of them did not drink even then, although they had only the driest fodder. But at all times the camel eats and drinks little, and secretes little: he is a cold-blooded, heavy, sullen animal, having little feeling, and little susceptibility for pain. Thistles, and briers, and thorns he crops and chews with more avidity than the softest green fodder; nor does he seem to feel pain from blows or pricks, unless they are very violent . . . I was surprised to find them travelling with so much ease and safety, up and down the most rugged mountain-passes. They do not choose their way with the like sagacity as the mule, or even as the horse; but they tread much more surely and safely, and never either slip or stumble. In all our long journeys with them, I do not recollect a single instance; and yet no roads can be worse than the passes in going and returning between Hebron and Wady Musa' (*Bibl. Res.*, vol. ii. p. 210).

The camel is ill-tempered, vindictive, and obstinate; but its value to man may be estimated by what has been said. The ordinary strong working animal will go 24 miles a day, while the higher-bred and better-trained, or dromedary, will, it is said, traverse 200 miles in 24 hours. This quadruped was forbidden as food to the Hebrews (Lev. xi. 4; Deut. xiv. 7): the flesh, however, especially the hump, is now liked by the Arabs: the milk is considered a cooling nutritious drink; and the dung is much used for fuel. The camel was well known in early ages (Gen. xii. 16, xxiv. 64, xxxvii. 25). It was used in war, at least by predatory bands (Judges vi. 5; 1 Sam. xxx. 17); and coarse garments were made of its hair (Matt. iii. 4; Mark i. 6).

The word occurs in various proverbial expressions, as in Matt. xix. 24; similar to which are some used in the Talmud; also in xxiii. 24, where the early English versions have very properly 'strain out.'

CAMEL'S HAIR (Matt. iii. 4; Mark i. 6). See CAMEL, DRESS.

CA'MON (*full of stalks* or *grain*). The place where Jair the judge was buried (Judges x. 5). It was most probably in Gilead.

CAMP. See ENCAMPMENT.

CAMPHIRE (Sol. Song i. 14, iv. 13). There is every reason to believe this to be the *henna* of the Arabs, a shrub rising five or six feet high, with fragrant whitish flowers growing in clusters (*Lawsonia alba*). The powder of the leaves mixed with water and made into a paste is used by females to stain their nails a reddish colour. Ladies are fond, too, of placing branches of the sweet-smelling flowers of this shrub in their bosom. Dr. Thomson imagines that a very fragrant species of grape that flourished in the vineyards of En-gedi is intended (*The Land and the Book*, pp. 602, 603).

CA'NA (*reedy*). A village or town of Galilee. Shortly after our Lord's baptism he was returning with five disciples into Galilee. His mother was not at Nazareth, but a guest at a marriage in Cana. Thither Jesus directed his steps, either previously invited, or 'called' with his disciples as soon as his coming was known. At this marriage-feast he performed his first miracle of changing water into wine; the propriety of which is illustrated by the fact that it was not uncommon for guests on such occasions to make presents of wine, if there was likely to be a deficiency (John i. 43, ii. 1-11). Christ subsequently performed another miracle when at Cana (iv 46-54); and to this place Nathanael belonged (xxi. 2). According to tradition the modern village *Kefr Kenna*, 4½ miles north-west of Nazareth, is on the site of Cana, but it is more probably identified with

Kâná el-Jelîl, now deserted, about 9 miles from Nazareth.

CA'NAAN (*low region, merchant, servant*?) One of the sons of Ham (Gen. ix. 18; 1 Chron. i. 8). On occasion of his irreverent conduct, a prophetic curse was denounced by Noah on Ham's posterity through Canaan (Gen. ix. 25-27). We know not how far this took effect on Canaan personally: it had its fulfilment in his descendants, only because it was deserved and drawn down upon them by their sins (See Bush, *Notes on Genesis*, pp. 107, 108; and, for a discussion on its accomplishment, Kalisch, *Comm. on Old Test. Gen.*, pp. 225-230). Canaan was the progenitor of the nations who peopled Palestine, west of the Jordan (Gen. x. 6, 15-18; 1 Chron. i. 13-16).

CA'NAAN, LAND OF. The territory so called extended from the boundary of Syria in the north to Gaza in the south, and from the Jordan eastward to the Mediterranean on the west (Gen. x. 19). It has been questioned whether it included Phœnicia, and the Philistine plain along the southern coast. But the Phœnicians appear to have used the name on their coins, and their descendants the Carthaginians to have retained it (August. Op., *Epist. ad Rom. Exp. Inch.* 13, tom. iii. pars ii. col. 932, edit. Bened.) And so in scripture the Phœnician territory is called Canaan (Isai. xxiii. 11; where in our translation 'merchant-city:' comp. Henderson, *Isaiah*, p. 209). The Philistine country also—at a late period, it is true—is termed Canaan (Zeph. ii. 5).

The word implies *low land*; and the region was probably so denominated to distinguish it from the high table land on the east of it the Jordan. And, though a great deal of it is really elevated, yet it never gives, so travellers assure us, the idea of elevation. For the eye looks continually over the wide maritime plain on the one side, and down into the Jordan valley on the other; and, besides, there is almost always in view the high mountain line of the country beyond the Jordan, in comparison of which the hills of Canaan are dwarfed: see Mr. Grove, in Dr. Smith's *Dict. of the Bible*, vol. i. p. 246. The territory of the trans-Jordanic tribes, it will hence be seen, was no part of Canaan; and it is generally named in opposition to it (Numb. xxxiii. 51, xxxv. 10; Deut. xxxii. 49; Josh. xxii. 11; Judges xxi. 12).

By the Greeks, the appellation *Chna* was anciently given to the entire region between the Jordan and the Mediterranean up to Sidon, afterwards termed by them Phœnicia, a name which by degrees came to be confined to the northern coast district, or Phœnicia Proper.

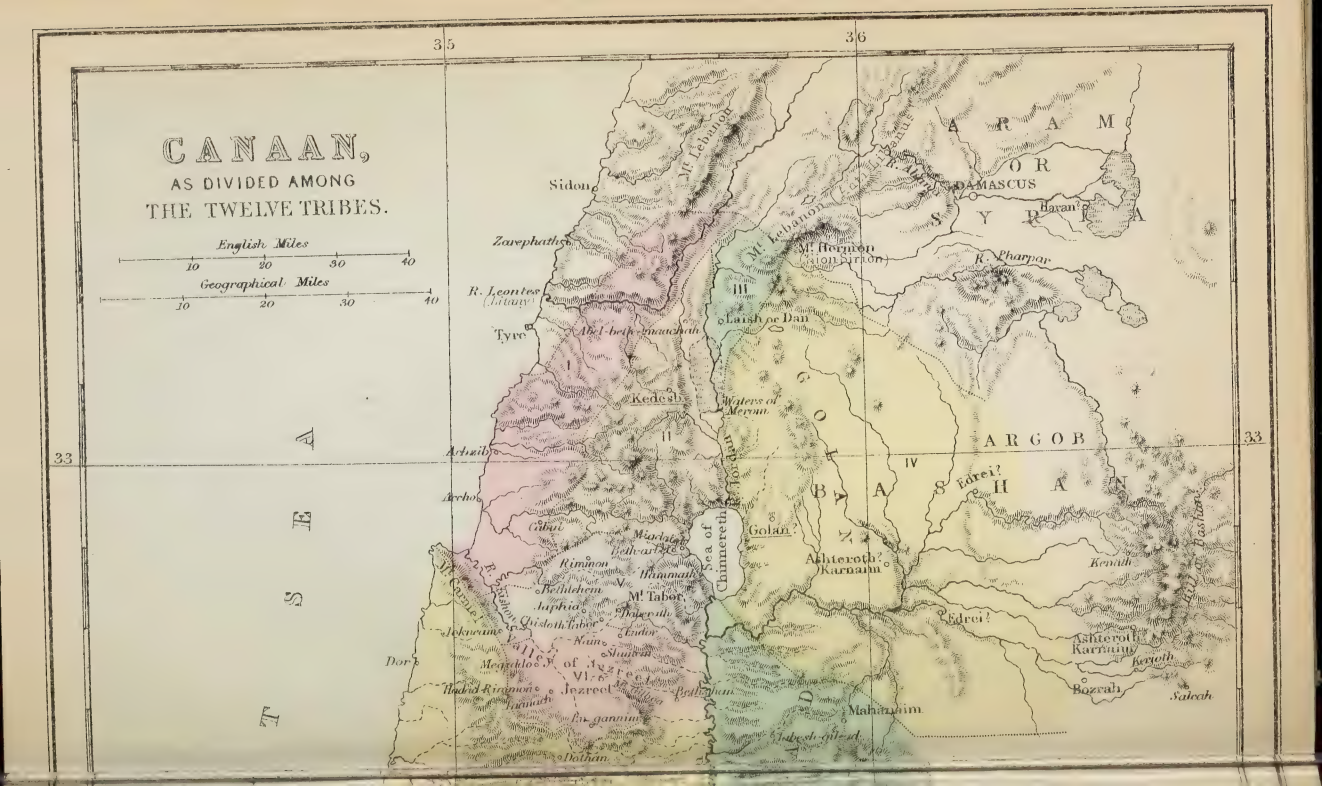
In general parlance, the land of Canaan is regarded as equivalent to the land of Israel, or PALESTINE, which see.

The conquest of Canaan by Israel has sometimes been denounced as unjustifiable and cruel. Objectors have chosen to forgat that God taught thereby the great moral lesson that depravity deserves and must suffer punishment. As well might every other procedure of his providence be censured—the famine, the pestilence, the death which prevail in the world. Sin introduced these evils: sin rendered the inhabitants of Canaan liable to punishment; and God was not unrighteous in taking vengeance and employing human instruments as his executioners. To assert this would be to strip him of his authority over the world he made. The question is well argued by Dr. Fairbairn, *Typol. of Script.*, book iii. chap. iv. sect. i. vol. ii. pp. 428-438.

CA'NAANITE, THE (Matt. x. 4; Mark iii. 18). The designation of one of the apostles. See ZELOTES.

CA'NAANITES. The inhabitants of Canaan. In the largest sense they may be considered as comprising the various tribes enumerated as descended from Canaan, the son of Ham (Gen. x. 15-18). But, more precisely, they were a leading people among the early (though not the original) inhabitants of Palestine. They were the lowlanders, and are described as dwelling 'by the sea and by the coast of Jordan' (Numb. xiii. 29). A while later the Canaanites are said to be 'on the east and on the west,' i.e. along the sea-coast and in the Jordan valley, while the Amorites and others were 'in the mountains' (Josh. xi. 3), occupying the central highlands. And, after the Israelites had possessed themselves of a large part of the country, the Canaanites yet lingered in their ancient seats, 'in the land of the valley' (xvii. 16), and in the plains of the north (Judges iv. 2). Still, though the Canaanites had their special location, yet, as being a leading tribe among the inhabitants of the land, their name was sometimes generally used as including other tribes. Thus Hebron, called Amorite or Hittite when Abraham dwelt there (Gen. xiii. 18, xiv. 13, xxiii. 2, 3, 5, 7), is afterwards said to be Canaanite (Judges i. 10). This, however, may be partly owing to the change of settlements by conquest or emigration. The Canaanites were a warlike people; and the Israelites found it difficult to expel them (i. 27-33). Their iron chariots are specially mentioned (iv. 2, 3). They had also strong and well-built cities (Numb. xiii. 28; Deut. vi. 10). Probably also they were a commercial people; for their name came to be synonymous with merchant (Job xli. 6; Prov. xxxi. 24); the original word in both these cases being 'Canaanite:' see Winer, *Bibl. RWB.*, art. 'Cananiter.' The language they spoke, though they were Hamites, was Hebrew; for the patriarchs and their descendants required no interpreter in Canaan as they did in Egypt (Gen. xlii. 23). Possibly the Canaanites adopted the dialect of earlier settlers in the land.

CANDA'CE (*sovereign of slaves*?) This appellation was rather the title of Ethiopian queens than the name of an individual (Acts viii. 27), like Pharaoh, as given to the kings of Egypt. A man of authority under one of these queens, called an 'eunuch' or 'chamberlain,' 'who had the charge of all her treasure,' just as the 'chamberlain' of London is the city treasurer, was met on the road between Jerusalem and Gaza by Philip the evangelist, who expounded to


CANAAN,
AS DIVIDED AMONG
THE TWELVE TRIBES.
English Miles
10 20 30 40
Geographical Miles
10 20 30 40
35
36
33
33
ARAM
OR
SYRIA
DAMASCUS
Haran?
R. Pharpar
Mt. Lebanon
Mt. Hermon
Sidon
Zarephath
R. Leontes (Litany)
Tyre
Abel-beth-maachah
Laish or Dan
Kedesh
Waters of Merom
Achzib
Accho
Cabul
Mindah
Beth-arbel
Rimmon
Hammath
Bethlehem
Mt. Tabor
Japhia
Chisloth Tabor
Daberath
Endor
Jokneam
Nain
Shunem
Megiddo
Jezreel
Hadad-Rimmon
Taanach
Bethshan
Ibleam
Dothan
Sea of Chinnereth
Golan?
Ashteroth? Karnaim
Edrei?
Kenath
Ashteroth Karnaim
Kerioth
Bozrah
Salcah
Mahanaim
Jabesh-gilead
ARGOB
BASHAN
GOLAN
SEA
I
II
III
IV
V
VI

Reference to the Tribes.
I Asher
II Naphtali
III Dan
IV Manasseh
V Zebulun
VI Issachar
VII Gad
VIII Ephraim
IX Benjamin
X Reuben
XI Judah &
XII Simeon
Boundaries of Tribes
The Cities of Refuge are underlined thus Hebron
GREAT PLAIN OF SHARON
PHILISTINES
SALT SEA OR SEA OF THE PLAIN
Wilderness of Judah
Mount Gilead
Mount Seir
Jordan
Jabbok
Arnon
Zered
Brook Zered?
Valley of Salt
Zoar or Bela
Ar (Rabbath) Moab
Kir Moab
Kir Haraseth
Aroer
Dibon
Bezer
Ramoth-gilead
Rabbath-ammon
Heshbon
Mt. Nebo
Jazer
Beth-nimrah
Beth-jeshimoth
Elealeh
Baal-meon
Jericho
Jerusalem
Bethlehem
Hebron
Shechem
Mt. Ebal
Mt. Gerizim
Tirzah
Tappuah
Shiloh
Bethel
Ai
Gibeon
Ramah
Mizpeh
Gilgal
Japhe
Ekron
Ashdod
Askelon
Gaza
Gerar
Lachish
Eglon
Beer-sheba
Aroer
Ziklag
Rehoboth
Chesil or Bethel
Tamar
Beth-marcaboth
Zephath
Moseroth
Mt. Hor?
Hazar Shual
Eder
Jattir
Ararad
Moladah
Carmel
Maon
Ziph
Hazazon Tamar
En-gedi
Adoraim
Socoh
Azekah
Jarmuth
Zanoah
Timnath
Ono
Lod
Gezer
Tekoa
Bethzur
Halhul
Ramah
Beth-tappuah
Morasheth
Libnah
Adullam
Rachel's tomb
Joseph's tomb
Jacob's well
R. Kanah
R. Kanah
32
31
35
36

him the scripture he was reading. He believed in Christ, was baptized, and went on his way rejoicing. He is said—and it is most probably the truth—to have propagated the gospel in his own country (Euseb. *Hist. Eccles.*, lib. ii. cap. 1). There are also other traditionary accounts of him.

CANDLE. The word occurs often in our version (Job xviii. 6; Psal. xviii. 28; and elsewhere), where rather a lamp is meant. So also in the New Testament. But candles made of wax or tallow, with the pith of a kind of rush for a wick, are said to have been generally used by the Romans before they were acquainted with oil-lamps. In later times these candles were found only among the poor; the houses of the wealthy being lighted by lamps. See Smith's *Dict. of Greek and Rom. Antiq.*, under the word.

CANDLESTICK. The candelabrum, or lamp-stand, which Moses was commanded to construct, according to the pattern shown him, for the service of the sanctuary. There are two very particular descriptions of it (Exod. xxv. 31-40, xxxvii. 17-24). It was made of pure gold, and with the utensils belonging to it required a talent (5,475*l.*) for its construction. It was

Golden Candlestick. From photograph.

of beaten work, wrought and not cast, and consisted of a base, of a straight shaft rising from this base, of six arms or branches, which were placed three on each side of the shaft, and of seven lamps supported on the summits of the central shaft and the six arms, these summits being all of equal height, and disposed in a single row. In each branch were three kinds of ornaments, called by names signifying bowls or cups, globes, and flowers, so arranged that first came a golden cup, above which was a globe or knop, and above that a flower. The shaft was similarly ornamented; besides which, under each pair of branches, was a globe or knop. The height of the candlestick is said to have been about five feet, and the distance between the two exterior lamps 3½ feet. It stood on the south side of the holy place opposite to the table of shew-bread (xxvi. 35, xl. 24). Pure olive-oil was burnt in the lamps (xxvii. 20); but it is a question whether the lights were ever extinguished. The probability is that they were, and that the burning 'always' meant always at the appointed times, being lighted in the evening, and when they went out in the morning dressed with golden snuffers or tongs, the snuff being taken away in golden dishes (xxvii. 21, xxx. 7, 8; Lev. xxiv. 3, 4; 1 Sam. iii. 3; 2 Chron. xiii. 11). In Solomon's temple were ten candlesticks, five put on the right, five on the left of the holy place (1 Kings vii. 49; 2 Chron. iv. 7). These seem to have been in addition to the ancient candlestick made by Moses: they were all taken away to Babylon (Jer. lii. 19). In the second temple there was but one (1 Macc. i. 21, iv. 49, 50), and but one was carried away and exhibited in the triumphal procession of Titus. It is figured, though perhaps not with perfect accuracy, on the existing arch of Titus. It is said to have been taken to Carthage by Genseric, 455 A.D., to have been recovered by Belisarius, and ultimately placed in the Christian church of Jerusalem 533 A.D. Its subsequent fate is unknown.

Symbolically a candlestick signifies a church (Rev. i. 12, 20: comp. Zech. iv. 2; Rev. xi. 4).

CAN'DY (Acts xxvii. 7, marg.). See CRETE.

CANE (Isai. xliii. 24; Jer. vi. 20). See CALAMUS.

CANKER-WORM (Joel i. 4, ii. 25; Nah. iii. 15, 16). The same original word is rendered 'caterpillar' in Psal. cv. 34; Jer. li. 14, 27. It may perhaps designate the locust just when it has quitted its caterpillar, and is in its pupa state. See LOCUST.

CAN'NEH (*a plant* or *shoot?*). A place mentioned only in Ezek. xxvii. 23. Possibly Calneh is intended.

CANON OF SCRIPTURE. By this phrase is to be understood that collection of holy writings which contains the authoritative rule of the faith and practice of the church. Into the origin of the word 'canon' (a rod or testing-rule) used in Gal. vi. 16, and its particular applications, it is not necessary to enquire here. It easily came to be metaphorically used; but it does not occur in the exact theological sense which is now given to it till the fifth century after Christ, when it is found at the end of Amphilochius's catalogue of the sacred books. Adjectives signifying 'canonical' and 'uncanonical,' i.e. coming up to, or not up to, the rule, were in use before the substantive.

The settlement of the canon of scripture is obviously a matter of great importance. If God has been pleased to make a revela-

tion of his will to men, we must know where that revelation of his will is to be found. And to have a clear and exact knowledge of it we must be able to distinguish those books which teach it by divine authority from other sources of instruction. The full consideration of the subject would comprise very many particular details. We possess a book which is ordinarily taken to contain a message from God: we should have to examine its general contents, and the arrangement and distribution of its various parts. For such an account, see BIBLE. Then, as these parts bear the names of, or are ascribed to, trustworthy authors, we must enquire whether such assumptions are well-grounded. For proofs of the authority and credibility of the sacred books, see SCRIPTURE; and for a special examination of each see them under their respective titles. We should want to know, besides, whether the writers communicated merely their own impressions, or whether they were divinely guided in what they said. For this the reader must be referred to INSPIRATION. But then, presuming these points settled, we must also know whether our bible contains more or less than the body of writings intended as the church's standard. Books in our bible are said to have been placed there in error. For other books the same rank is claimed as for those we deem canonical. It is necessary, therefore, to investigate the reasons we have for believing that we admit none that has no right to be admitted, and that we exclude none that has. This, then, must be the special subject of the present article, to exhibit in a compendious way the proof there is that the books of our ordinary bible, and they only, are canonical.

The subject naturally divides itself into two branches; and these shall be examined separately. We must see what grounds there are for accepting the canon—1. Of the Old Testament.—2. Of the New.

On the Old Testament Canon.—A list of the books contained in it is given in the sixth article of the Anglican church. They are the books which we find in our ordinary bibles; the very books that the Jews have always exclusively recognized as sacred. It is a patent fact that their most learned writers agree in this; and the exceptions which have been found or fancied to their testimony appear when examined of but little consequence (see Keil, *Einleit.* § 217, pp. 687-689). The Palestinian Jews held fast the settled book, nor did they ever allow even works of acknowledged merit produced from time to time among them afterwards to be added to the sacred canon. This is matter of unquestionable history. And, though it might be thought that the Alexandrian Jews, apart in some respects from their brethren in Judea, were not at one with them in their limitation of the scripture canon, since certain other pieces were appended to the Septuagint or Alexandrian Greek translation, yet it will be found that, if with less definite appreciation, certainly in substantial agreement the same rule was held. Thus the grandson of the author of Ecclesiasticus, in his prologue to that book, implies the identity; and Philo, the eminent Alexandrian, evidently acquainted with apocryphal works, from which he has occasionally borrowed ideas, nowhere cites them, as he does almost every book of canonical scripture (see the evidence drawn out in Hävernick, *Einleit.* edit. Keil, § 13, vol. i. 1. pp. 80-83).

It is very evident, from the expressions we continually meet in the New Testament, that a certain body of writings was at that time considered to be 'scripture.' The various terms employed—'the scripture,' 'the scriptures,' 'the holy scriptures,' 'the holy writings' (2 Tim. iii. 15, Gr.), &c.—presuppose this. And sometimes various parts of a whole are spoken of—'the law and the prophets,' 'the law of Moses, the prophets, and the psalms'—showing the distribution of the several writings into well-known classes (comp. Matt. v. 17, xv. 3-9; Mark xii. 24; Luke xxiv. 27, 44, 45; John v. 39, x. 34, 35; Rom. iii. 2; 2 Tim. iii. 16; 1 Pet. i. 10-12; 2 Pet. i. 19-21). There is also contemporary secular evidence as to the several books which made up the collection of the scriptures. Josephus lived at the time of the apostles, and declares that the Jews 'had only twenty-two books of scripture, which might justly challenge credit and belief among them; whereof five were the books of Moses, containing little less than 3,000 years; and thirteen the books of the prophets, wherein they wrote the acts of their times, from the death of Moses to the reign of Artaxerxes, king of Persia; and four more, containing both hymns to God, and admonitions to men for the amendment of their lives; but, from the time of Artaxerxes, that, though certain books had been written, yet they deserved not the same credit and belief which the former had, because there was no certain succession of prophets among them: in the meanwhile, what belief they had of the true scriptures which they only acknowledged, and how faithful they were towards them, was from hence most manifest, that, though they were written so long time before, yet durst never any man presume either to add or diminish, or alter ought at all in them, it being a maxim engrafted into every one of that nation from their youth, and in a manner born with them, to hold these writings for the oracles of God, and remaining constant to them, if need were, willingly to die for them' (*Contr. Apion.* lib. i. § 8). The translation above given is that of Bishop Cosin, *Schol. Hist. of Canon*, chap. ii. 24. The twenty-two books of which Josephus speaks are thus made up:—

Books of Moses:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy 5

The Prophets:

Joshua
Judges, with Ruth
1 and 2 Samuel (reckoned as one book)
1 and 2 Kings (one book)

Isaiah	
Jeremiah, with Lamentations	
Ezekiel	
The twelve minor prophets (one book)	
Daniel	
Job	
Ezra and Nehemiah (one book)	
Esther	
1 and 2 Chronicles (one book)	13
Hymns and Admonitions:	
The Psalter	
Proverbs	
Ecclesiastes	
Song of Solomon	4
	22

There is therefore, it may fairly be said, the strongest proof which the nature of the case admits, that the Old Testament (as we call it) was, at the beginning of the Christian era, revered as the rule of faith containing the communications of God to man, and, further, that it was composed of the same books or parts which compose it now.

We can trace it higher. It is clear, from books of the Apocrypha written before our Lord's advent, that there was at an earlier date a collection recognized as the sacred code of the Jewish church. Some proof of this has been already given in the reference made to the prologue to Ecclesiasticus. But the following passages may also be consulted: Ecclus. xxiv. 23; Bar. iv. 1; 1 Macc. i. 56, 57, ii. 50-68, xii. 9; 2 Macc. vi. 23. The Holy books of scripture are expressly named as in the hands of the people in the time of Jonathan Maccabeus; and for these books the Jews contended as earnestly then as at any period of their history. Many other passages there are more or less directly referring to the contents of those books, and leading us to the conclusion that those which were 'the scriptures' of those times are identical with 'the scriptures' of a later date.

The Septuagint or Alexandrian Greek version of the scriptures is another testimony. This version, comprising all the books of the Jewish canon, was in existence and credit before the Christian era. It is true that the complete translation was not made at once; that the Pentateuch was first rendered into Greek, about 286 or 285 years B.C., and that the versions of other books succeeded at intervals, perhaps for a century; also that there are certain additions of things not in the Hebrew text, tending afterwards to complicate the question; yet, as before observed, we have no reason to believe that originally the Alexandrian canon differed from that of Palestine. And the great fact is proved that some centuries before Christianity arose there was a body of sacred writings held to be the authoritative standard of the Jewish faith.

The Old Testament gives evidence that its contents were preserved with care. We are told that the book of the law was delivered to the Levites to be placed beside the ark of the covenant (Deut. xxxi. 9, 25, 26). The diligent writing by Joshua of other 'words' is noted (Josh. xxiv. 26). And collections seem from time to time to have been made, as of proverbs (Prov. xxv. 1), of Jeremiah's writings (Jer. xxxvi. 2-4, 32: see also xv. 16). Then, again, 'the book of the Lord' is spoken of (Isai. xxxiv. 16: comp. xxx. 8). So Daniel had '*the* books' (Dan. ix. 2; the article being in the original); and after the return from Babylon 'the law' and 'the former prophets' are referred to as if they were a known collection (Zech. vii. 12: comp. i. 4). Very remarkable, too, are the expressions in the Psalms. David could hardly have penned that commendation of 'the law of the Lord' (Psal. xix. 7-11), had that law not been in a written form; and later psalm-writers have spoken of loving the law, and the testimonies, and the word of God, taking them as a guide, meditating upon them day and night (cxix. 97, 99, 105, 149: comp. cxxxviii. 2, cxlvii. 19). Surely there must have been at the time some well-understood body of divine writings to justify language like this.

It was not to be expected that the sacred books themselves could give a definite account of the settlement of the canon. Indications such as have been exhibited are all that could be looked for in them. But other testimony points to the times of Ezra and Nehemiah, the life-time of the last prophets of the Jewish church, as the period when the holy writings were definitely gathered and recognized as the completed standard of God's teaching. Traditions of this kind are mentioned in two of the apocryphal books (2 Esdr. xiv.; 2 Macc. ii. 13). These testimonies certainly are not intrinsically of much value; but they show the prevailing impression of men of those days that Ezra and Nehemiah revised, and, so to speak, edited the holy book. There is an extraordinary statement of this kind (though of later date) in the Talmud. It is to the following effect. The question is first put, Who wrote these books? And to this the answer is given: 'Moses wrote the Pentateuch and Job; Joshua his book and eight verses in Deuteronomy; Samuel the books of Samuel, Judges, and Ruth; David the book of Psalms by ten men; Jeremiah his book, Lamentations, and the books of Kings; Hezekiah and his college Isaiah, Proverbs, Solomon's Song, and Ecclesiastes; the men of the great synagogue Ezekiel, the twelve minor prophets, Daniel, and Esther; Ezra his book, and the genealogies of Chronicles; and Nehemiah completed the Chronicles' (*Baba Bathra*, fol. 13.2, in Häver-nick's *Einleit.* § 9. vol. i. 1. pp. 40, 41). It is questioned what is the precise meaning of 'wrote' in this place. It cannot well be interpreted in the sense of original composition; for no one imagines that Hezekiah, with those he employed, *composed* the prophecies of Isaiah. It must rather be understood (comp. Prov. xxv. 1) to imply transcription or collection, the preparing and placing the several books in the condition in which they were to go authoritatively forth.

If the testimonies produced are thought faint and uncertain, it must be remembered that the books of the Old Testament are of

extreme antiquity, that no contemporaneous Hebrew literature exists, nay, that these very books constitute the entire remains of the Hebrew language. Such proof as might be properly demanded under other circumstances, in another age, cannot for the reasons assigned be produced here. And yet, with every disadvantage, most remarkable is the chain of evidence—indications in the writings themselves, that when produced they were committed to the care of a specially-commissioned body of men, presumptions in the later parts that those previously written were recognized and regarded with reverence, all of them claiming to be not posterior to the latest prophets, the collection acknowledged and described in works written anterior to Christ, the various books in it distinctly named just as they are in our lists, by an author contemporary with the apostles, with the addition that no part was composed after the cessation of prophecy, the practice of our Lord and of his disciples of citing the collection as well known, noting sometimes its three great constituent parts, the singular unanimity in regard to this canon of the two in some respects rival branches of the Jewish church, and lastly the venerable tradition which assigns to the times of Ezra and Nehemiah the completion of the book of God, neither needing nor accepting any further addition; surely there is here a mass of proof not easily to be set aside. It is to this conclusion substantially that Zündel, in his elaborate enquiry into the time when the book of Daniel was composed, comes. He places no great reliance on the tradition: he carefully sifts all the evidence that can be produced, but expresses himself convinced that the canon was closed, that the various books as we have them were gathered and recognized by the end of the fourth century before Christ (*Krit. Untersuch. über die Abfass. Daniel*, pp. 226-239): comp. Westcott, *Introd. to Gospels*, note, pp. 51, 52. It is not meant that any man or set of men (the 'great synagogue' they have been called) admitted to or excluded from the canon at their will, judging what was or what was not inspired, but that they laid apart those which had always been known to be so, authenticated from the very time of composition as parts of the message and the memorial of God to his people. The work of such men was declaratory, that the canon might be guarded against groundless claims. It was acknowledged as an ascertained fact among the Jews that the last strains of prophecy died out with Malachi: no inspired man arose after his days; and therefore no book could be added to those already venerated. The precise time when the final gathering and recognition occurred, in other words, when the canon was closed, may be uncertain—some may deem it earlier and some later; but the conclusion seems irresistible that from about the times of the later prophets, not long after the return from captivity, the Jews have had a collected body of holy books which they retain without addition or diminution to the present day. Investigations into the date and authority of each separate book of both the scripture and the Apocrypha, so far as we can make them, confirm this judgment. Details of this kind, however, cannot be given in this place.

But it is necessary to enquire how far the Christian church has accepted the Jewish canon. Something has been already said on the sanction given to it by our Lord. Still it is urged that the apostles occasionally cited those books which are called apocryphal, giving proof thereby that the canon had in their view a wider range. But the argument tells the other way. Mere citation of an author does not prove that that author was regarded as canonical. If there are references in the apostolical writings to the Apocrypha, it shows indeed that those writings were known to the sacred penmen, but, as they are never cited *as scripture*, in the mode and with the formulæ used in citing scripture, it shows too that the New Testament penmen knowingly and deliberately made a distinction between these writings and those they considered canonical.

It is granted that some of the Christian fathers cited as scripture books not belonging to the canon. They generally used the Septuagint version of scripture, to which other compositions, as stated above, had been annexed. Justin Martyr is an exception. He was conversant with Palestine And nowhere in his works does he use any of the apocryphal writings (Cosin, *Schol. Hist. of Can.*, chap. iv. 48). There are early Christian catalogues extant of the books of the Old Testament. And these exactly, or with an exception not difficult to be accounted for, coincide with the Jewish canon. Jerome, the most important witness, agrees exactly. Melito of Sardis, in the second century, took special pains to obtain an accurate list (Euseb. *Hist. Eccles.*, lib. iv. cap. 26); and his list is identical with that of the Jews, save that he does not separately mention Esther, which, however, was probably as well as Nehemiah included under Ezra (See Bp. Marsh's *Comp. View of Churches of England and Rome*, chap. v. pp. 106, 107, 2nd edit.). Origen makes an addition: he enumerates Jeremiah with the Lamentations *and the Epistle* (Euseb. *Hist. Eccles.*, lib. vi. cap. 25). This epistle has been taken to be that appended to the apocryphal book of Baruch. It may be with at least equal probability regarded as that genuine letter found in Jer. xxix. These are the only discrepancies from the Hebrew canon which early catalogues present. Mr. Westcott, therefore, well says (Smith's *Dict. of the Bible*, vol. i. p. 255): 'During the first four centuries, this Hebrew canon is the only one which is distinctly recognized, and it is supported by the combined authority of those fathers whose critical judgment is entitled to the greatest weight. In the meantime, however . . . the common usage of the early fathers was influenced by the position which the apocryphal books occupied in the current versions; and they quoted them frequently as scripture, when they were not led to refer to the judgment of antiquity.'

It was not till the time of Augustine

that any real divergence manifested itself. The Septuagint was the parent of the Latin version; and thus uncanonical books were found in the Latin bibles. It was with the Latin version that Augustine was conversant; and hence his catalogue includes apocryphal books. Still, though not always consistent with himself, it would seem that he intended to make a distinction (See Cosin, *ubi supr.* chap. vii. 79-81): and, while Augustine's influence had great weight in leading the mind of the western church, there were always, down to the very spring of the reformation, many of the most learned divines who adhered to the integrity of the Jewish canon. Lists of such men may be found in Bleek's *Einleit.*, vol. i. p. 697, and elsewhere.

It was reserved for the council of Trent to decree that the Hebrew canon must be enlarged, and that other books must be accepted as equal in authority with the inspired writings (*Decret. de Canon. Script.*, Sess. iv. Apr. 8, 1546). Here, then, there is a fundamental difference as to the basis of faith between the Roman-catholics and ourselves.

On the New Testament Canon. The writings of the New Testament are circumscribed by a narrow period of time. They were not, like the sacred books of the Hebrews, spread over many ages: they were composed by men who were contemporaries, who were more or less known to each other; some of whom were close and intimate friends and colleagues. And yet they were not the result of counsel and agreement. At first the body of Christian doctrine was to be found in the oral teaching of the apostles, and of those instructed by them, received and further propagated by the various communities of the faithful whom they taught. But circumstances showed by-and-bye the expediency and necessity of committing certain truths to writing; and exigencies arose requiring communications from the apostles by letters to the churches to which they could not personally speak. These churches were in different parts of the Roman world. And, as a history written specially for one class would not immediately pass into the hands of others, and an epistle directed to a church in the east would not from the nature of the case be at once known to a church in the west, so, though composed almost contemporaneously, it could only be by a gradual process that the books of the New Testament would be brought together, and acknowledged to be not an incongruous collection of writings of the age, but, as Mr. Westcott well calls them, 'the sum of the treasures of apostolic teaching stored up in various places. The same circumstances,' he proceeds, 'at first retarded the formation, and then confirmed the claims of the catholic church and of the canon of scripture' (*Hist. of the Canon of the N. T.*, Introd., p. 6).

There are some indications in different parts of the New Testament that the writers were aware of the position their productions were to occupy. They speak with authority (1 Cor. vii. 7, xiv. 37; 2 Thess. iii. 6; 1 Tim. iv. 1); they require their writings to be publicly read (Col. iv. 16; 1 Thess. v. 27); they deliver truth only to be divinely known for the instruction of the faithful, pronouncing a blessing on those who shall read and obey, and a curse on those who shall add to or subtract from what they have said (Rev. i. 1, 3, xxii. 18, 19); they refer to the writings of their fellows under the significant name of scripture (2 Tim. v. 17; 2 Pet. iii. 15, 16; to which Gaussen would add Rom. xvi. 26 (*Canon of the Holy Script.*, part i. book ii. chap. 11, pp. 279, 280, Engl. Transl.). No great stress, perhaps, is to be laid on these passages; and exception may be taken to some of them; nevertheless they are valuable for showing (as similarly with the Old Testament) the first foreshadowings of the establishment of a New Testament canon.

It is freely acknowledged that no particular time can be specified when the books of the New Testament were collected and formally recognized. We have, rather, to feel our way along the course of Christian history and literature. But, as Mr. Westcott says, 'if it can be shown that the epistles were first recognized exactly in those districts in which they would naturally be first known, that from the earliest mention of them they are assumed to be received by churches, and not recommended only by private authority, that the canon as we receive it now was fixed in a period of strife and controversy, that it was generally received on all sides, that even those who separated from the church, and cast aside the authority of the New Testament scriptures, did not deny their authenticity; if it can be shown that the first references are perfectly accordant with the express decision of a later period, and that there is no trace of the general reception of any other books; if it can be shown that the earliest forms of Christian doctrine and phraseology exactly correspond with the different elements preserved in the canonical epistles, it will surely follow that a belief so widely spread throughout the Christian body, so deeply rooted in the inmost consciousness of the Christian church, so perfectly accordant with all the facts which we do know, can only be explained by admitting that the books of the New Testament are genuine and apostolic, a written rule of Christian faith and life' (*ubi supr.* pp. 17, 18). Anything like a full investigation or proof of all these particulars would, it is manifest, require a volume. Here there can be given only a brief outline, with a few of the more prominent illustrations.

We possess writings of Clement, Ignatius, Polycarp, and others, men who had some of them conversed with the first disciples, and who flourished in the Christian church but a little later than the apostles. These writers make frequent references to portions of the New Testament, and quotations from it. And, if they do not at once cite the New Testament exactly as they do the Old, the reason is to be found in the considerations already suggested. But indisputably they recognize a distinction between themselves

as ordinary writers, and those from whom the books of the New Testament proceeded as of far higher authority.

Thus Clement, writing to the Corinthians, alludes to James iv. 1; Eph. iv. 4; Rom. xii. 5, quotes Matt. xviii. 6, xxvi. 24, and reminds those he addresses how St. Paul 'divinely inspired' had sent them an epistle (*Epist. ad Cor.* 46, 47). Ignatius cites Matt. iii. 15 (*Epist. ad Smyrn.* 1), Matt. x. 16 (*ad Polycarp.* 2), and tells the Romans that he does not lay injunctions on them like Paul and Peter (*ad Rom.* 4). Polycarp quotes Acts ii. 24; 1 Pet. i. 8; Eph. ii. 8, and says that neither he nor any like him can attain to the wisdom of St. Paul (*ad Philip.* 1, 3). And these are but specimens of the many citations and allusions to be found in the works of these early writers.

The testimony of Justin Martyr, born about the close of the first century (89 A.D.) is very important. Some of the spurious Gospels were probably extant in his time; but his references are not to them, but to those of Matthew, Mark, and Luke certainly, and it can hardly be doubted to that of John. He speaks also of the memorials or memoranda of the apostles being read with the writings of the prophets in public Christian assemblies for worship (*Apol.* 1, 67). Heretics were rising at this time in the church; but they appealed to the sacred books. Of two of these some notice must be taken. Basilides (about 125 A.D.), though he certainly used some other writings than those of our canon, yet treated the genuine scriptures with the utmost reverence, and appears to have been the first who distinctly cited them in the same manner as those of the Old Testament (see Westcott, *ubi supr.* chap. iv. pp. 322, 323). Heracleon, a Gnostic, about the same date wrote commentaries on the Gospels, and would seem to have been the first commentator on the New Testament (*ibid.* pp. 333, 334). Two more important witnesses of the second century must be referred to, one representing the eastern, the other the western church. The Peshito Syriac version comprises all the books of the New Testament, except 2 Peter, 2 and 3 John, Jude, and the Revelation: the Muratorian fragment, as it is called, of Roman origin (about 170 A.D.) includes all but Hebrews, James, and 2 Peter: it notices also the partial reception of an apocryphal work called the Revelation of Peter. This fragment is in Mr. Westcott's Appendix, pp. 558-563. The two taken together comprise every book but 2 Peter.

Later authorities are, as might be expected, still more explicit. Irenæus, toward the close of the second century, speaks of the scriptures collectively (the New Testament as well as the Old) as 'perfect, being delivered by the word of God and his Spirit' (*Adv. Hær.* lib. ii. 28, 2). Clement of Alexandria nearly at the same time describes the blessed gospel as with the law and the prophets ratified by the authorization of Almighty power (*Strom.* lib. iv. 1). And Tertullian distinctly mentions the New Testament (*Adv. Prax.* 15). The testimonies of these three writers are the more weighty, because they speak as representatives of respectively the western, the Alexandrian, and the African churches.

The stream of evidence cannot here be further traced. It must suffice to say that Eusebius at the beginning of the fourth century reckons as acknowledged by all the four Gospels, the Acts, the Pauline Epistles, 1 John, 1 Peter, and it would seem the Revelation. He then enumerates as doubted by some, James, Jude, 2 Peter, 2 and 3 John; and afterwards names many writings, confessedly spurious (*Hist. Eccles.* lib. iii. cap. 25). The special evidence for those books thus noted as doubtful must be sought in the articles particularly dedicated to them. It is sufficient to observe here that the very hesitation with which some churches received them is a proof of the watchful care taken, lest any unauthorized writing should be accepted as canonical.

A list of other catalogues will be found collected in Mr. Westcott's Appendix, pp. 565-584; exhibiting the general consent of the Christian church.

The fair conclusion therefore is that, seeing the books of the New Testament began very early to be called scripture (*possibly* even by the apostolic fathers: see Polycarp, *ad Philip.* 12), and were reverenced as possessing an authority which belonged to no other compositions, that they were publicly read in religious assemblies, that they were appealed to by heretics, that commentaries were written on them as the text-book of the gospel, that versions were early made of them, and catalogues formed, agreeing in the main, with discrepancies not difficult to account for, surely we are justified in regarding these as the authentic records, the canonical standard of the Christian religion.

It is, as noted above, a mere outline of this great subject that can by possibility be given here. But the student will have found in the preceding observations reference to various easily-accessible works on the scripture canon which may be consulted with advantage. Such are Cosin's *Scholastical History of the Canon*, an excellent book which, appearing first two centuries ago, has never yet been superseded; Gaussen's *Canon of Holy Scripture*; Westcott's *History of the Canon of the New Test.*, 1855. To these may be added Moses Stuart *On the Old Testament Canon*.

CANTICLES. See SONG OF SOLOMON.

CAPER'NAUM (*city of consolation?*). A place in Upper Galilee on the borders of Zebulun and Naphtali (Matt. iv. 13), by the sea of Gennesaret (John vi. 17), not far from the influx of the Jordan into it. Capernaum appears to have lain on the great commercial route from Damascus to the Mediterranean; and it has been suggested that we have here the explanation of 'the receipt of custom' (Matt. ix. 9), duties being levied on the commodities carried along this road. Capernaum was a town of importance: it had a synagogue, in which Jesus taught (John vi. 59); and it was for some time our Lord's ordinary residence after quitting Nazareth (Matt. iv. 13; Luke

iv. 30, 31); so that it was called his 'own city' (Matt. ix. 1; Mark ii. 1, where 'in the house' means at home). Here, therefore, many of his miracles were wrought (Matt. viii. 5-17, ix. 1-8; Mark i. 23-27): here, by the lake-side, he called Simon and Andrew, James and John (16-21): here, too, he called Matthew (Matt. ix. 9): here, indeed, so many wonders were performed, and so much divine teaching was delivered, that Capernaum incurred more guilt by the impenitence and unbelief it manifested than even Sodom; and fearful was the doom which the Lord denounced against it (xi. 23, 24). That sentence was executed. The once-flourishing and favoured Capernaum has been so brought down that the site of it cannot be perfectly ascertained.

Travellers, however, have done their best to identify the spot; and it would seem that Capernaum must have stood either at *Khan Minyeh*, or at *Tell Hûm*. At the former place is a mound, showing that buildings once existed there. It is at the northern extremity of the plain of Gennesaret, and hard by a fountain called *'Ain et-Tîn*, 'fount of the fig-tree,' which is just upon the lake. Dr. Robinson believes Khan Minyeh to have been Capernaum mainly because Josephus speaks of a fountain there, which the doctor identifies with 'Ain et-Tîn. See his proofs, at length, *Bibl. Res.*, vol. iii. pp. 348-358. They are, questionless, weighty; but some travellers pronounce for Tell Hûm, and with perhaps a greater show of probability. The ruins there are more extensive; and the tradition of both the Arabs and the Jews is in favour of that place. Dr. Thomson argues strongly for it. The very name may seem to be a fragment of Capernaum, which, in the language of the country *Kefr na hûm*, would, when the place fell into ruin, change *Kefr*, 'village,' into *Tell*, a term usually applied to a deserted site: hence it would be natural to call it simply Tell Hûm. And, while Tell Hûm is close upon the north end of the lake, there are a little way below it springs at Tâbighah, which may be supposed to correspond with the fountain Josephus mentions. 'I was delighted,' says Dr. Thomson, 'to find small creeks or inlets between this and Tell Hûm, where the *ship* could ride in safety only a few feet from the shore, and where the multitudes, seated on both sides, and before the boat, could listen without distraction or fatigue. As if on purpose to furnish seats, the shore on both sides of these narrow inlets is piled up with smooth boulders of basalt. Somewhere hereabouts, also, Andrew and Peter were casting their nets into the sea, when our Lord, passing by, called them to follow him, and become fishers of men. And, in one of these identical inlets, James the son of Zebedee, and John his brother, were mending their nets, when they, being also called, immediately left the ship and their father Zebedee, and followed Jesus (Matt. iv. 18-22). Here—yes, right here—began that organization, which has spread over the earth, and revolutionized the world. Viewed in this relation, is there a spot on earth that can rival this in interest?' (*The Land and the Book*, p. 356).

CA'PHAR (*a covering, shelter*). This word is used to signify a village or hamlet. It is not found alone as designating any particular place, and therefore does not appear as a proper name in the authorized version; but it occurs in composition (see the next article), being used like the modern Arabic *Kefr*.

CA'PHAR-SAL'AMA (1 Macc. vii. 31). Perhaps a place not far from Jerusalem.

CAPHEN'ATHA (1 Macc. xii. 37).

CAPHI'RA (1 Esdr. v. 19). A form of Chephirah (Ezra ii. 25).

CAPHTHO'RIM (1 Chron. i. 12). See CAPHTORIM.

CAPH'TOR (*chaplet, knop*; but probably the word is of Egyptian origin). A region which appears to have been the original seat of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7). The inhabitants were the Caphtorim (Gen. x. 14). Various opinions have been advanced as to the locality of Caphtor. Dismissing unsatisfactory conjectures, we may most reasonably suppose it to have been in Upper Egypt. The similarity of name seems to point to the Coptite nome; and there still subsists a place called *Kouft* or *Keft*, the ancient Coptos, a few miles north of Thebes. This city was of great antiquity: it flourished long, being admirably situated for the purposes of commerce, and through the Roman period maintained its importance. Some of its people may be believed at a very early period to have joined the Casluhim in emigrating to the southern part of Palestine: they expelled or extirpated the ancient inhabitants, and settled down under the name of Philistines, *strangers* or *emigrants* (see Kalisch, *Comm. on Old Test. Gen.*, pp. 267, 268). The evidence of Egyptian monuments tends to confirm this view. Miss Corbaux, however, would regard the Caphtorim rather as a family settled in the Delta, who, by their migration into southern Palestine and junction with the Philistines, rendered that people more powerful to extend their possessions northward. The later Philistines, therefore, augmented by the new comers, differed considerably from those so called in the time of Abraham (*Journ. of Sacr. Lit.* Oct. 1851, pp. 161, 162, July 1852, pp. 324-326). It may be noted that, though the term 'isle' is applied to Caphtor (Jer. xlvii. 4, marg.), the word by no means implies necessarily an island: it designates generally maritime countries, insular or continental.

CAPHTO'RIM. Descendants of Mizraim (Gen. x. 14); called also Caphthorim (1 Chron. i. 12), and Caphtorims (Deut. ii. 23). See CAPHTOR.

CAPPADO'CIA. The most easterly region of Asia Minor, bounded by the lesser Armenia on the east, Phrygia and Paphlagonia on the west, the Euxine on the north, and separated on the south by the chain of Taurus from Cilicia. The northern part of this district was a distinct satrapy under the Persian dominion, and became afterwards the independent kingdom of Pontus; the south part, also constituted a kingdom, was then alone called Cappadocia. In New Testament times, by Cappadocia was to be

understood a Roman province (so made in 17 A.D.), comprising also the lesser Armenia. Cappadocia was well-watered, but was not a particularly fruitful country. The highlands were cold, and the plains chiefly pasture; but, having good grazing land, it was celebrated for its breed of horses. The Cappadocians are thought to be of Syrian origin: they had the character of being faithless and indolent. Cappadocian Jews were at Jerusalem on the day of Pentecost (Acts ii. 9); and St. Peter directed his first epistle to the Christians there and in the neighbouring regions (1 Pet. i. 1).

CAPTAIN. The rendering of a Hebrew word generally signifying a military officer. There were various ranks, from the captains of fifty to the captain of the host (or commander-in-chief (1 Sam. xvii. 18; 2 Sam. xix. 13; 2 Kings i. 9, xi. 15). Captains of the guard are also mentioned (Gen. xxxvii. 36; 2 Kings xxv. 8). These were great functionaries, charged, it would seem, with the defence of the royal person, and with the execution of sentences pronounced by the king: comp. 1 Kings ii. 29-34, 46. The officer so called in Acts xxviii. 16 was probably the commander of the prætorian troops at Rome. There is another Hebrew word translated sometimes 'captain' (Josh. x. 24), sometimes 'ruler' (Isai. iii. 6), which denotes both a military and a civil officer. The captain of the temple (Luke xxii. 4; Acts iv. 1, v. 24) was not a military man, but the chief of the priests and Levites that watched in the temple at night (comp. Psal. cxxxiv. 1). The word 'captain' applied to our Lord (Heb. ii. 10) has not a military signification.

CAPTIVE. Prisoners taken in war were severely treated in ancient times. Sometimes they were mutilated (Judges i. 6, 7), or blinded (1 Sam. xi. 2; 2 Kings xxv. 7: see illustration in article EYE). Generally a conquered people was reduced to servitude (Deut. xxviii. 68), or transplanted into other countries (2 Kings xvii. 6, 24). Cruelties were practised also upon women and children (viii. 12, xv. 16; Psal. cxxxvii. 9). It is a remarkable fact that, though the Israelites dealt in many instances harshly with those they captured, yet their conduct stood out in contrast to that of heathen nations; so that the humanity of even some of their worst kings was reckoned upon by their conquered enemies (1 Kings xx. 31-34).

CAPTIVITY. This word is frequently used in a wide sense for subjection and distress, not only by enemies, but through disease, destitution, or other kind of trouble (Job xlii. 10; Psal. xiv. 7, this psalm being ascribed, and with great probability, to David; Judges xviii. 30?). In a more special sense it implies the being conquered by a foreign foe. And such conquests and consequent servitude the Hebrews frequently underwent—as by the Moabites, Midianites, Philistines—from almost the very beginning of their possession of Palestine. But these were partial and temporary calamities On account of repeated transgressions and impenitence, there were severer judgments in store. Moses had predicted them (Lev. xxvi. 31-39; Deut. iv. 25-28, xxviii. 63-68); and to the full were these threatenings accomplished. The Jews are accustomed to reckon four great captivities—the Babylonian, the Median, the Grecian, and the Roman; these four empires ruling over them in turn. Understanding, then, by the term captivity the deportation of the people from their native country, we may gather the following notices as we find them in the scripture history.

It is very likely that the Assyrian power was early felt in Palestine. Inscriptions which have been deciphered go to show that the northern kingdom was tributary to the Assyrian monarch in the time of Jehu. But it is not till a later period that we have any record of the Israelites being carried away from their own land. Of course the blow fell first upon the ten tribes. There were Assyrian invasions, first by Pul (2 Kings xv. 19, 20), in the reign of Menahem; and afterwards by Tiglathpileser, in the days of Pekah. Then it was that the northern and north-eastern provinces were overrun; and their population, Galilee and the trans-Jordanic tribes, were deported into Assyria (xv. 29; 1 Chron. v. 26). Later, Shalmaneser twice invaded Israel: the king Hoshea pacified him the first time by submission and the payment of tribute, but afterwards treacherously rebelled; and, in consequence, Samaria was besieged and taken, and the inhabitants of the kingdom generally were removed into Assyria (2 Kings xvii. 3-23). It would seem that, though certainly not all, yet a large mass of the people were thus deported; for various tribes were brought from the east to colonize the country, and even then the population was not large enough to keep down the wild beasts, which as a judgment from God molested them. See SAMARITAN. Various kinds of idolatry prevailed among these mixed peoples; and, though some sort of reverence was paid to Jehovah, yet his worship was debased and polluted by the conjoint worship of false gods. Samaria was never again inhabited by the Israelitish race (24-41).

The southern kingdom of Judah was not left unmolested. In Hezekiah's reign Sennacherib seized all the fortified cities, and forced the Jewish monarch to pay a large sum as the price of sparing Jerusalem (xviii. 13-16). The scripture does not state that the Assyrian then carried off any captives: it is probable that he did (see Sir H. Rawlinson, *Outline of Assyrian History*, pp. 24, 25). But the fatal blow supernaturally inflicted on Sennacherib's army checked any further purpose of Judean conquest (2 Kings xix. 35-37). And then Judah had a respite. Manasseh was carried to Babylon, and was restored, on his repentance, to his throne (2 Chron. xxxiii. 10-13). But, as the people generally, in spite of partial reformations, continued rebellious against God, they were ultimately given up. Nebuchadnezzar repeatedly invaded the kingdom, deporting each time many of the inhabitants. In the third year of Jehoiakim, Daniel and others were sent to Babylon (Dan. i. 1). Je

hoiachin's short reign was ended by his being carried away with a great number of the people (2 Kings xxiv. 8-16; 2 Chron. xxxvi. 9, 10). Ezekiel went then, and the ancestor of Mordecai (Ezek. i. 1, 2; Esth. ii. 5, 6). There were other deportations when Jerusalem was burnt, at the end of Zedekiah's reign (2 Kings xxv. 8-12; 2 Chron. xxxvi. 17-20; Jer. lii. 15, 16); and the numbers taken at three different times are afterwards given (28-30), showing that the process of deportation went on as opportunity served. But the desolation of Judah was hardly so entire as that of Israel. The principal persons were removed; but very many of the inferior classes remained, and might have lived peaceably under a governor of their own nation, Gedaliah, had he not been treacherously murdered. This caused a fresh migration into Egypt (Jer. xl., xli.). Of the condition of Judah during the years that followed, till the decree of Cyrus, we have no account. The ten tribes when carried away were strongly leavened with idolatry; and they very probably, in exile (according to the prediction of Moses before referred to), lapsed almost entirely, and mingled with their heathen masters. When Judah was afterwards deported, the few faithful Israelites would naturally become incorporated with them. Hence, perhaps, the difficulty of identifying the descendants of Israel. But something more will be hereafter said respecting them.

The Jews seem to have been on the whole treated with consideration. According to their tradition, one of their own chiefs held authority over them as 'captain of the people,' or prince of the captivity (2 Esdr. v. 16). Be this as it may, they had their elders (Ezek. xx. 1): they often rose to posts of dignity (Neh. i. 11; Esth. viii. 2; Dan. ii. 48, 49); and the generality of them were quite able to enjoy domestic comforts (Jer. xxix. 5, 6). Still they naturally longed for their own land, consecrated by so many recollections and hopes, and assured by divine promise as their lasting inheritance (Psal. cxxxvii.), more especially as, though they preserved many of their rites, they could not sacrifice out of Judea.

And at length deliverance came. The decree of Cyrus allowed the return of those that chose. And the chief of Judah and Benjamin with the Levites returned (Ezra i. 1-6), 42,360, as they are reckoned (ii. 64; Neh. vii. 66), besides their servants. The families of about 30,000 of these are specified; the rest were perhaps Israelites of the ten tribes (Ezra vi. 17). Another caravan was led by Ezra (viii.); and thus the cities of Judea were again inhabited by their own people, but the race was not so purely Jewish as before. Galilee was also, though with greater intermixture of Gentiles, reoccupied by the sons of Jacob; but Samaria remained in the hands of strangers. Many Jews, however, chose to continue in Assyria and Babylonia; and colonies of them were diffused through various countries. They retained their faith, and their tie to their own country, which many of them visited at the feasts, and were known afterwards as 'the dispersed,' or dispersion (John vii. 35). The fate of the ten tribes is involved in greater uncertainty. A multitude of guesses have been propounded concerning them. Some maintain that the Affghans are descended from them: some fix on the Nestorians; while others have ingeniously argued that they are the North American Indians. Wilder conjectures, and such there have been, need not be mentioned here. A writer in Dr. Smith's *Dict. of the Bible* (vol. i. p. 277), supposes that some returned and mixed with the Jews (Luke ii. 36); some were left in Samaria; many remaining in the east were fused with the Jews there, and recognized as an integral part of the dispersion (Acts xxvi. 7); while most apostatized and were swallowed by the nations around. This is nearly the view suggested above.

A more fatal captivity yet awaited the Jews. They rejected Messiah; and the Romans came and took away their place and nation. At the destruction of Jerusalem by Titus, 70 A.D., multitudes perished, and many captives were made; and at a subsequent overthrow by Adrian, 135 A.D., thousands were sold or transported, besides vast numbers that were slain. Since then the Jews have been scattered through all lands, as we see them, a standing wonder to the world, not so much in the fact itself as in the correspondence of that fact to predictions known to have been delivered centuries before.

CARABA'SION (1 Esdr. ix. 34).

CARBUNCLE. One of the gems in the high priest's breast-plate (Exod. xxviii. 17, xxxix. 10); it is also mentioned in Ezek. xxviii. 13. It must, from the derivation of the Hebrew word, have been a bright flashing gem. Some have supposed it the emerald. Carbuncle occurs again as the rendering of another term in Isai. liv. 12. The original words here may mean 'sparkling stones;' perhaps the Oriental garnet is intended. But Duns imagines that the jewel in the priest's breast-plate was garnet (*Bibl. Nat. Science*, vol. ii. p. 56).

CAR'CAS (*severe*). One of the seven eunuchs or chamberlains of Ahasuerus (Esth. i. 10).

CAR'CHAMIS (1 Esdr. i. 25). A form of

CAR'CHEMISH (*fortress of Chemosh*). A city on the Euphrates, commanding the passage of that river; the possession of which was therefore of great moment to the neighbouring powers. Pharaoh would seem to have occupied it after the battle of Megiddo, and Nebuchadnezzar to have possessed himself of it about three years afterwards (2 Chron. xxxv. 20, where in some copies Charchemish; Jer. xlvi. 2). It has generally been supposed identical with Circesium; but Rawlinson places it higher up the Euphrates, close to Hierapolis, or Mabug: comp. Dr. Hincks in *Journ. of Sacr. Lit.*, July, 1854, note, pp. 408, 409.

CARE'AH (*bald-head*). The father of Johanan (2 Kings xxv. 23). Elsewhere the name is spelt Kareah.

CA'RIA. A district in the south-western part of Asia Minor, not itself named in scripture. Some of the cities, however,

mentioned in the New Testament were in Caria, as Cnidus, and Miletus (Acts xx. 15, xxvii. 7). Caria is described in the Maccabean history as the residence of Jews (1 Macc. xv. 23).

CARMA'NIANS (2 Esdr. xv. 30). Inhabitants of an Asiatic region.

CAR'ME (1 Esdr. v. 25). A corruption of Harim (Ezra ii. 39).

CAR'MEL (*garden*, or *park*).—1. A ridge of hills, the highest point of which is 1,728 feet above the sea, extending ten or twelve miles nearly north and south. It commences with a bold bluff headland, about ten miles to the south of Acre, or Ptolemais, forming the south boundary of the bay of Acre, and, dividing the plain of Sharon from Esdraelon, presents also a bold but much lower height at its south-eastern extremity, with an abrupt descent to the hills of Samaria. The ridge of Carmel is for the most part composed of limestone, in which are nodules of flint, and it is perforated with almost-innumerable caves. In the division of the land these hills were included in the territory of Asher, which we are told extended to them and still farther south to Dor (Josh. xvi. 11, xix. 26).

Carmel stands prominently out in sacred story as connected with the prophet Elijah. The Tishbite was returning at God's command along the road from Zarephath to Megiddo, when he met Obadiah seeking grass to keep the beasts alive in the marshy grounds at the bottom of Esdraelon. Ahab, though he had gone in another direction, was evidently not far off; and the prophet and the king stood face to face near the foot of Carmel. And then the challenge was given that the multitudinous priests of Baal and Ashtaroth should be confronted with the solitary servant of the Lord, that each should call upon their God, and that he that answered by fire should be acknowledged before the assembled thousands of Israel the alone supreme. Ahab dared not refuse the demand. The priests were gathered; and never was there a more awful trial of strength. But Baal, invoked in vain, regarded not his worshippers. And then Elijah repaired the altar of the Lord; for it would seem that worship had been offered there before. And the place can even now, there is little doubt, be identified. It bears the name of *el-Mukhrakah*, the place of *burning*. There is a natural platform of naked rock, surrounded by a low wall: the sea behind is just visible: the great plain (for it is at the south-eastern extremity of Carmel) lies in front, with Jezreel in the distance, and Kishon just at the mountain foot. There is a well of water near; and from this it has been supposed that the water was obtained which Elijah had poured on his sacrifice and in the trench about the altar. But Dr. Thomson says that he has seen that almost dry: he thinks, therefore, that it could not have continued through the long drought, and that the water was brought from the perennial sources of the Kishon (*The Land and the Book*, p. 484). At Elijah's prayer, the fire of God descended; and the loud shout of the assembled Israelites proclaimed 'The Lord, he is the God! The Lord, he is the God!' By the prophet's command, the idolatrous priests were seized, hurried down the track still visible to the Kishon by a knoll now called '*Tell Kussis*,' 'hill of the priests,' and there, according to the law, were put to death. Then Ahab and Elijah most likely returned to the Mukhrakah, 'Ahab to partake of the feast prepared, and spread somewhere near at hand, which always formed part of these sacrifices, and Elijah to pray for rain. This is implied by the words of the prophet to the king, "Get *thee up*, eat and drink," and again, "Get *thee down*, that the rain stop thee not."' From this spot Elijah's servant would have but a little way to go to command a full view of the sea. And, when the cloud, like a man's hand was seen, Ahab was bidden to ascend his chariot, and the prophet tightly girded preceded him as a runner to Jezreel, twelve miles distant (1 Kings xviii.). This place has always been deeply venerated. Pythagoras is said to have visited it: Vespasian offered sacrifice there; and to this day it is held sacred by Jews and Christians and Moslems alike. There can be no reasonable question of the identity of the spot. It has been thought—and it is not unlikely—that it was on Carmel that Elijah called down fire upon the two fifties sent by Ahaziah to apprehend him (2 Kings i.). Elisha repeatedly visited it, sometimes perhaps residing there (ii. 25, iv. 25-27). Subsequently it occurs frequently in the illustrations used by the Hebrew prophets (Isai. xxxiii. 9, xxxv. 2, xxxvii. 24, and elsewhere).

There is a convent now on Carmel; and the mount is still wooded and variegated with flowers. Dr. Thomson describes it as very difficult in some parts to force a way through the almost-impenetrable jungle. But, when the summit is reached, the view commanded is most impressive. 'In front,' says Dr. Kitto, 'it extends to the distant horizon, over the dark-blue waters of the Mediterranean: behind stretches the great plain of Esdraelon, and the mountains of the Jordan and of Judea: below on the right hand lies the city of Acre, lessened to a mere speck; while in the far distance beyond the eye rests upon the high summits of Lebanon' (*Daily Bible Illust.*, week xlvi. day 4). Carmel is now generally called *Mar Elyas*.

2. A place in the hill-country of Judah (Josh. xv. 55). Here Saul, after his expedition against Amalek, erected a monument or trophy (1 Sam. xv. 12). This was where Nabal dwelt (xxv. 2, 5, 7, 40): it was from this place, therefore, that Abigail was called the Carmelitess (xxvii. 3). And it was most likely in this Carmel that Uzziah had his husbandmen and vine-dressers (2 Chron. xxvi. 10). There are extensive ruins of it, with a conspicuous fort, at *Kurmul*, ten miles south-east of Hebron. See CALEB, 2.

CAR'MELITE, CAR'MELITESS (1 Sam. xxvii. 3. xxx. 5; 2 Sam. ii. 2, iii. 3; 1 Chron. iii. 1). In all these places a resident at Carmel, 2, is meant; and perhaps also in 2 Sam. xxiii. 35; 1 Chron. xi. 37.

CAR'MI (*vine-dresser*).—1. A son of Reuben (Gen. xlvi. 9; Exod. vi. 14), the head of one of the families of the tribe (Numb. xxvi. 6).—2. A descendant of Judah, and father of Achan (Josh. vii. 1, 18). The person mentioned in 1 Chron. iv. 1 may be the same.

CAR'MITES. A family of Reuben (Numb. xxvi. 6), descended from Carmi.

CARNA'IM (1 Macc. v. 26, 43, 44). Probably Ashteroth-Karnaim.

CARNAL. Having reference to the flesh, or body; hence worldly property as needful for the support of the body (Rom. xv. 27; 1 Cor. ix. 11). So the word is applied to the ceremonial law as reaching only to the purification of the flesh (Heb. ix. 10). It also describes the natural state of man as distinguished from and opposed to the spiritual mind of the true believer (Rom. viii. 7); likewise the condition of those in whom the old corruption yet has power (1 Cor. iii. 3). It must be observed that a substantive is sometimes found in the original where our translation gives the adjective 'carnal.'

CARNI'ON (2 Macc. xii. 21, 26). The same place with Carnaim.

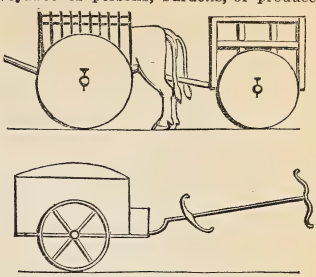
CARPENTER (Matt. xiii. 55; Mark vi. 3). See HANDICRAFT.

CAR'PUS (*fruit*). A person with whom St. Paul left a cloke at Troas (2 Tim. iv. 13).

CARRIAGE. Various words in the original are thus rendered in our version. In Numb. iv. 24, marg., the clause may be rendered 'for serving and for bearing.' In Judges xviii. 21 the word used implies 'wealth,' i.e. what they had acquired. In 1 Sam. xvii. 20, marg., xxvi. 5, 7, the meaning is 'a waggon-rampart,' that is, a bulwark formed of the vehicles of the army. In 1 Sam. xvii. 22; Isai. x. 28, 'baggage' is intended. In xlvi. 1 we may translate 'the things borne by you are loads.' And in the New Testament (Acts xxi. 15), where there are various readings, the sense is (according as one or other is preferred) either 'having opened out,' or 'having packed or prepared our baggage.'

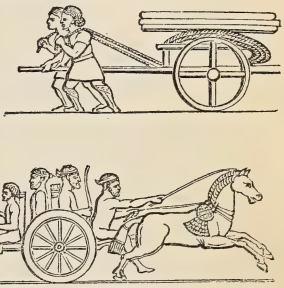
CAR'SHENA (*spoiler, illustrious*, according to some, *black*). A prince of highest rank in the court of Ahasuerus (Esth. i. 14).

CART. A wheel-carriage drawn by oxen (1 Sam. vi. 7-14; 2 Sam. vi. 3; 1 Chron. xiii. 7; Isai. xxviii. 28; Amos ii. 13) for the conveyance of persons, burdens, or produce.



Egyptian Carts. 'Description de l'Egypt.'

It was either covered or open. At present wheel-carriages are all-but unknown in



Assyrian carts. Nineveh marbles, Brit. Mus.

Syria; and the only carts used in western Asia have two wheels of solid wood, such as may be seen in Spain; but ancient carts are figured in the Egyptian monuments with two or four wheels with spokes. See WAGGON, THRESHING.

Assyrian Cart. Nineveh marbles, Brit. Mus.

CARVING (Exod. xxxi. 5, xxxv. 33). See HANDICRAFT.

CASIPH'IA (*silver*?). A place, it would seem, on the route between Babylon and Jerusalem (Ezra viii. 17). Nothing is certainly known of it.

CAS'LEU (1 Macc. i. 54, iv. 52). Identical with Chisleu. See MONTHS.

CASLU'HIM (*fortified*). A people descended from Mizraim, of the family of Ham (Gen. x. 14; 1 Chron. i. 12). They have generally been supposed to be the Colchians, whom Greek writers call a colony from Egypt; but there is little to support this conjecture. They were more probably settled somewhere in Egypt. A difficulty has been felt, as the sacred text seems to represent the Casluhim as progenitors of the Philistines, who are believed to have sprung from Caphtor. Kalisch suggests the Egyptian town Chemnis, later called Panopolis, as the seat of the Casluhim, and says we may 'suppose that the earliest colonizers of Philistia emigrated from the same once-powerful and populous district; but, as they are in some passages represented as settlers from the Caphtorim, they may have been *increased* from that source; and Caphtor may for some time have been the abode of Casluhim also, who later joined their kindred in Philistia, when the latter had here acquired territory and power, (*Comm. on Old Test. Gen.*, pp. 266, 267). See CAPHTOR.

CAS'PHON (1 Macc. v. 36).

CAS'PHOR (1 Macc. v. 26).

CAS'PIS (2 Macc. xii. 13).

CASSIA. Two Hebrew words are translated cassia: one, implying to 'split,' is a name given to the substance in question, because its rolls are split (Exod. xxx. 24; Ezek. xxvii. 19): the other has the sense of peeling, because the bark is stripped off (Psal. xlv. 8). Most probably these two words refer to the same thing, the rind or bark of an aromatic plant not so fine or fragrant as cinnamon, but much resembling it. This may be the *Cinnamomum cassia*, a native of India and China: see Duns, *Bibl. Nat. Science*, vol. ii. pp. 63, 64. Cassia was one of the ingredients in the holy anointing oil: it was used to perfume garments; and it was an article of merchandize at Tyre.

CASTLE (Acts xxi. 34, 37, xxii. 24, xxiii. 10, 16, 32). A fortress at the north-west corner of the temple in Jerusalem. It was called by Herod the tower of Antonia, in honour of his patron, Mark Antony. The temple was a kind of citadel that guarded Jerusalem; and so the tower of Antonia was a fortress that commanded the temple. See also FENCED CITIES.

CAS'TOR AND POL'LUX. These, in heathen mythology the sons of Jupiter and Leda, were regarded as the tutelar deities of sailors. Ancient ships had at the prow a representation of that from which they took their name, and at the stern one of their tutelar deity. These were sometimes, as it would seem in the case of St. Paul's vessel, the same (Acts xxviii. 11). See Alford, *The Greek Test.*, note on Acts xxviii. 11.

CAT (Baruch vi. 22). The cat is not mentioned in the holy scriptures, but only in the Apocrypha.

CATERPILLAR (Joel i. 4, and elsewhere). See LOCUST.

CATHUA (1 Esdr. v. 30).

CAUL. The lobes of or over the liver (Exod. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4, viii. 16, 25, ix. 10, 19). See LIVER. But in Hos. xiii. 8 the parts around the heart, the pericardium. In Isai. iii. 18, an article of dress. See DRESS.

CAUSEY (Prov. xv. 19, marg.; Isai. vii. 3, marg.). An ancient form of the word causeway.

CAVE. Palestine is a rocky country: it therefore abounds in natural caverns, used sometimes as habitations (Gen. xix. 30), sometimes as places of refuge from invaders (Judges vi. 2; 1 Sam. xiv. 11), or from earthquakes (Isai. ii. 19, 21); also as tombs (John xi. 38). Various words are found in Hebrew designating these caverns, or dens, or holes, according to one or other of the prominent ideas implied, as expressing the use, position, mode of construction, &c. From several of these words places or people have taken their names. Thus Hauran is *cave-land*; and Horites are *dwellers in caves*: see HAURAN, HORITE. Some of these natural caverns are very large. David and his numerous body of followers were not merely contained in one of them, but able so to conceal themselves in its recesses that Saul, when he entered it, could not perceive that any one was there (1 Sam. xxiv. 3). Occasionally caves were enlarged and fashioned by art, to make them more serviceable for different uses, as cisterns for water, receptacles where goods might be stored, places of confinement, &c. &c.; for all which purposes we find mention made of them (Josh. x. 16-18; Isai. xxiv. 22; Jer. xl. 8, 9; Zech. ix. 11). Very many caves are specially named in scripture, as those of Adullam, Machpelah, &c. &c.; of which notices will be found under their respective names. Some of these can yet be identified. Caverns, however, are now shown as the places where remarkable events occurred, such as those of Mary at Nazareth, of the nativity at Bethlehem, &c. Little credit can be attached to the traditionary accounts of many of these.

CEDAR. A tree frequently mentioned in scripture. It derives its Hebrew name, *erez*, from a word signifying to be compact or compressed, expressive therefore of the firmness of its roots. We learn that it was lofty (Ezek. xxxi. 3-5) with large and spreading branches (Psal. lxxx. 10, xcii. 12; Ezek. xxxi. 6-9), durable, and therefore fit for beams, boards, pillars, ceilings (1 Kings vi. 9, 10, vii. 2; Jer. xxii. 14), for masts (Ezek. xxvii. 5), for carved images (Isai. xliv. 14), fragrant also for purifications (Lev. xiv. 4; Numb. xix. 6). Cedars were anciently very abundant in Palestine (1 Kings vi. 27): we have notice that the wood was used by the early Hebrew kings (2 Sam. v. 11; 1 Chron. xiv. 1; 2 Chron. ii. 8), also by the Jews of later times (Ezra iii. 7), and, as we learn from secular histories, for many structures in various parts of the east.

H. Adlard sculp.
P.W. Justyne del.

The genus *Cedrus* belongs to the natural order of plants *Coniferæ*, and comprises various species. It has been questioned whether a single kind of tree possesses all the qualities noted above as belonging to the cedar. The *Cedrus Libani* and the *Cedrus deodara* perhaps most nearly answer the conditions; but the latter, plentiful in the Himalayan mountains, is not found in Syria. The *Cedrus Libani*, cedar of Lebanon, must therefore be taken generally to represent the cedar of scripture. But this was not well adapted for masts: possibly the *Pinus Halepensis*, which is said to grow in Lebanon, might be the tree from which masts were procured. Also the use of 'cedar' for purification was first enjoined in the wilderness, where the cedar of Lebanon does not occur. It has been suggested that some species of juniper might be intended, the *Juniperus sabina*, savine, or the Phœnician juniper, *oxycedrus*, which is abundant in the desert, striking its roots in the crevices of the rocks: the wood of it is aromatic, and was therefore suitable for purifyings (see Smith's *Dict. of the Bible*, vol. i. p. 286). It is, further, worth notice that, though Solomon asked Hiram generally for 'cedars,' Hiram understood the request to include firs (1 Kings v. 6, 8), and that, while the word 'cedar' is thought sufficient in one place to describe the timber wanted, we find the more detailed account below specifying also 'fir-trees and algum-trees' (2 Chron. ii. 3, 8). It is therefore very likely that varieties of pine and yew may be included under the name. The cedar has wide-spreading roots, a tapering trunk, and branches thickest and longest nearest the ground. The wood is formed by the yearly addition of concentric rings, and is hardest inside. The tree is an evergreen, with long, narrow, and pointed leaves. The cones are oblong, and the wood highly resinous.

It was on the loftier ranges of Lebanon that cedars flourished; and they are said to be found now only in a single locality; though some moderns profess to have discovered them elsewhere. The well-known cedar grove has of course been visited and described by many travellers, who differ exceedingly in their estimate of the number of the trees; some counting those only of great age, and others also the younger ones. Duns has given a curious table of those numbered, from 23 ancient trees by Belon, in 1550 A.D. to 400 of all sorts, by Hooker in 1860 (*Bibl. Nat. Science*, vol. ii. p. 269). The following is Dr. Thomson's description: 'They are situated high up on the western slope of Lebanon, ten hours south-east from Tripoli. . . . In no other part of Syria are the mountains so alpine, the proportions so gigantic, the ravines so profound and awful. . . . There are several routes to them, and all wild, exciting, delightful. . . . The platform where the cedars stand is more than 6,000 (6,172 according to Dr. Hooker) feet above the Mediterranean, and around are gathered the very tallest and greyest heads of Lebanon . . . . the space covered by them does not exceed half a dozen acres. . . . There is a singular discrepancy in the statements of travellers, with regard to the number of trees. Some mention 7, others 13, intending, doubtless, only those whose age and size render them biblical, or at least historical. It is not easy, however, to draw any such line of demarcation. There is a complete gradation, from small and comparatively young to the very oldest patriarchs of the forest. I counted 443; and this cannot be far from the true number. . . . The wood, bark, cones, and even leaves of the cedar, are saturated, so to speak, with resin. The *heart* has the red cedar colour; but the exterior is whitish. It is certainly a very durable wood, but is not fine-grained, nor sufficiently compact to take a high polish, for ordinary architectural purposes, however, it is perhaps the best there is in the country. . . . The branches are thrown out horizontally from the parent trunk. These, again, part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs; and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of, this green flooring' (*The Land and the Book*, pp. 197-200).

CE'DRON (John xviii. 1). A Greek form of KIDRON, which see.

CE'DRON (1 Macc. xv. 39, 41, xvi. 9). A place that was fortified not far from Ashdod

CEI'LAN (1 Esdr. v. 15).

CEILING. The ceiling of the temple and Solomon's palace is described in 1 Kings vi 9, 10, 15, vii. 3; 2 Chron. iii. 5. It was of cedar or fir planks, laid on beams or rests in the walls. But such ceilings did not exhibit the mere wood: they were coloured and ornamented; for the prophets refer to them as evidencing the luxury of the people (Jer. xxii. 14; Hagg. i. 4). The Egyptian monuments furnish us with illustrations. They display ceilings with elegant patterns painted in rich colours. And still ceilings in the east are profusely ornamented, sometimes with curious panelling, or inlaid-work; and, in localities where wood is scarce, we are told that they are made of fine plaster with tasteful mouldings, coloured and relieved with gilding.

CELO-SYR'IA. See CŒLE-SYRIA.

CEN'CHREA or CENCHREÆ (*millet*) The eastern harbour of Corinth, from which it was distant about nine miles. St. Paul sailed from this port when returning to Jerusalem and Antioch from his second missionary journey (Acts xviii. 18); and somewhat later we gather that a church had been organized there (Rom. xvi. 1). The modern village of *Kikries* occupies the site of Cenchrea: and some remnants of the moles are still visible. The millet, also, from which the name was derived, is said yet to grow in the neighbourhood.

CENDEBE'US (1 Macc. xv. 38-xvi. 10).

CENSER. There are two Hebrew words so translated, *mahhtah* and *miktereth*; the latter occurring only in the later books (2 Chron. xxvi. 19; Ezek. viii. 11). It was a vessel or metal fire-pan to take up coals on

which the incense could be placed. It was portable, and probably had a long handle. Censers are described among the furniture of the altar—the brazen altar, not the altar of incense (Numb. iv. 14); and a special charge is given for the use of the censer on the day of atonement (Lev. xvi. 12). Probably those of the ordinary kind were of brass or copper (comp. Exod. xxvii. 3); but the Jews suppose that the one used by the high priest was of gold; and this supposition is to a certain extent corroborated by the fact that Aaron is bidden to use some particular censer—the definite article being prefixed to the word (Lev. xvi. 12; Numb. xvi. 46). Korah and his company had censers (6, 17, 37, 38, 39); but they were doubtless of the common sort. Solomon made golden censers (1 Kings vii. 50; 2 Chron. iv. 22). A golden censer is mentioned in the New Testament (Heb. ix. 4). It is questioned, however, whether the golden altar is not rather meant: on this difficult point see Dr. Alford's remarks (*The Greek Test.* note on Heb. ix. 4). The Greek word rendered 'censer' in Rev. viii. 3, 5 is derived from frankincense, implying that frankincense was burnt therein. The 'vials' (v. 8) have been thought to mean similar vessels

CENSUS. It is frequently found desirable in well-ordered states to number the population. This was specially needful among the Israelites; because God would make it manifest that he had fulfilled his promise of largely multiplying a single family (Gen. xii. 2), and because in the division of Canaan, though the lot was to be cast, yet as a general principle the most numerous tribes were to have the larger inheritance (Numb. xxxiii. 54). Other necessities there were, such as the substitution of the male Levites for the first-born males of all Israel (iii. 40, 41), &c. &c. But yet a census was not to be taken merely for vain-glorious display; and it was provided that, when the people were numbered, half-a-shekel a-head should be paid by every man above twenty, redemption or atonement money (Exod. xxx 11-16).

The first numbering or census of which we have an account was on the going down of Jacob's family into Egypt. They were then said to be in all three-score and ten (Gen. xlvi. 8-27). The list given probably contains the names of some not then born; it being the object of the sacred writer to enumerate those who would be heads of families in the different tribes.

A census was taken not long after the Israelites left Egypt for the purpose of obtaining silver, by the payment of the bekah, or half-shekel, for the erection of the tabernacle. The number of the males over twenty years of age is stated at 603,550 (Exod. xxxviii. 25, 26). Exactly the same number is recorded as the result of an enumeration said to be made on the first day of the second month of the second year after the departure from Egypt. The purpose of this census was the mustering of the men capable of military service: it excluded the tribe of Levi. Some difficulty has been felt in consequence of the numbers being the same at apparently two enumerations made at the interval of several months. There are various modes in which this difficulty may be met. It has been supposed, and the supposition is not unreasonable, that the births and deaths of the few months in question just balanced. Or the Levites, who were not included on the last occasion, may have been numbered on the first, so that there was an increase in the total of the population, that increase being equal to the whole number of male Levites above twenty years of age. Or, and this appears the most reasonable solution, the two statements refer to a single census. It is remarkable that the command to ascertain the numbers for military purposes was given on the first day of the second month, and that (apparently) the numbers were declared the same day (Numb. i. 1-4, 17, 18). We can scarcely imagine that the whole process was completed in so brief a space; it may well be believed, therefore, that on this day there was simply the solemn promulgation by chosen men, one of each tribe, of the result of the census previously made; about the various addings up of which (as we know is the case with ourselves) much time had necessarily been spent. The number of the male Levites, from a month old and upwards, was 22,000, and these were taken as devoted to the Lord in lieu of 22,273, the first-born males of the other tribes, a composition being accepted for the surplus 273 (iii. 39-51). It will be observed that the numbers of the three great Levitical families are given separately, and that the sum of these separate families is 22,300; possibly, as letters were used for numerals, some error of transcription has occurred; or, it is not unlikely that the 300 Levites were the first-born of their tribe, and thus, being by birth devoted to God, they could not be substitutes for other persons. It has been objected that the number 22,273 of first-born is disproportionately small, when the total number of the people was so great. To meet this objection it has been said that, when the first-born males of Israel were enumerated, manifestly only those born *after* the giving of the command to sanctify the first-born to God are meant (Exod. xiii. 2, 11-15); the ordinance being to commemorate the sparing of Israel when the first-born of every family in Egypt were destroyed. Perhaps this reply is not satisfactory. There is more weight in the observation that such first-born as were themselves heads of families were not reckoned as those to be redeemed. Besides, all eldest sons are not first-born; and in many a large family the first-born would have died in infancy. A son can be re-placed; a first-born cannot. See the question fully argued in Birks' *Exodus of Israel*, chap. vi. pp. 64-77. Another census was taken in the fortieth year after the deliverance from bondage. The total number of males fit for military service was then 601,730; while the Levite males from a month old were 23,000. The following table will show the increase or decrease of the respective tribes.

	1st Census.	2nd Census.	Increase.	Decrease.
Reuben .	46,500	43,730		2,770
Simeon	59,300	22,200		37,100
Gad . .	46,650	40,500		5,150
Judah .	74,600	76,500	1,900	
Issachar .	54,400	64,300	9,900	
Zebulun .	57,400	60,500	3,100	
Ephraim .	40,500	32,500		8,000
Manasseh.	32,200	52,700	20,500	
Benjamin.	35,400	45,600	10,200	
Dan . .	62,700	64,400	1,700	
Asher .	41,500	53,400	11,900	
Naphtali .	53,400	45,400		8,000
Total .	603,550	601,730	59,200	61,020 59,200
			Decrease	1,820
Levites .	22,000	23,000 (Numb. i., iii., xxvi.)	1,000	

Objection has been made to the statement of the enormous increase of Israel during the sojourn in Egypt. It has been thought that the time of that sojourn, generally reckoned at 215 years, was too short for such a multiplication, and therefore that a longer period must have elapsed; hence some have interpreted Exod. xii. 40, 41, as if the 430 years there mentioned were the time of the residence in Egypt, instead of commencing from the divine communication to Abraham (Gen. xv. 13), or from his departure from Haran (comp. Acts vii. 6; Gal. iii. 17). This is a question fairly open to discussion. But there have been rash and irreverent writers, who have thought fit to charge the scriptures with untruthfulness. It is, therefore, necessary to show that it was very possible for the population to increase as we are told it did, in the shorter term of 215 years. This matter has been investigated by many, but by no one more sensibly and satisfactorily than by Mr. Ashpitel (*The Increase of the Israelites in Egypt shown to be probable from the Statistics of Modern Populations*, 1863). He finds that, without making allowance for modifying circumstances, the Israelites must double every 15½ years in order to reach the numbers of the first census. He then examines modern statistics, and he produces instances in which populations have doubled in 20, in 19, in 17½, in 15 years, &c. There were, however, causes which would promote a rapidity of increase among the Israelites, which do not exist among the modern nations examined. These are the facts that the Hebrews were placed among another people with whom they must have largely intermarried (Lev. xxiv. 10), that they adopted bond-servants and children born from them in the house into the number of their own people (1 Chron. ii. 34, 35: comp. Gen. xiv. 14, xvii. 27, xxx. 43, xlvii. 1), that the practice of polygamy prevailed, increasing the magnitude of families, that the age of puberty is early in the east, the number of generations in a given time being thereby multiplied, and that the duration of life was in that age greater, so that elder persons would not die off so quickly as in our days.

Taking all these points into consideration, Mr. Ashpitel's conclusion is: 'On comparison with the statistical facts, the rate of increase thus becomes *slower* than what Humboldt observed throughout the whole of New Spain for 50 years, allowing for extraordinary checks only, is *little more* than the mean increase of the United States for 20 years together, and has very decidedly been *exceeded* in more favoured parts' (p. 21). Mr. Ashpitel deals very well with the objections which have been urged on the other side, and shows how hasty reasoners have fallen into the portentous mistake of inferring that, because some individuals of the fourth generation from Jacob were alive at the date of the exodus, no more generations had existed to that time. Those who can be satisfied with such an inference must be credulous enough to believe that no children were born in the families of Ephraim and Manasseh for the space of 145 years—the period from the death of Joseph to the departure from Egypt; for 'Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees' (Gen. l. 23). The fact is that, while there were but few links between Jacob and certain of those that departed from Egypt, to the mass of the people there were many links; as we find it expressly stated in regard to Joshua (1 Chron. vii. 20-27). The same thing happens continually now-a-days. The great-grandfather of the present writer was born nearly two centuries ago; but who would be so simple as to conclude from this fact that there are only three or four generations in 200 years?

The population of Israel increased largely after their settlement in Canaan. We have no account for a long time of a regular census of the nation. But it is clear that at least partial enumerations were not unfrequently made. For among the lists of pedigrees we find the number of males in different tribes, at various periods (v. 18, vii. 1-11, 40); and something of the kind we gather from incidental notices, scattered here and there through the history, of the size of armies, and of the amount of persons killed in battle (e.g. Judges xii. 6, xx. 2, 15, 44-47; 1 Sam. xi. 8, xv. 4). David, however, resolved to number his people. His census was unauthorized, and undertaken in a proud vain-glorious temper. Hence he was punished by a special judgment from the Lord. According to this census the population of Israel was 800,000 males of military age, of Judah 500,000 (2 Sam. xxiv, 9). The numbers are differently given elsewhere (1 Chron. xxi. 5), Israel 1,100,000, Judah 470,000; and Levi and Benjamin were not reckoned. The apparent discrepancy between the two accounts has been explained by the supposition that the troops, in monthly rotation as guards, with a body attendant on the princes of the tribes, in all 300,000 (probably the regular army), are in the one case omitted, in the other reckoned to Israel; while a corps of observation, 30,000, on the Philistine frontier, is similarly to be added to or abstracted from Judah. See Horne's *Introd.*, ed. Ayre, vol. ii.

pp. 462, 463. Solomon numbered the strangers or remnant of the Canaanitish nations. The census of them (the males able-bodied for service as of Israel) gave 153,600. Reckoning the persons so numbered at one-fourth of the whole population, there would be of Israelites 6,280,000, and the total with the strangers would reach to 6,894,400.

Similar enumerations must have been made afterwards; as we find repeatedly statements of the numbers able to bear arms in Judah. Thus, Abijah had 400,000 in his kingdom; while Jeroboam, in Israel, had 800,000 (2 Chron. xiii. 3). Not, we may suppose, that all these were absolutely mustered, but they were the available numbers from whom armies might be drawn. It is true that, in the campaign between Abijah and Jeroboam, 500,000 of Israel are said to have perished (17). Possibly there may be an error in this number: some versions unquestionably give only 50,000. Or it may be that by the ravages of war Israel was so depopulated that, instead of 800,000, there remained but 300,000 fit for military service. Certain it is that subsequently the Israelitish armies, so far as we gather from occasional statements of their numbers, seem to have been far less than those that could be raised by Judah.

The population of Judah was greatest in the reign of Jehoshaphat. The number of men in his kingdom fit for military service was 1,160,000, besides some troops in garrisons. It must be remembered that the kingdom of Judah was consolidated and gradually extended over the two tribes of Judah and Benjamin. Multitudes flocked in from the northern kingdom, weakening it and strengthening Judah (xi. 13, 14, 16, 17); and this influx continued to such an extent as to alarm the kings of Israel, so that Baasha attempted, by fortifying Ramah, to check it. Besides, as Simeon's portion was in that of Judah, much of Simeon would be appropriated; and we also find Danite towns in the hands of the southern monarch—as Zorah, Ajalon (Josh. xix. 41, 42; 2 Chron. xi. 10; xxviii. 18). Perhaps, also, Jehoshaphat's census rolls included Edom, which was subject to him. These facts will tend to explain the superior populousness of Judah.

It has been urged, however, that the reports which show numbers so large must be exaggerated. In answer to which it may be said that the whole area of Palestine (Kiepert, *Bibel-Atlas*) is reckoned at 13,620 square miles. Some deduction might have to be made for the coast territory of the Philistines; but this would leave the country as large as the sum of our six northern counties, Northumberland, Durham, Westmorland, Cumberland, Lancashire, and Yorkshire, 12,965 square miles. Some of these counties are but thinly populated; yet the census of 1861 gave a total of 5,579,943 inhabitants in them. The increase in ten years was nearly a million; and who would be surprised if in ten years more another million were added to the present mass? There is no reason, therefore, to imagine that the scripture account of the population of Palestine is incredible.

The inhabitants of the country diminished, as their sins provoked the Lord to punish them by the incursions of neighbouring states. The northern kingdom was reduced most rapidly, as it was continually harassed by Syria; and portions of its territory were laid waste or appropriated by the Syrian kings. Some writers have been led into the mistake of attributing to it an excessive decline by confounding armies actually in the field with the population fit for military service. Thus the state of Israel under Ahab has been contrasted with that of Judah under Jehoshaphat, and the 7,000 of one (1 Kings xx. 15) set over-against the 1,160,000 of the other. Jehoshaphat, it must be repeated, never actually raised an army of this strength; and the 7,000 of Ahab were merely the garrison of a besieged town.

It is not needful to chronicle all the statements of numbers which may be found in Israelitish history (e.g. 2 Kings xiii. 7; 2 Chron. xxv. 5, 6, xxvi. 11-13, xxviii. 6, 8). The northern kingdom was destroyed; and Judah must have been greatly weakened before the great catastrophe of the taking of Jerusalem. Some lists are given of those who were deported at various times (2 Kings xxiv. 14, 16, xxv. 11, 12; Jer. lii. 28-30). We have the enumeration also of those who returned from captivity with Zerubbabel and Ezra (Ezra ii. 1-67, viii. 1-20; Neh. vii. 6-68).

Afterwards we do not hear of any census: but the population of the country was doubtless large under the Persian and Syrian rule, and when the Jews had re-established their independence. In our Lord's time it appears to have been crowded with populous towns and villages; and the multitude of those who perished in the last war with the Romans was, after all the deductions which can fairly be made for the exaggeration of historians, unquestionably very large. And, though the Holy Land is now thinly peopled, and in large tracts uncultivated, yet there are still evident traces of a great population in ancient times, and proofs that the soil was fertile enough to sustain very many inhabitants.

Attempts have been made to estimate the number of the Jews at the present time. But, dispersed as they are through all countries of the world, it is manifest that any calculation must be very vague. Some have reckoned them at four, five, or six millions. In England they are very few. The census of 1851 did not give their actual numbers, but it showed that they had 53 synagogues, accommodating only 8,438 worshippers.

For the census or enrolment at the time of our Lord's birth, see CYRENIUS.

CENTURION. The commander of a century, of which there were sixty in a Roman legion. At first there were, as the name implies, 100 men in each century; subsequently, the number varied according to the strength of the legion (Matt. viii. 5, xxvii. 36; Acts x. 1, xxii. 25, xxiii. 23, xxvii. 1).

CE'PHAS (*a stone* or *rock*). See PETER.

CE'RAS (1 Esdr. v. 29). A corrupted form of Keros (Ezra ii. 44).

CESARE'A. See CÆSAREA.

CES'IL (Job ix. 9, marg., xxxviii. 31, marg.) See ORION.

CE'TAB (1 Esdr. v. 30).

CHA'BRIS (Judith vi. 15, viii. 10, x. 6).

CHA'DIAS (1 Esdr. v. 20).

CHAFF. The husk of the wheat separated from the grain by winnowing, which was accomplished by throwing it up against the wind. The heavier grains of corn fell down: the lighter chaff was blown away. Hence an expressive image to describe the wicked as swept off by the breath of God's displeasure (Psal. i. 4, xxxv. 5). But the word translated chaff in Isai. v. 24, xxxiii. 11 is rather dry grass or hay, and that in Jer. xxiii. 28 is straw chopped into small pieces. The Chaldee word (Dan. ii. 35) for chaff means a bit of straw or chaff which flies into the eye and blinds it. In Matt. iii. 12; Luke iii. 17, the straw chiefly, or the whole refuse, is intended.

CHAIN. Chains were anciently worn as marks of dignity or official distinction, as they are still among ourselves. Thus Joseph was invested with a gold chain (Gen. xli. 42). Egyptians of rank wore 'a gold chain resembling a string, to which generally a stone scarabæus was appended. The same ornament, the *torques* of the Romans, and the *torc* of the Britons and ancient Irish, was worn by the noble Persians and Gauls, by the Celtic tribes, and other Asiatic and European nations, even in battles; and it often formed one of the chief parts of the spoil of the victorious army: soldiers received a neck-chain for their valour' (Kalisch, *Comm. on Old Test. Gen.*, p. 650). The principal judge also, in Egypt, wore a chain of gold, to which was attached a jewelled image of Truth. So Daniel received a gold chain from Belshazzar when appointed third ruler in the kingdom (Dan. vi. 7, 16, 29). Chains were, moreover, used as ornaments both by men and women (Prov. i. 9; Sol. Song i. 10). The chain mentioned in Ezek. xvi. 11 was for ornament, and not, as a writer in Dr. Smith's *Dict. of the Bible* says, 'the symbol of sovereignty.' There were also step-chains, ornaments for the legs: see ANKLETS; and from the neck-chains various trinkets were suspended, such as pieces of metal in a crescent shape (Isai. iii. 18), which were sometimes put upon the necks of camels (Judges viii. 21, 26). Often neck-chains consisted of pearls, pieces of coral, &c. on a string. Chains were employed, further, for sacred purposes, as in the dress of the high priest (Exod. xxviii. 14, 22, xxxix. 15-18). And so in the construction of idols (Isai. xl. 19): 'In many of the Egyptian idols holes are found, through which chains passed for the purpose of suspending them on the wall' (Henderson, *Isaiah*, p. 324). Chains, again, were used for the security of prisoners (Judges xvi. 21; 2 Sam. iii. 34; 2 Kings xxv. 7; Jer. xxxix. 7, lii. 11). These were probably fetters, connected by a chain, upon the ankles. Handcuffs were also put on captives (xl. 4). The Roman custom was to handcuff a prisoner, attaching him by a chain to one or two guards (Acts xii. 6, 7, xxi. 33, xxviii. 16, 20; 2 Tim. i. 16).

Chain is sometimes employed metaphorically to express tribulation (Lam. iii. 7).

CHALCEDONY. One of the stones described as forming the foundation of the new Jerusalem (Rev. xxi. 19). Chalcedony is ordinarily understood to be a species of agate, milky white or pale yellow, often with a wavy internal structure. But opinions differ as to the exact character of the stone so called. Some liken it in colour and want of transparency to skimmed milk. Another description represents it as of the colour of a pale flame, shining out of doors, obscure in a house, not easily cut, and attributes to it the power of attracting light substances. Also it has been supposed to be turquoise, carbuncle, or ruby, or an inferior kind of emerald. The origin of the name is uncertain: see Schleusner's *Lexicon* sub voce.

CHAL'COL (*sustenance*) (1 Kings iv. 31): see CALCOL.

CHALDE'A. A celebrated eastern country. Originally it was but a small district which bore this name, the southern part of Babylonia, lying almost entirely on the right bank of the Euphrates. There is some difficulty in determining whence Chaldea derived its appellation. The Hebrew word *Chasdîm* is used both for the people and for the country which they inhabited; though more frequently the latter is termed the 'land of the Chasdim' or 'Chaldeans' (e.g. Jer. xxv. 12). Some have imagined this tribe descendants of Chesed, the son of Nahor (Gen. xxii. 22). Dr. Kalisch inclines to this opinion, believing them a Shemitic nomad race who led a predatory life, 'in the parts of Arabia Deserta, bordering on the southern course of the Euphrates almost down to the Persian gulf,' generally occupying part of the Babylonian territory, and possibly also districts in the north-east of the Euphrates. And, though 'Ur of the Chaldees' is mentioned at an earlier period, Kalisch supposes that this was so called by anticipation (*Comm. on Old Test. Gen.*, pp. 450, 451). It seems, however, more probable that this people were of Cushite origin, and that their primitive seat was in that mountainous region which is now occupied by the Kurds (whose name has been thought identical with theirs; as Gesenius suggests that the original form of *Chasdi* was *Chardi*). Under the Assyrian sway they may be thought to have migrated into Mesopotamia and Babylonia, which they afterwards mastered (see Isai. xxiii. 13, and Henderson's remarks thereon, *Isaiah*, p. 210). Rawlinson (Smith's *Dict. of the Bible*, vol. i. p. 292) would connect Chaldea with *Kalwadha*, which he thinks the Chilmad of Ezek. xxvii. 23. The derivation of the Chaldeans from Arphaxad (Gen. x. 22) is very fanciful.

Chaldea, in its wider scriptural sense, must be taken to include the alluvial plain watered by the rivers Euphrates and Tigris, bounded on the east by the last-named stream, but extending across the Euphrates westward to Arabia, and from the Persian gulf running northward to about the 34th degree of latitude. This region was probably 400 miles in length, with an average breath of 100. Early Chaldean kings are

mentioned in the deciphered inscriptions; but it was not till a comparatively-late period that this people obtained imperial power, under Nabopolassar, who conquered Assyria, and founded the Chaldean dynasty of the kings of Babylon 625, B.C. Thenceforward the land of the Chaldeans comprised all Babylonia; and the Chaldeo-Babylonian empire extended widely its sway, till ultimately it fell before the arms of Cyrus.

This country was heretofore most rich and productive. The greatest industry was employed in its irrigation. Many large canals were constructed with smaller branches, draining the marshy lands, and conveying water wherever needed. Thus the natural fertility of the soil, in which wheat, barley, &c. are said to have grown wild, was abundantly augmented; and the return to the sower has been asserted to be 200 or 300 fold. Palm-trees were abundant, and various other natural productions. And, as the land was fertile, so the population was large. Here were the greatest cities of antiquity, the teeming hives of men, 'Babel, and Erech, and Accad, and Calneh' (Gen. x. 10), and numerous others, the sites of which, many of them having been identified, are indicated by extensive heaps. But now this once-fruitful land is little better than a desolate waste. Parts of it are dry and barren for want of water; and parts are dismal marshes. There is little cultivation; the inhabitants subsisting mainly on the dates yielded by the palm-trees which grow near the rivers.

A late traveller has graphically described the contrast. 'In former days,' says Mr. Loftus, 'the vast plains of Babylon were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks; but their channels are now bereft of moisture and choked with drifted sand: the smaller offshoots are wholly effaced. "A drought is upon her waters," says the prophet; "and they shall be dried up." All that remains of that ancient civilization, that "glory of kingdoms," "the praise of the whole earth," is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves, and gardens, nothing now meets the eye but an arid waste: the dense population of former times is vanished; and no man dwells there' (*Chaldea*, pp. 14, 15).

CHALDE'ANS (Isai. xxiii. 13, and elsewhere). The inhabitants of Chaldea, and so for the most part to be understood in scripture. It would seem (see the preceding article) that the Cushite tribe, originally so designated, were located in the southern region of Babylonia, and that the name came by degrees to include other neighbouring tribes, till it was commensurate with what was ultimately called Chaldea. Still the whole of the ancient Cushite language was retained as a literary and sacred tongue. So that those who acquired the learning of the Chaldeans studied it in this language (Dan. i. 4). Hence, by a very natural mode of speaking, persons who were proficients in such studies came to be specially termed Chaldeans; and in this sense we find the name continually used in the book of Daniel (e.g. ii. 2, 4, 10) as synonymous with Magi, or astrologers; and Daniel himself is called the 'master of the Chaldeans' (v. 11). The studies they pursued were probably at first astronomy and the kindred sciences, which afterwards degenerated into mere sorcery or soothsaying, so that the name of Chaldean was used by way of reproach. They appear to have been gathered into schools or academies, of which the principal seats were Babylon, Ur, Borsippa, &c.

CHALDEES (Gen. xi. 28, and elsewhere). See CHALDEANS.

CHALK STONES (Isai. xxvii. 9). Stones of lime.

CHAMBER, CHAMBERS OF IMAGERY. In one of the visions of Ezekiel we find that the prophet, having seen various idolatries committed at Jerusalem, was directed to break through a wall in the court of the temple. He then discovered a door into a secret chamber, which he found on entering was closed against the sun-light, but no doubt illumined by lamps. On the walls of this he found portrayed beasts and reptiles of every kind; and before them were seventy elders of Israel, each man with a censer in his hand burning incense to the honour of these abominable things. No wonder that the wrath of God was kindled against those who worshipped in such 'chambers of imagery' (Ezek. viii. 7-12).

The description applies exactly to the inner chambers and sanctuaries of the Egyptian cells and tombs and temples. 'The walls,' says Dr. Kitto, 'are covered with representations, sculptured or painted in vivid colours, of sacred animals, and of gods represented in the human form, and under various circumstances, or in various monstrous combinations of the animal and human forms.' And, in illustration of the prophet's narrative, he quotes, from Madden's *Travels in Turkey, Egypt*, &c., an account of the exploration of the great temple at Edfou, over which, it seems, a village has been built. An old man, who had received medical help from the traveller, showed him, in return, a secret passage. 'Considerably below the surface of the adjoining buildings, he pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet: the aperture was not two feet and a half high, and scarcely three feet and a half broad: my companion had the courage to enter first, thrusting in a lamp before him. I followed. . . After proceeding about ten

yards in utter darkness, the heat became excessive: breathing was laborious: the perspiration poured down my face; and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics' (*Pict. Bible*, note on Ezek. viii. 10).

CHAMBERLAIN. The word so translated in Esth. i. 10, 15, ii. 3, 14, 15, 21, iv. 5, vi. 2, vii. 9 properly signifies an eunuch, and it is sometimes thus rendered in the margin. Eunuchs were employed in various offices in oriental courts; and it may be, that the word came occasionally to signify an officer, without reference to its original meaning. The 'chamberlain' of Acts xii. 20 corresponds in some degree to a lord of the bed-chamber with us; while Erastus, 'the chamberlain of the city' (Rom. xvi. 23), was the public treasurer.

CHAMELEON. One of the animals, the flesh of which was not to be eaten (Lev. xi. 30). The original word signifies strength: this, therefore, is probably the large strong lizard, *Lacerta Nilotica*, sometimes found in Palestine.

CHAMOIS (Deut. xiv. 5). An animal, the flesh of which might be eaten. It is generally supposed to be a species of deer or antelope. But Kitto (*Pict. Bible*, note on Deut. xiv. 5) is inclined to identify it with the wild sheep, or sheep-like goat, *Ovis tragelaphus*, well known in Arabia, Egypt, and throughout northern Africa, where it bears the name of *kebsch*. This is often represented in the Egyptian monuments. It is not more bulky than a sheep, but it stands higher, and is covered with fine rufous hair, while the throat, breast, and upper part of the fore-legs, are enveloped in a mass of the same kind of hair, so long as to give the animal the appearance of being bearded.

CHA'NAAN (Acts vii. 11, xiii. 19). See CANAAN.

CHA'NAANITE, for Canaanite (Judith v. 16).

CHANCE (1 Sam. vi. 9). A word used by the Philistine priests and diviners, ignorant of the guiding providence of God. Properly speaking, nothing occurs by chance; but the expression sometimes occurs in a popular and unobjectionable sense (Eccles. ix. 11; Luke x. 31).

CHANCELLOR. A title given to the Persian governor in Samaria (Ezra iv. 8, 9, 17). The literal meaning of it is 'lord of judgment.'

CHANEL-BONE (Job xxxi. 22, marg.). This is in the text simply 'the bone:' that bone of the upper arm which is above the elbow is intended.

CHA'NOCH (Gen. iv. 17, marg.). See ENOCH.

CHANNUNE'US (1 Esdr. viii. 48).

CHANT (Amos vi. 5). See MUSIC. But the word here rendered 'chant' means rather chatter, spoken contemptuously.

CHAPEL. Beth-el is called 'the king's chapel' in Amos vii. 13. It was one of the seats of the idolatrous worship of the calves (1 Kings xii. 28, 29).

CHAPITER. There are three Hebrew words translated 'chapiter,' the first signifying something which surrounds; the second an ornament: the third is the ordinary word for head or top. It is the upper part of a pillar, answering to what is now called the capital, or a kind of moulding round the top of a column or utensil, probably carved into the representation of flowers or fruits (Exod. xxxvi. 38, xxxviii. 17, 19, 28; 1 Kings vii. 16-20; 2 Kings xxv. 17; 2 Chron. iii. 15, iv. 12, 13). The 'pommels' of the chapiters were convex projections or mouldings.

CHARAATH'ALAR (1 Esdr. v. 36).

CHAR'ACA (2 Macc. xii. 17).

CHARA'SHIM (*craftsmen*). A valley so called (1 Chron. iv. 14). In Neh. xi. 35 the word is translated. It would seem to be near Lod (Lydda), to the east of Jaffa.

CHAR'CHAMIS (1 Esdr. i. 25).

CHAR'CHEMISH (2 Chron. xxxv. 20). See CARCHEMISH.

CHAR'CUS (1 Esdr. v. 32). A corruption of Barkos (Ezra ii. 53).

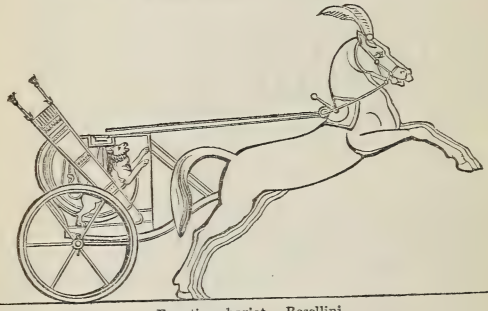
CHA'REA (1 Esdr. v. 32).

CHARGER. The Hebrew word so translated in Numb. vii. 13, &c., is derived from a root signifying depth. These chargers, therefore, must have been deep vessels. The same word is also rendered 'dishes' (Exod. xxv. 29, xxxvii. 16). A different word is used in Ezra i. 9: the chargers here were perhaps more shallow, slaughter-vessels, to receive the blood of victims. The charger in which John Baptist's head was placed (Matt. xiv. 8, 11; Mark vi. 25, 28) was probably a dish or trencher.

CHARIOT. Several Hebrew words occur which are rendered 'chariots' in our version: some may be taken to include the horses. Chariots were used both for war, and also on occasions of state, and for ordinary conveyance from one place to another. The following supply examples of the latter uses (1 Sam. viii. 11; 2 Sam. xv. 1; 1 Kings xii. 18, xviii. 44, 45; Isai. xxii. 18). Chariots, too, there were in idol-worship; since we read that Josiah removed the horses and burnt the chariots of the sun—the superstition having probably been derived from the Assyrians (2 Kings xxiii. 11), among whom, as among other nations, it was practised (see Keil, *Comm. on Kings, transl.* vol. ii. p. 148). The use of chariots among the Egyptians, Syrians, and Ethiopians, for peaceful purposes, is noted in several places (Gen. xli. 43, xlvi. 29, l. 9; 2 Kings v. 9; Acts viii. 28). They were war-chariots with which the Egyptians pursued the Israelites (Exod. xiv. 6-26; and we read of the Canaanitish nations similarly possessing war-chariots, perhaps armed with scythes; of the Philistines also, the Syrians, Ethiopians, Assyrians, and Persians (Josh. xvii. 16, 18; Judges i. 19, iv. 3; 1 Sam. xiii. 5; 2 Sam. x. 18; 1 Kings xx. 21, xxii. 31; 2 Kings xix. 23; 2 Chron. xii. 3, xiv. 9; Isai. xxii. 6; Ezek. xxiii. 24). The Israelites had no war-chariots till the time of David (2 Sam.

Assyrian Chariot. Nineveh marbles.

Persian chariot. Ker Porter.



Egyptian chariot. Rosellini.

viii. 4). Solomon increased the numbers of them (1 Kings x. 26); and we find them afterwards in general use (xxii. 24; 2 Kings ix. 16, 21, 27, 28, xiii. 7, xxiii. 30). See ARMY. In Solomon's reign chariots were imported from Egypt; the price of one being 600 shekels of silver (1 Kings x. 29), to which there possibly may be a reference in Isai. xxxi. 1. An Israelitish chariot, therefore, no doubt, resembled one of Egypt; which is described as an almost semi-circular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels; a rail of wood or ivory being attached to the frame by leathern thongs, and a wooden upright in front. The back of the car was open, and the sides were strengthened and embellished with leather and metal binding: the floor was of rope network, to give a springy footing to the occupants. On the off-side were the bow-case, sometimes the quiver, and spear-

case, crossing diagonally, the last-named inclined backwards. If two warriors were in the chariot, there was a second bow-case. The wheels had usually six spokes, fastened to the axle by a linch-pin, secured by a thong. The horses had a breast-band and girths attached to the saddle, but were without traces. They wore head-furniture, often ornamented, with a bearing-rein. The driving-reins passed through rings on each side of both horses. Two persons generally were in a chariot; but there was sometimes a third, holding the umbrella of state (Wilkinson, *Anc. Egypt.* vol. i. pp. 335-359, vol. iii. pp. 178, 179). The Assyrian war-chariots were nearly similar: sometimes a third horse was attached; but in later times this was laid aside; the chariot was made higher, and the quiver placed in front instead of on the side (Layard, *Nineveh*, vol. ii. p. 350, 352).

CHARITY. This word has come popularly to signify almsgiving. But, though this is a duty frequently inculcated in scripture, the term 'charity' in such passages as 1 Cor. xiii. signifies something more. In the elder English versions it was 'love.' And love, indeed, is meant, that high Christian love, of which the love of God in Christ is the source and pattern, and which is exhibited in beautiful and tender concern for the welfare of those around us (1 John iii. 16, iv. 11, 16, 20, 21).

CHARMER (Deut. xviii. 11). See DIVINATION.

CHAR'MIS (Judith v. 15, viii. 10, x. 6).

CHAR'RAN (Acts vii. 2, 4). See HARAN.

CHAS'EBA (1 Esdr. v. 31).

CHA'VAH (Gen. iii. 20, marg.). A form of EVE, which see.

CHE'BAR (*length*). A river in Babylonia, on the banks of which some of the Jewish captives were located (Ezek. i. 1, 3, iii. 15, 23, x. 15, 20, 22, xliii. 3). This is by many supposed to be the Chaboras, now the *Khabour*, which flowed into the Euphrates at Circesium. But it has been also thought, and perhaps with more reason, that the Chebar was the *Nahr Malcha*, or royal canal of Nebuchadnezzar, in the cutting of which the exiles were, it is likely, employed.

CHE'BEL. A Hebrew word, signifying ordinarily a rope or cord (Josh. ii. 15); hence a band or string of men (1 Sam. x. 5, 10); see Smith's *Dict. of the Bible*, vol. i. p. 298. It is also used for the line of sea-coast, and is the term always applied to the region of Argob, surrounded or girt, as it were, with a definite boundary like the coast-line. See ARGOB.

CHEDOR-LA'OMER (*handful of sheaves*). A king of Elam, who in the time of Abraham, uniting with other chiefs, subjected the kings of Sodom and Gomorrah and neighbouring kings. After some time they rebelled, but were totally defeated by Chedor-laomer, who, having carried away Lot, was in turn defeated, and perhaps slain by Abraham (Gen. xiv. 1-17). In the monumental records of Babylonia mention has been found of a king, apparently of Elamitic origin, who was paramount in that country about the time of Abraham, and whose name seems identical with at least the first part of Chedor-laomer. He bears, too, the significant title of Apda Martu, 'Ravager of the West.' See Rawlinson, *Hist. Evid. of the truth of the Scripture Records*, lect. ii. pp. 56, 57, and note. Later researches, however, would seem to render the identification questionable.

CHEEK. Smiting upon the cheek was regarded by the Hebrews as a great indignity (1 Kings xxii. 24; 2 Chron. xviii. 23; Job xvi. 10; Lam. iii. 30; Mic. v. 1; Matt. v. 39; Luke vi. 29).

CHEE'NETH (Ezra iv. 10, marg.). In the text this word is rendered 'at such a time.' It is a formula probably implying 'and so-forth.'

CHEESE. The cheese at present made in the east is of very indifferent quality: it is best when new and soft, as it soon becomes hard and dry. Cheeses are formed into small cakes, white in colour, and exceedingly salt. In scripture we find cheese mentioned three times, as the translation of three different Hebrew words. The first means a cutting (1 Sam. xvii. 18), 'ten sections of curds,' soft cheese. The second is derived from a root signifying to scrape (2 Sam. xvii. 29): the cheese, if cheese it was, was grated and pounded fine. The third implies curdled milk (Job x. 10). Perhaps this cheese was coagulated buttermilk.

CHE'LAL (*perfection*). A man who had taken a strange wife (Ezra x. 30).

CHELCI'AS. 1. (Bar. i. 1).—2. (6) A corrupt form of Hilkiah, the high priest in Josiah's time.— 3. The father of Susanna (Hist. Sus. 2, 29, 63).

CHEL'LIANS (Judith ii. 23). Inhabitants of Chellus.

CHEL'LUH (*completed, consumed*). One who had married a foreign wife (Ezra x. 35).

CHEL'LUS (Judith i. 9). A place to the west of the Jordan: its exact position can only be conjectured.

CHE'LOD (Judith i. 6).

CHE'LUB (*a trap-cage, a basket*). 1. One of the descendants of Judah (1 Chron. iv. 11).—2. The father of Ezri, one of David's officers (1 Chron. xxvii. 26).

CHELU'BAI (perhaps *dog*). A son of Hezron (1 Chron. ii. 9), identical with Caleb (18, 42).

CHEMA'RIM, CHEMA'RIMS (those who go about *in black*, ascetics. But see Keil, *Comm. on Kings, transl.* vol. ii. pp. 143, 144). A name which appears to be restricted to the priests of idol-worship (2 Kings xxiii. 5, marg.; Hos. x. 5, marg.; Zeph. i. 4), the non-Levitical priests who sacrificed to the calves of Jeroboam, and on the forbidden high places.

CHE'MOSH (*subduer*). The national god of the Moabites, who are sometimes called 'the people of Chemosh' (Numb. xxi. 29; Jer. xlviii. 7, 13, 46). He was worshipped also by the Ammonites (Judges xi. 24). Solomon built a high place for Chemosh near to Jerusalem (1 Kings xi. 7, 33), which was defiled by Josiah (2 Kings xxiii. 13). There are various conjectures concerning this false god; some identifying him with Mars, others with Saturn.

CHE'NAAN (Gen. ix. 18, marg.). See CANAAN.

CHENA'ANAH (*merchant*, a feminine form).—1. The father of the false prophet Zedekiah (1 Kings xxii. 11, 24; 2 Chron. xviii. 10, 23).—2. A descendant of Benjamin (1 Chron. vii. 10).

CHENA'NI (*protector*, or perhaps a contracted form of Chenaniah). A Levite (Neh. ix. 4).

CHENANI'AH (whom *Jehovah hath set*). A chief among the Levites (1 Chron. xv. 22, 27, xxvi. 29). The spelling varies in the Hebrew.

CHE'PHAR-HAAMMO'NAI (*village of the Ammonites*). A place in the tribe of Benjamin, possibly built or occupied by the Ammonites in some incursion (Josh. xviii. 24).

CHEPHI'RAH (*village*). One of the Gibeonite towns (Josh. ix. 17), which was afterwards assigned to Benjamin (xviii. 26). See Ezra ii. 25; Neh. vii. 29. It is identical with the modern *Kefir*.

CHE'RAN (*lyre*). A son of a Horite chief (Gen. xxxvi. 26; 1 Chron. i. 41).

CHE'REAS (2 Macc. x. 32, 37).

CHER'ETHIMS (*Cretans?*) These are mentioned in connection with the Philistines (Ezek. xxv. 16). They are identical with the Cherethites (1 Sam. xxx. 14; Zeph. ii. 5), and seem to have been located in the south of Palestine near the sea-coast.

CHER'ETHITES and PEL'ETHITES (*executioners* and *couriers*). The body-guard of David were called Cherethites and Pelethites, either as collected during his residence in Philistia [see CHERETHIMS], or, according to the derivation given, because they were employed in fulfilling the royal mandates (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 17). They are sometimes mentioned with the Gittites, who came after David from Gath.

CHER'ITH (*a cutting, separation*). A brook by which Elijah was directed to hide himself during the first part of the three years' drought (1 Kings xvii. 3-7). Robinson identifies it with *Wady Kelt*, behind Jericho. Others suppose it to the east of the Jordan.

CHER'UB, CHER'UBIM (*strong, a warder*: various other meanings have been proposed). These beings are first mentioned in the narrative of the fall of man, where they are said to have been placed 'at the east of the garden of Eden' (Gen. iii. 24). They are afterwards spoken of either as living creatures, or as sculptured or painted figures. Thus, cherubim were represented in both the tabernacle and the temple. When the sacred ark was made, attached to the two ends of the mercy-seat or cover of it, were cherubim of beaten gold (Exod. xxv. 17-22, xxxvii. 6-9). Whether these were preserved till the time when the ark was placed in the temple, or whether those larger ones which Solomon made 'within the oracle' of wood overlaid with gold (1 Kings vi. 23-28), were intended to re-place them, has been questioned. The probability is that the cherubim of Solomon were additional. Each cherub over the ark lifted his wings on high: his face was inwards toward his fellow, bending down to the mercy-seat (Exod. xxv. 17-22, xxxvii. 6-9). Hence, as the symbolic presence of the Lord was upon the mercy-seat, HE is often described and addressed as dwelling between the cherubim (Numb. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Psal. lxxx. 1; Isai. xxxvii. 16; Heb. ix. 5). On the curtains, also, of the tabernacle cherubim were represented (Exod. xxvi. 1, xxxvi. 8); and on the walls and doors of the temple were carved figures of them (1 Kings vi. 29, 32, 35; they appear, too, with the symbolic oxen and lions on certain articles of the temple furniture (vii. 29, 36). We further find an appearance of cherubim in the vision vouchsafed to Ezekiel, which was in some degree a manifestation of the divine glory. Four living creatures are described with a marvellous intercommunication of wheels and four-fold faces; and they are repeatedly termed cherubim (Ezek. i., x., xi. 22). St. John, too, beheld heaven opened, and One sitting in majesty upon a throne; and amid his train were four living creatures (unfortunately in our translation rendered 'beasts'). We can have no difficulty in identifying these with the cherubim of Ezekiel, though the name is not applied to them. There is the four-fold face, and the multitude of eyes, which had marked the living ones of the earlier visions (Rev. iv. 6-8).

Cherubim, then, appear when God's majesty shines forth. The flaming sword, whatever that was, that kept the tree of life, had attendant cherubim. So, when God would sensibly reveal himself, either as sitting in the solitude of the most holy place, or as commissioning a prophet, or disclosing the secrets of the upper sanctuary, there, we find it recorded, are the cherubim. And we may well suppose that the glorious creatures whom Isaiah saw ministering before Jehovah were, though denominated 'seraphim' (Isai. vi. 1-7), the same beings.

When Moses was commanded to make the cherubim of gold, no minute description was given of their shape; nor are those figured on the hangings of the tabernacle, or the walls of the temple, described. It may be that the form was so well known that description was unnecessary; or it may more probably be that there was some deep mystery, and that human lips were not to utter, nor human pens to delineate, the marvellous conformation of those exalted beings. And the expression of Ezekiel: 'I knew that they were the cherubims' (Ezek. x. 20) may be taken to indicate that, but for a divine illumination, he would not have recognized them.

Animal forms were in some measure introduced. But it is remarkable that, when the four faces are mentioned, and one is said to be that of a man, one that of a lion, and another that of an eagle, one is described as 'the face of a cherub,' the corresponding description being 'the face of an ox' and the likeness of 'a calf' (i. 10, x. 14; Rev. iv. 7). Was there, then, any resemblance to those winged bulls, with which the process of Assyrian excavation has made us familiar? Little can be said in reply to such a question, save that God is not likely to have borrowed the adornments of his sanctuary from heathens. Symbols, indeed, he does

use, common to various nations; but it is because they have been naturally fitted to convey certain ideas. So that, if there be a likeness in the cherubim of glory to the Egyptian or Assyrian sculptures, we are by no means to infer that these last were patterns which the former followed. Rather we may believe that heathen nations derived many of their ideas, and stories, and representations from Hebrew sources, or from that ancient tradition of the original fathers of mankind, which was continued, though debased and distorted, in so many lines of their posterity.

Instead of curiously speculating on the cherubic figures, we may better employ ourselves in enquiring what they were meant to symbolize. Most discordant have been the views of different critics. Laying aside those which would give the cherubim a mere mythic character, it may be remarked that some see in them a representation of the Trinity; some the embodiment of the divine attributes; while others regard them as intended not to image the Creator, but the Creator's manifested glory (see Fairbairn, *Typol. of Script.* book ii. chap. 2, vol. i. pp. 241-247). There are objections to all these views. As God is said to dwell between the cherubim, they could hardly symbolize the Deity himself; neither do we find any worship ever paid them, so that they could by no means have been regarded as embodying the idea of the Godhead.

We must consider what the figures, so far as they are described to us, would naturally indicate. The predominating form is that of man (Ezek. i. 5, 8, 10), erect in posture, joining intelligently in the praises of God (Rev. iv. 8). Besides, there were the characteristics of certain animals, the lion, the ox, and the eagle. And of these the Jewish proverb says: 'Four are the highest in the world—the lion among wild beasts, the ox among tame cattle, the eagle among birds, man among all (creatures); but God is supreme over all. 'The meaning is,' says Dr. Fairbairn, 'that in these four kinds are exhibited the highest forms of creature-life on earth; but that God is still infinitely exalted above these ... So that a creature compounded of all these—bearing in its general shape and structure the lineaments of a man, but associating with the human the appearance and properties also of the three next highest orders of animal existence—might seem a kind of concrete manifestation of created life on earth, a sort of personified creaturehood' (p. 225). Dr. Fairbairn concludes, from the nature of this compounded form, man, the centre of the whole, augmented with the highest attributes of other creatures, the lion, the eagle, the ox, peerless strength, king-like motion, productive energy, that human beings in a nobler grade, instinct with the highest and most perfect life, the life of God in the soul, must have been symbolized by the cherubim. And he sees hence an admirable fitness in their being placed in the garden of paradise, when Adam and Eve had been driven thence for their sin, not merely by way of defence, or for a token of exclusion, as the flaming sword of terror, but more chiefly to hold, as it were, paradise in pledge, affording the sure hope that men, quickened and purified and exalted, would again be placed as denizens there, to eat of its tree of life, and drink of its crystal streams. In the sanctuary, too, God dwelt between the cherubim, so regarded, as a covenant God. It was shown that spiritual and holy life must be the characteristic of those who are admitted to his immediate presence; a most instructive lesson being thereby read as to the necessary disposition and nature of men in whom and among whom the glorious Lord will walk and dwell. Impurity he cannot abide. The common notion of the cherubim being the support of Jehovah's throne finds little authority in scripture. It is true that God is represented as riding upon a cherub (Psal. xviii. 10), and that (Ezek. i. 26, x. 1) his throne is placed in or above the firmament over the heads of the cherubim. But for this there was a reason. The manifestations were not, as in the tabernacle and the temple, for mercy, but for judgment: creatures therefore were properly then beneath the feet of the divine Avenger. Dr. Fairbairn sums up his opinion in the following words. 'The cherubim were in their very nature and design artificial and temporary forms of being. . . They were set up for representations to the eye of faith of earth's living creaturehood, and more especially of its rational and immortal though fallen head, with reference to the better hopes and destiny in prospect. From the very first they gave promise of a restored condition to the fallen; and by the use afterwards made of them the light became clearer and more distinct. By their designations, the position assigned them, the actions from time to time ascribed to them, as well as their own peculiar structure, it was intimated that the good in prospect should be secured, not at the expense of, but in perfect consistence with, the claims of God's righteousness; that restoration to the holiness must precede restoration to the blessedness of life; and that only by being made capable of dwelling beside the presence of the only Wise and Good could man hope to have his portion of felicity recovered. But all this, they further betokened, it was in God's purpose to have accomplished, and in the process to raise humanity to a higher than its original destination, in its standing nearer to God, and greatly ennobled in its powers of life and capacities of working' (pp. 240, 241).

Dr. Fairbairn's views are entitled to great deference. But one of the proofs on which he relies as showing that the cherubim were distinct from angels must not be pressed. In our version, according to the received text, the living ones, identical with cherubim, are represented as giving thanks for *their own* redemption (Rev. v. 9, 10). There is great probability that the true reading of the passage does not include them among the redeemed by blood. Perhaps, therefore, though on a subject so mysterious it is most unbecoming to dogmatize, angelic creatures are symbolized. They, when man was expelled from Eden, kept the way of the tree of life, for they are ministering spirits for man's behoof (Heb. i. 14): they bent reverently

upon the mercy-seat, for they desire to look into the wondrous plans of covenant mercy made for man's redemption: their ministrations the Lord made use of when he would commission his prophets, for his dispensations were ordained by angels in the hand of a mediator (Acts vii. 53; Gal. iii. 19; Heb. ii. 2): they raise the jubilant song of adoring praise for man's redemption; for is there not joy among them over every sinner that repenteth (Luke xv. 10)? The lessons of instruction that Dr. Fairbairn deduces on his supposition are well-nigh as forcible on this, since there will be one day but one large assembly, 'just men made perfect' with the 'innumerable company of angels' (Heb. xii. 22, 23); and through all that vast congregation and in every member of it the tokens of condescending love are seen, in that the Highest deigns to dwell with and take into his own fellowship any of his creatures.

There is a remarkable application of the term 'cherub' to the king of Tyrus (Ezek. xxviii. 14, 16). The idea is borrowed from the cherubim of the sanctuary. They with their far-extending wings covered the ark; so he was placed, as it were, for a defence and covering to the land of Israel. It was a privilege: it might have been life and blessing to be 'upon the holy mountain of God.' He was insensible to all this; and he and his nation must be cast out as 'profane.'

CHE'RUB (*id.*). A place in Babylonia, from which some Jews who could not prove their pedigree returned with Zerubbabel (Ezra ii. 59; Neh. vii. 61).

CHES'ALON (*confidence*). A place on the border of Judah, said to be on the side or flank of mount Jearim (Josh. xv. 10). There is a village called *Kesla* on the western mountains of Judah, about six miles northeast of 'Ain-Shems: perhaps it may mark the site of Chesalon.

CHE'SED (*gain*). A son of Nahor (Gen. xxii. 22). See CHALDEA.

CHE'SIL (*a fool, ungodly*). A town in the extreme south of Judah (Josh. xv. 30). It is most likely identical with Bethul (xix. 4). Mr. Wilton imagines that it was the place where Abraham worshipped, and that, afterwards desecrated by idolatry (astral worship), it received in contempt the name of Chesil. Its site is probably at *el-Khulasah*, the Elusa of the Greeks and Romans, a few miles south-west of Beer-sheba. The ruins are extensive (*The Negeb*, pp. 181-198).

CHEST. The term is found in 2 Kings xii. 9, 10; 2 Chron. xxiv. 8, 10, 11, to denote the coffer into which contributions were cast for the repair of the temple. It is observable that the original word, wherever else it occurs, implies the sacred ark, except once (Gen. l. 26), where it is used for Joseph's coffin. The chests of rich apparel in Ezek. xxvii. 24 are treasure chests, where valuables are stored.

CHESTNUT-TREE (Gen. xxx. 37; Ezek. xxxi. 8). The tree intended is thought to be the plane-tree, *Platanus orientalis*. It grows to a large size, with a mass of rich foliage. The stem is lofty, covered with a smooth bark, which annually falls off. The flowers are small, and come out a little before the leaves. This tree is a native of western Asia, but is found as far east as Cashmere. It is now common in England, and grows here to a considerable size.

CHESUL'LOTH (*hopes*). One of the towns of Issachar (Josh. xix. 18). Porter imagines it may be *Iksâl* (*Handb. for Syria, &c.*, p. 359); but it is as likely that this marks the site of Chisloth-Tabor.

CHETTIIM (1 Macc. i. 1). A form of Chittim.

CHE'ZIB (*false*). A town where Judah was when his third son Shelah was born (Gen. xxxviii. 5). It is probably identical with Achzib.

CHI'DON (*javelin*). The name given (1 Chron. xiii. 9) to the threshing-floor where Uzzah put forth his hand to prevent the ark from falling, and was struck dead. In 2 Sam. vi. 6 it is called Nachon's threshing floor. Perhaps the spot had passed from one owner to another; or one word might be the name of the place, the other of the proprietor.

CHILDREN. It was the earnest desire of every Hebrew to have children, sons especially. By them the house was built up; and they were the honour and strength of their parents (Psal. cxxvii. 3-5). Accordingly, we find various means resorted to, and a barren wife even giving a concubine to her husband that she might own the children born of such intercourse (Gen. xvi. 1-3, xxv. 21, xxx. 1-8; 1 Sam. i. 1-11). It has been suggested as a reason for this desire, that each woman of Israel hoped she might be the mother of Messiah. See BARRENNESS. No doubt there is truth in this belief; but it is not the whole. Eastern women are to the full as anxious now for offspring, that is sons, the birth of a daughter being often regarded as a calamity, as ever they were in old time. Dr. Thomson gives some curious details on this subject, how vows and pilgrimages are made in order to obtain children, and how, when a son is born, the parents cease to bear their proper names, and are known by their relation to the child, e.g. Abu-Besharah, Em-Besharah, 'father of Besharah,' 'mother of Besharah' (*The Land and the Book*, pp. 123, 124). As soon as a child was born, its umbilical cord was cut; it was then washed, and rubbed with salt, and put into swaddling-clothes (Ezek. xvi. 4; Luke ii. 7). A name was immediately given (Gen. xxxv. 18); though, in later times, the naming of sons appears to have been at the time of circumcision, which was the eighth day (xvii. 10-12; Lev. xii. 3; Luke i. 59). After the circumcision the mother was unclean for 33 more days. If the child were a girl, the mother was not purified till the end of 66 days, reckoned from the close of the second week after the birth (Lev. xii. 3-5). Mothers generally nursed their children (Gen. xxi. 7; 1 Sam. i. 23; Sol. Song viii. 1); though sometimes we hear of a nurse (Gen. xxiv. 53, 59; 2 Sam. iv. 4). The period of nursing lasted from two to three years (2 Macc. vii. 27); and when a child was weaned it was customary to make a feast (Gen. xxi. 8), and according to their age chil

dren were called babes, sucklings, weaned children, little ones, youths and maidens (Saalschütz, *Arch. der Hebr.*, cap. 64, vol. ii. pp. 213, 214). In their earlier years children of both sexes were under the care of the mother (Prov. xxxi. 1): after the fifth year the father took the boys; while the girls, till their marriage, continued with the mother. In rich families governors or tutors were employed, it would seem from early childhood (Numb. xi. 12; 2 Kings x. 1); and, at 12 or 13, children were considered of legal age, admissible to all the rites of religion, and competent to give testimony (John ix. 21). Parents had great authority over their children; and respect was enjoined to the mother even after they were taken from her special charge (Gen. xxxviii. 11, 24; Exod. xxi. 15, 17; Deut. xxi. 18-21; Prov. xv. 20). We find too, a child is bound for the parent's debts 2 Kings iv. 1). The first-born son was devoted to God, and to be redeemed (Exod. xiii. 1, 13; Numb. xviii. 15). See FIRST-BORN. The inheritance descended to the sons, if there were no sons to the daughters, who then must not marry out of their own tribe (xxvii. 8, xxxvi. 8). The term 'children' is used sometimes metaphorically to denote a certain relationship (Luke xx. 36).

CHIL'EAB (perhaps *like to his father*). A son of David by Abigail (2 Sam. iii. 3). He is also called Daniel (1 Chron. iii. 1).

CHIL'ION (*a pining*). One of the sons of Elimelech, and husband to Orpah (Ruth i. 2-5, iv. 9, 10).

CHIL'MAD. A country or place mentioned with Sheba and Asshur (Ezek. xxvii. 23). Its situation and the signification of the name are unknown. But see CHALDEA.

CHIM'HAM (*pining, longing*). The son or near relative of Barzillai the Gileadite, who accompanied David on his return to Jerusalem, after the defeat of Absalom (2 Sam. xix. 37-40; 1 Kings ii. 7). It would seem that the king gave him some possession near Beth-lehem (Jer. xli. 17).

CHIM'HAN (2 Sam. xix. 40. marg.).

CHIN'NERETH (*lyre*). A city of Naphtali (Josh. xix. 35). It cannot be ascertained whether it gave name to the lake so called, or was named from it.

CHIN'NERETH, SEA OF (Numb. xxxiv. 11; Deut. iii. 17; Josh. xiii. 27). See GENNESARET, SEA OF. It is also called

CHIN'NEROTH (Josh. xi. 2, xii. 3).

CHI'OS. A beautiful and fertile island in the Ægean sea between Samos and Lesbos, belonging to Ionia in Asia Minor. It was celebrated anciently for its wine. St. Paul passed it when on his voyage from Asia, going up to Jerusalem (Acts xx. 15). It is now called *Scio*.

CHIS'LEU (perhaps *languid*). Carey imagines that the name is from the constellation Chesil, i. e. Orion (*The Book of Job*, p. 441). See MONTHS.

CHIS'LON (*confidence*). The father of Elidad, the Benjamite commissioner for the division of Canaan (Numb. xxxiv. 21).

CHIS'LOTH-TA'BOR (*loins* or *flank of Tabor*). A place on the border of Zebulun (Josh. xix. 12). There is a village called *Iksâl*, about two miles and a-half west of mount Tabor: possibly it may mark the site of Chisloth. See CHESULLOTH.

CHIT'TIM (*Cyprians*; but the primitive meaning is uncertain: it is thought by some to be equivalent to Hittites). A son, or rather a race, descended from Javan, of the family of Japheth (Gen. x. 4; 1 Chron. i. 7; where the name is given as Kittim). It appears that the Phœnicians carried on an extensive commerce with Cyprus, which produced timber, copper, and other mineral treasures, and abounded in oil, wine, and honey. This island, too, was a convenient station, intermediate between Tyre and the more distant ports to which Tyrian vessels traded. Hence Phœnician settlements were made in Cyprus; one of them being Citium on the south-eastern coast, among the ruins of which Phœnician inscriptions have been discovered. The inhabitants of Citium were called Kittæi by the Greeks; and therefore we may reasonably look for Chittim here. The name, given to this locality, attached to the whole island and to the people, Grecian or Asiatic immigrants, who subsequently occupied settlements which had been Phœnician; and these were properly the descendants of Javan, the Phœnicians being a Hamite race. Hence Chittim denoted many of the islands and coasts of the Mediterranean, Greece, Italy, Sicily, and Macedonia (Numb. xxiv. 24; Isai. xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Dan. xi. 30). And in 1 Macc. viii. 5 we find Perseus called 'king of the Citims,' i.e. Chittim. By race, therefore, Chittim is connected with Greece, by locality with Phœnicia.

CHI'UN (*statue, image*) (Amos v. 26). See REMPHAN.

CHLOE (*green herb*). A Christian female, from whose household St. Paul had received an account of the dissensions at Corinth (1 Cor. i. 11).

CHO'BA (Judith iv. 4). A place possibly identical with

CHO'BAI (Judith xv. 4, 5).

CHŒ'NIX (Rev. vi. 6, marg.). See MEASURES.

CHOR-A'SHAN (*smoking furnace*). One of the places which David and his men were wont to haunt (1 Sam. xxx. 30). It may be identical with Ashan (Josh. xv. 42, xix. 7).

CHORA'ZIN (*district of Zin?*) A town of Galilee mentioned with Bethsaida and Capernaum as the scene of some of our Lord's mighty works (Matt. xi. 21; Luke x. 13). Robinson places it at the ruins *Tell Hûm*; but Dr. Thomson finds it two miles to the north, still bearing the name *Khorazy* (*The Land and the Book*, p. 359).

CHOSAME'US (1 Esdr. ix. 32).

CHOZE'BA (*lying*). Probably the same place with Achzib, or CHEZIB, which see. The men of Chozeba are mentioned in 1 Chron. iv. 22.

CHRIST (*anointed*). A word synonymous with the Hebrew *Messiah*, used generally of those who were officially anointed, as kings, priests, and, as some believe, prophets, and more specifically of *the* Anointed One, who was to be the great King, and Priest, and Prophet of his people. He, according to prophecy, was to be specially

anointed with the Holy Spirit (Isai. lxi. 1). This prophecy Jesus of Nazareth applied to himself (Luke iv. 21); and the disciples recognized him as really anointed, not indeed by external act (unless we may suppose this in his baptism, Matt. iii. 16, 17), but with the Holy Ghost and with power (Acts iv. 27, x. 38); so that he was the expected Christ or Messiah, for whom those that looked for redemption in Israel were anxiously waiting. Hence the great aim of the apostles in preaching to the Jews was to convince them that Jesus was the Christ (ii. 36, ix. 22); and hence their anxiety to show, as Jesus himself taught them from the ancient scriptures (Luke xxiv. 26, 46), that the expected Christ would have to suffer (Acts xvii. 2, 3). From this the Jewish mind recoiled: those whose eyes were fixed upon a conquering king, who was to be 'a light to lighten the Gentiles,' and to be 'the glory of' his 'people Israel,' refused to recognize him in the despised and rejected one; and hence a notion which has sometimes prevailed among them, when forced to acknowledge that the prophets described a sufferer, that there would be two, a suffering and a triumphant Christ. With us Christ has, through use, become a kind of surname ordinarily attached to Jesus; but it was the junction of these two names that formed the hard knot for the Jews. The meaning of the word being kept in view, it is easy to understand our Lord's prediction that there would be false Christs, persons wrongfully claiming the high office of God's Anointed (Matt. xxiv. 23, 24). This prediction has been abundantly fulfilled. One of these was Simeon Bar Cochba, or Barcochebas, *the son of the star*, who occupied Jerusalem about 132 A.D., and was defeated and killed by the Romans in 135. Many other such impostors have arisen. See JESUS, MESSIAH.

CHRISTIAN. The name by which the professed followers of Christ are distinguished. Believers at first were exclusively Jews; and no peculiar appellation was necessary. But, when they began to be a company gathered from Jews and Gentiles, separated from both by special principles and special worship, then a name very naturally was fixed upon them, a name as naturally taken from the Master whom they served. This name was first applied in Antioch (Acts xi. 26). We may conclude that it was not assumed by believers themselves, or imposed by divine command; else it would be difficult to explain why it was not at once in regular use among the Christians, who throughout the whole New Testament style themselves 'the brethren,' 'disciples,' 'believers,' 'the faithful.' And it is impossible to suppose that the Jews invented it; since they specially denied that Jesus was Christ, and their common name for Christians was 'Nazarenes,' or 'Galileans.' It must, therefore, have had a Gentile origin; and the people of Antioch, we are told, were fond of imposing names for derision or reproach. The word is used only twice more (xxvi. 28; 1 Pet. iv. 16), in each case as coming from those without the church. Of course it was ere long a name of honour; and those who bear it may well be reminded by it that they are bound obediently to follow that Master whose holy appellation is upon them.

CHRISTIANITY. The religion professed by the followers of Jesus Christ. It is matter of historical notoriety that the Christian faith had its beginning upwards of 1800 years ago in the city of Jerusalem. The first teachers of it were a few of the personal followers of Jesus. Their Master had been put to death on a charge of blasphemy. But they maintained that he rose from the dead, and that, after being repeatedly seen by them alive, he visibly ascended into heaven. They taught that all that had happened to him was the fulfilment of ancient Hebrew prophecy; so that their doctrine was but the development and completion of that held by the Jews; whose rites, they said, prefigured and prepared the way for the Christian revelation. They were met with determined opposition, first by the Jews, and then through several generations by the heathen. The power of the Roman empire was unsparingly exerted to crush them. But they persevered; and their religion spread, till it became what we now see it, the faith of the most civilized nations of the world. And it is observable that we have to recur to its oldest records for the best account of its requirements So that Christianity presented itself at once as a matured and complete system. If, therefore, it be not truth, it is altogether a deliberate and planned imposture, mature at once, not developed gradually into shape and substance, or modelled beyond the first idea according to circumstances, but announced originally in its present form, its principles and demands all sharply defined by its founders, men who lived in a keenly-inquisitive age, who devised their system in a degraded country, who held even among their own people no position of influence, who had to contend, with no prospect of worldly reward, against the most formidable obstacles, and who, therefore, were most unlikely to palm imposture on mankind.

It is not intended to touch what are called the external evidences of Christianity in the present article: the observations made will rather be directed to the internal marks it has of truthfulness. And, in illustrating these, it will be necessary to examine the nature and tendency of the Christian religion, as exhibited in its authorized books: some notice of its effects upon the world may properly be subjoined.

I. *Its nature, including* (1) *the character of its Author, and* (2) *the complexion of its teachings.*—In investigating the nature of Christianity, our first attention should be paid to the character and portrait of its Author. Jesus left no writings of his own; but his sayings and doings are recorded in the gospel history. Now in this history we have the delineation of a perfect character. The behaviour of Jesus is described in a variety of minute details, his conduct to his relatives and associates, his habits of life, his journeys through various parts of

Judea, his wisdom in the midst of snares for him, his kind and compassionate actions, his deportment on his trial and at his execution, his conversations, too, and discussions on almost every conceivable topic, his position as a teacher never lost in his familiar intercourse with those around him as a man—in all this we can detect neither presumption, nor weakness, nor mistake, nor folly. The portrait, too, is not a laboured one: it is a simple description of words and deeds, with no artistic effort or parade, with scarcely even a single remark added to call the reader's attention to any particular feature, or expression, or event. Every man knows how hard it is to delineate a faultless character. The best writers of fiction have not succeeded. Their most happy attempts have always had some flaw. Besides, there is this peculiarity in the history of Jesus. We have four accounts of him, written by independent persons, contemporaries it is true, but not acting in concert, with regard to whom, it is yet questioned by some critics, whether any one saw the production of any other before he penned his own. These four writers evince perceptible differences of style: the work of each has its special character and tone. With much that is common to all, each introduces also additional facts and speeches of the Personage described. Yet no one mars the portrait that the rest have respectively drawn: no one introduces discordant features. Each has succeeded in producing a perfect exemplar; and yet each presents him in a different aspect. And, though if we had but one or two of the accounts we should say that we had the portrait complete, yet the four taken together present it, without redundancy, yet with higher perfection, a whole of marvellous consistency and entire keeping. The Jesus of Matthew is the Jesus of Mark, of Luke, and of John, not a single touch of one or other violating the proportions of the central figure. If it were a wonder that one should so succeed, how much more wonderful that four contemporaries should be equally successful. Moreover, these men were not professed writers. They had little advantage of education. One was a fisherman, another a custom-house officer: the one of whom most might be expected was, it is thought, a physician.

We do not apprehend the full force of this extraordinary fact, unless we note also the glaring failure of other similar attempts. Besides the works of the four evangelists, there are still extant other Gospels. Several of these are confessedly of great antiquity, though they can be traced neither to apostles nor to apostolic men. They profess to be histories of Jesus, and to relate his doings and sayings. But place one of these apocryphal books beside the Christian Gospel, and the most ordinary eye perceives it to be a vulgar daub. It has no symmetry in itself: it has no cohesion with the authorized books. So that we have here the result of what imposture could do: we see how lamentably legendary writers, men who indulged their own fancy, failed. By the contrast, the trustworthiness of the gospel history is the more manifestly displayed.

For there is no reasonable account to be given of the success of the four evangelists in delineating a perfect character, except that they drew it according to the truth, as it was before their eyes. It could be no fancy picture: it could only be reality accurately caught and marvellously preserved.

It would be easy to enlarge on this part of the subject; but only a single trait or two can be noticed here. Jesus is placed before us in a few vigorous touches as a perfect youth. Those who are familiar with the descriptions of infant prodigies will appreciate this aspect of the character of Jesus. Again, he harmonizes opposite qualities: always grave, he is never austere: in poverty and privation he does not lose his dignity: on those most nearly admitted to his intimacy his character grows. And this is just the reverse of all experience of men. The greatest hero, philosopher, philanthropist leaves the impression more and more deeply fixed in the minds of those around him, that after all he is but human, with very many mortal imperfections: the estimation of Jesus, on the contrary, is continually heightening: he is, he must be, more than man: there is something in him divine. How, it must again be asked, how could this be a fancy picture?

In estimating the claims of Christianity upon us, it is necessary, further to examine the character of its teachings. We may consider these, both as they are in themselves, and in their adaptation to the state of mankind.

Regarded merely as a theory the teachings of the gospel are most admirable for the sublimity of the doctrines they propound, and the excellence of the precepts they inculcate. The Deity is described, far different from the gods of heathenism, as possessed of every righteous, every attractive quality. He is not debased by the passions of men, he is pure and spiritual, and yet not cold and far away from sympathy with his creatures, but with a loving heart caring for their welfare, providing for their necessities, repairing the ruin which sin has caused. The mode of that reparation as revealed in Jesus Christ, by which mercy is extended to the guilty, while justice remains inviolate, the more wonderful the more it is examined, is with reason held to transcend human conception. It is philosophy of the highest cast. And the worship of this pure Being is spiritual, with none of the licentious rites which men, left to themselves, have delighted to practise, none of the petty observances which are calculated just to amuse, none of the austerities which have been deemed necessary to appease resentful powers. It is the worship of the heart and affections which is prescribed; and only this can be worship in spirit and in truth. For the motives propounded are those which alone can influence the whole man. The fear of expected vengeance is repellent rather than attractive; and the hope of credit for superior sanctity, or of reverence for deeper wisdom, may stimulate the devotion which is to be seen of men, but will never secure the real allegiance of the heart. The motive

propounded in the Christian system is love, kindled by a sense of vast evils averted and vast benefits bestowed, and purified by an appreciation of the Object to be loved, deserving for his own sake the entire affection of all that can approve that which is really excellent. The history of Christianity attests the superiority of the Christian motive, under the influence of which men, not in the excitement of fanaticism, or through Stoic apathy, but calmly counting the cost, have loved not their lives unto the death. The destiny, too, of man as pictured in the gospel rises above that promised by every other scheme. Life and immortality are brought to light. And, while the nature of the intelligent happiness to be enjoyed is sufficiently revealed, every description of it is seen to fall below the grandeur of the idea it tries to embody. That idea was too vast for the intellect of the Athenian sages, who scoffed doubtingly at the mention of a resurrection. The littleness of their thoughts failed utterly to grasp the notion of a perfect consummation and bliss of both body and spirit.

Besides the greatness of its principles, Christianity teaches the most admirable precepts. Indeed the two are most intimately combined, so that from the one the other naturally flows: from the high revelation of the attributes and dealings of the Deity, and of the course and destiny of man, flow those sufficient directions which require his obedience to God and regulate his intercourse with men. And, though the doctrine be high, yet the practical effect is never doubtful or unclear. So plain is the path prescribed that it may be truly said, 'the wayfaring men, though fools' need 'not err therein' (Isai. xxxv. 8). Let the ethics of the gospel as comprehended in the sermon on the mount be examined, and their high superiority must be acknowledged. Placed beside other moral systems, those systems I mean which have not drawn some of their spirit from the very Christianity which they disavow, they wonderfully commend themselves to the enlightened mind and conscience. Vice is not palliated because it has assumed a specious name: internal purity is insisted on, and evil tracked down to its original seat, the heart, and branded as it deserves there where it is as open to the all-seeing Eye as if it had fully flaunted its rank fruit in the sight of men.

But principles may be exalted and yet be inapplicable to the condition of those to whom they are propounded: precepts may be excellent and yet impracticable, beyond the appreciation and ability of the men on whom they are imposed. It is not so with those of Christianity. Its doctrines have their exact adaptation to the state of the world, a world in which, by the confession of all whose opinion is worth listening to, evil is existent. The grand characteristic of Christian doctrine is that it propounds a remedy for this existing evil: it bears emphatically upon the world's wants, and offers ample relief. It would not be needed among beings whose purity was unstained: it would not be fitted for those entirely-reprobate whose moral sense was extinct, and who had no faculties for better things: it has a marvellous suitability for creatures such as we are, fallen but capable of restoration, made mortal by sin but with a longing after immortality, with faculties and attributes which may feed for a while indeed upon vanity, but which sooner or later turn unsatisfied away and can be filled and gratified only by that which Christianity reveals. The constitution of the human mind and the promises of the gospel fit in together in singular correspondence. And equally suited are its precepts to the subjects of them: they are just such as, if obeyed, redound to the honour of God, the pure, the faithful, the righteous, the merciful, the holy One, and enlarge the capacity for true enjoyment of those whom they influence. It is no mean evidence of the truth of Christianity if we find that both as regards its principles and its practice it deals fairly with men, being adapted to their state in relation to God and in relation to each other. This must be conceded as regards both the present and the future existence. It has just been shown how Christianity conducts onwards to the ultimate good of man. And this by no visionary scheme, which careless of present things would deal only with anticipation: it is through the present, so the gospel teaches, that the future is to be reached: its principles, therefore, make its precepts effective for the world. Had it been a contrived imposture, it hardly could have helped legislating for some particular class, sacrificing one interest for the advantage of another. Whereas it comprehends the whole family of man; inculcating upon all the reasonable service of the Creator, from which none is too high to be exempt, none too mean to be excused, and adjusting the due claims of each individual upon his fellows. It is adapted not only to a world of sinners, for whom it provides remission and restoration, but also for a world of rich and poor, of intellectual and ignorant, of parents and children, of rulers and subjects, with all the various intercommunications and complications which naturally arise and subsist among beings endowed as we are. It puts itself in contact with the thousand springs of action according to which the business of life goes on, and it never fails any man, in whatever crisis of difficulty he may be, with a principle for his right guidance, with a direction by which he may walk without stumbling. Nor is it a mere record of what ought to be, or a dry detail of what must be done, but there is with the principle and precept a kind of power supplied, which, without overriding a man's own actings, enables him, if he will yield to it, to attain that which at first seems too high, and to conquer that which might appear insuperable. A system, so mighty for its grasp on great things, so particular for the evolution of the smallest details, and thus exactly corresponding to what we are and what we see—if it be a planned imposture—must be for that very reason more marvellous than if it were grounded on the reality of truth.

Such, then, very briefly is Christianity in its nature as developed in the character of its Author, and in its teachings as admirable

in themselves, and as suited to a world such as ours.

II. *Its tendency.*—We may, still further, examine its tendency, which cannot but be of a salutary kind. Such views as are given of the Deity, as a merciful and holy Being, demand a worship befitting him to whom it is paid, and influencing beneficially those who offer it. A system of false belief would be sure to have a degrading tendency: it would darken the understanding: it would corrupt the conduct; whereas a religion like that which has been just delineated, elevated in itself and suited to man's condition, prescribing no cruel rites to mollify a vengeful Deity, no sensual ceremonies to gratify and inflame the grosser appetites, revealing to us the Godhead clothing himself with man's nature so as fully to sympathize with us—and yet not, as in the mythological stories of heathenism, debased with human vices, but in that union rather setting before men a perfect and intelligible pattern—such a religion, surely, must elevate their thoughts and refine their conduct. And there is no jarring contrast in the character represented. All is high, all is excellent: all his qualities combine to make the Christian's God an object of the loftiest and most intelligent adoration, One who can be reverenced and loved and confided in. The peculiar doctrines of the gospel all contribute to enhance this. There is not only the care evinced which a beneficent Creator might well bestow upon the work of his hands, not only the good order which a moral governor would, we might suppose, well maintain among those beneath his sway—there is much more, the infinite love displayed in the recovery of lost man, the wisdom which, while mercy is indulged, would not have justice trenched on, the power of that admirable purpose, which, by its spiritual working, avails to overcome every difficulty and secure a blessed result—all the Christian doctrines are of a magnitude and perfection, such that man is elevated in the scale of being by the knowledge of such a Deity, and by being brought, in worship and holy service, into communion with him. The tendency, therefore, of the Christian representation of God's character is to improve and purify the conduct of mankind. It has been acknowledged, even by those who have doubted the divine origin of the gospel, that its principles, if carried out, would be beneficial. For not only does it teach that an all-seeing eye is marking men's actions for future judgment, but, having supplied an adequate motive for the love of God, which is the love of rectitude, it educes an imitation of the divine character, and by consequence all benevolent feeling towards men. For, if its first cardinal precept be, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' there is another resting on the same basis, 'Thou shalt love thy neighbour as thyself' (Matt. xxii. 37, 39). And this is to extend into all the ramifications of social and domestic life. So that the precepts of Christianity tend to make men good citizens, good parents, good children, good neighbours, to check envy and discontent, to encourage charity and forbearance, and to render every virtue not a mere show but a reality. It is useless to object, as some have done, that there are certain virtues, as patriotism, not specially insisted on in the gospel. There is the principle of everything good laid down; and every virtue, so far as it is a virtue, stripped of all the meaner elements which human passions have introduced, is fully sanctioned, and sufficiently encouraged.

The conclusion from all this would seem very easy: if the tendency of Christian teaching, so far as it defines the relation of man to his Maker, is pure and elevating; if, so far as it would regulate the intercourse of man and man it is beneficent, and calculated to cherish virtue and promote the general well-being, it cannot have been devised by impostors or evil-disposed persons. Impostors do not act without adequate motive: they would never try to build up a system which promised no advantage to themselves or to their class. And surely depraved men could not if they would, and would not if they could, propound and enforce principles sanctioning that which they disliked, and strongly condemning their own conduct. A thief is not likely to be strict in defining the law of property; nor would a sensualist prescribe chastity, not of mere outward behaviour, but of the heart. We have proof enough before our eyes of the tendencies of religious systems devised by interested men. The immoralities sanctioned by the religions of Greece and Rome, of Syria and Egypt, the foul superstitions of India and Polynesia, the intolerant fierceness of Mohammedan power, and the follies and sensualities of Mormonism, are sufficient evidence of what the tendency will be of systems growing out of worldly motives, self-indulgence, the grasping of power, or fatuous speculation. According to the source so will be the stream; and the happy promise of the ripening grains proves certainly that genuine seed was sown. True it is that some men are worse than their principles; and there are some, too, that are better than theirs. It is granted that there have been devout heathens; but such have not taken all the licence which their religion would allow: while certainly depraved Christians are condemned by the spirit and principle of the gospel they dishonour.

III. *Its effects.*—This, however, will be better illustrated by an examination of the effects which Christianity has produced in the world.

Its propagation from the feeblest beginnings is a great fact. And, to estimate it rightly, the difficulties must be looked at which were in the way of its extension. Admirable in itself, it required an enlightened eye to appreciate its excellencies. It did not fall in with the current notions of the world. Its peculiar teachings—the spiritual nature of the Deity, the incarnation, the new birth, the resurrection of the body; the graces it inculcated—humility, repentance, faith, forgiveness of injuries—were in broad contrast to the ruling principles

of the time. The prevailing languages had no words accurately to express the ideas which must be dominant in the Christian system. To erect it out of the materials at hand would have tasked the mightiest intellect, and have proved too long for the most learned leisure to elaborate. But Christianity was confessedly broached by a company of ill-educated men, by men who had been earning their livelihood by the labour of their hands till the very time when they came forth as teachers of the new faith. And then, as might be expected from the facts just noticed, their pretensions were assailed by a storm of ridicule, of obloquy, and of persecution. Jews, and heathens stirred up by them, opposed the gospel. The passions of the multitude were inflamed against it; and magistrates were nothing loth to use the sword. Yet it steadily won its way, won every step of progress by determined conflict. And the result of its success was that wicked men, depraved, sensual, licentious, became holy and without blame. Its march was not that of the worldly conqueror, devastating where he subdues, and leaving the track of his career in misery and blood. The gospel has spread blessing around its onward path: it has recruited its most gallant soldiers from the ranks of its foes: it has promoted the best interests of those whom its peaceful proclamations have subdued. The apostle Paul, himself taken from amid the bitterest opposers of Christianity, appealed to the Corinthian converts: 'such—fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, extortioners — such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 9-11). Effects do not occur without adequate causes. And what would be an adequate cause for the transformation here described? A system of fanaticism, of imposture, of mere priestcraft, would fail in effecting it.

Nor is this the coloured testimony of a hot partizan. Though we cannot from the nature of things produce very strong testimonies from contemporary heathen history, yet we are not without proof that the heathens who persecuted Christians could substantiate no charge of crime against them. They were fools, they were obstinate, they were unsocial; such is the character given of them; but they were not vicious, they did no harm. This is the purport of the celebrated letter of Pliny to the emperor Trajan. And the emperor Julian, who had renounced Christianity, yet could not help commending their virtues to the imitation of pagans. No man can deny that the gospel has promoted social happiness. It has abolished polygamy, and has assigned to the female her due position: it has mitigated private tyranny, has cherished domestic love, has given tenderness to family relationships, and has promoted charity between man and man. Where were there to be found in ancient Rome any counterparts to the benevolent institutions of our own metropolis, called forth and maintained by enlightened Christian principle? Look again at the political state of the world, and see the touch of the gospel in the discountenancing, and in many lands the abolition, of slavery, in the mitigation of the horrors of war, especially in the treatment of prisoners, in the milder systems of civil government, and the better administration of civil justice.

The topic might be pursued to any extent; and innumerable proofs and examples might be produced—of which the reclaiming of the South Sea islanders from cannibalism and other unutterable vices by the preaching of Christ's gospel is not the least impressive—facts, I say, might be collected to any extent, proving to demonstration the benign effects of Christianity wherever it has been fairly applied. It is futile to object that evils yet exist in Christian nations, and that vices still prevail among so-called Christian men. No system is responsible for the faults of those who do not cordially embrace it; and the sins which yet stain us are because we have too little Christianity, not too much. With the increase of its influence experience shows that these blemishes will be diminished. It is futile also to allege that religious intolerance has frequently manifested itself, and that the rancour of one class of Christians against another has sharpened the sword of persecution. If such evils were in accordance with the teaching of the New Testament, the text-book of Christianity, doubtless the charge would be just. But, when the New Testament censures these enormities as strongly as it does the vices of heathenism, no fair opponent can believe that the gospel is itself to blame. Let it obtain a wider and a more thorough expansion; let the love of God which it inculcates be generally a ruling principle; let the love of a man's neighbour which it prescribes be the just standard of human society; let its tendencies have their full development, and every candid reasoner must admit that the condition of mankind would be materially ameliorated. It is the evil heart (for which Christianity alone propounds a sufficient cure) from which all perversion of good proceeds. 'From whence,' asks the apostle, 'come wars and fightings among you? come they not hence, even of your lusts that war in your members' (James iv. 1)? Christianity stands herein in marked contrast to heathen systems. Evil was the natural fruit of them. The more devoted their votaries, the more demoralized was their conduct.

We have in discussions of this kind to deal mainly with acknowledged facts: the conclusion therefore may be safely reached. The origin, the establishment, the effects of Christianity are plain, they are facts. The portrait of the Author of it is readily to be studied: the tendencies of his teachings are embodied in an authentic document. And the question is, Can any satisfactory explanation be given of the whole on the supposition that Christianity was devised by weak and interested men? Were weak men, we must ask again and again, likely to achieve a task in which the acutest men had failed? Would impostors try to persuade the world into a belief which was their own condemnation and ruin? Reasons have been alleged

for the success of Christianity apart from its supernatural origin. And some of these have weight. Secondary causes always co-operate in bringing about any result. But the real question is not touched by such theories. Gibbon alleges the inflexible and intolerant zeal of the first Christians, the earnestness with which they urged the doctrine of a future life, the miraculous powers ascribed to the primitive church, the pure and austere morals of the original converts, and the disciplined union of the Christian republic, forming a kind of independent state in the heart of the Roman empire, as causes of the large diffusion of Christianity. But, allowing these their fair influence, it is gratuitous to suppose that they would have sufficed had Christianity had no true basis. Or, if they had sufficed, if these alone were the reasons why a religion overspread the world, we may safely conclude that that religion would not have exhibited the pure features of Christianity: they might perhaps build up Mohammedism: the Christianity produced by no deeper motive would have been but a caricature of our holy faith.

Considering then the moral grandeur of its principles, and the high purity of its precepts, looking at the account of its originator, and seeing how it has prevailed against difficulties the most formidable, and triumphed over opposition the most pertinacious, weighing all the benefits it tends to produce, and marking its actual effect upon mankind, the most reasonable explanation of all these phenomena is that the gospel is the great power of God unto man's salvation. Any other solution involves the greatest improbabilities.

It must be carefully remembered that the view here taken is but a partial one. It has been confined to a single aspect of the question. When it is added that there are other lines of proof (see MIRACLES, PROPHECY, RESURRECTION, REVELATION, SCRIPTURE), and that they all concur, other arguments which all speak the same language, and supply accumulated evidence, the result may be confidently stated: 'We have not followed cunningly-devised fables.'

Very many excellent works have been written on this great subject: it may be sufficient to direct the reader to those by Dr. Chalmers, *Christian Evidences*, and by Bishop M'Ilvaine, *The Evidences of Christianity*.

CHRONICLES, THE TWO BOOKS OF. Among the ancient Jews these formed but one book, though they are now divided in Hebrew bibles, as well as in our own, into two. They were called *The Words of Days*, i.e. Diaries or Journals. The Septuagint translators denominated them *Paraleipomena*, Things omitted; and from Jerome we have derived the name 'Chronicles.' They are an abridgement of the whole of the sacred history, more especially tracing the Hebrew nation from its origin, and detailing the principal events of the reigns of David and Solomon, and of the succeeding kings of Judah down to the return from Babylon. The writer goes over much of the same ground as the author of the books of Kings, with whose work he was probably acquainted. He does not, however, merely produce a supplement, but works out his narrative independently after his own manner. The following table, taken from Keil, will be of service as exhibiting the parallels between the Chronicles and the books of Samuel and Kings:—

1 Chron. x. 1-12	1 Sam. xxxi.
xi. 1-9	2 Sam. v. 1-3, 6-10
xi. 10-47	xxiii. 8-39
xiii. 1-14	vi. 1-11
xiv. 1-7, 8-17	v. 11-16, 17-25
xv., xvi.	vi. 12-23
xvii.	vii.
xviii.	viii.
xix.	x.
xx. 1-3	xi. 1, xii. 26-31
xx. 4-8	xxi. 18-22
xxi.	xxiv.
2 Chron. i. 2-13	1 Kings iii. 4-15
i. 14-17	x. 26-29
ii.	v. 15-32
iii. 1—v. 1	vi., vii. 13-51
v. 2—vii. 10	viii.
vii. 11-22	ix. 1-9
viii.	ix. 10-28
ix. 1-12, 13-28	x. 1-13, 14-29
x. 1—xi. 4	xii. 1-24
xii. 2, 3, 9-16	xiv. 21-31
xiii. 1, 2, 22, 23	xv. 1, 2, 6-8
xiv. 1, 2, xv. 16-19	xv. 11-16
xvi. 1-6, 11-14	xv. 17-22, 23, 24
xviii. 2-34	xxii. 2-35
xx. 31—xxi. 1	xxii. 41-51
xxi. 5-10, 20	2 Kings viii. 17-24
xxii. 1-6, 7-9	viii 25-29, ix. 16-28, x. 12-14
xxii. 10—xxiii. 21	xi.
xxiv. 1-14, 23-27	xii. 1-17, 18-22
xxv. 1-4, 11, 17-28	xiv. 1-14, 17-20
xxvi. 1-4, 21-23	xiv. 21, 22, xv. 2-7
xxvii. 1-3, 7-9	xv. 32-36, 38
xxviii. 1-4, 26, 27	xvi. 2-4, 19, 20
xxix. 1, 2	xviii. 2, 3
xxxii. 1-21	xviii. 13—xix. 37
xxxii. 24, 25, 32, 33	xx. 1, 2, 20, 21
xxxiii. 1-10, 20-25	xxi. 1-9, 18-24
xxxiv. 1, 2, 8-28, 29-32	xxii., xxiii. 1-3
xxxv. 1, 18-24, 26, 27, xxxvi. 1-4	xxiii. 21-23, 28, 29-34
xxxvi. 5, 6, 8-12	xxiii. 36, 37, xxiv 1, 5, 6, 8-19
xxxvi. 22, 23	Ezra i. 1, 2

It will be seen, however, on collation, how much difference there is between the two histories. There are omissions in Chronicles, as, for instance, David's adultery (2 Sam. xi. 2—xii. 25): there are facts added, as David's preparations for building the temple (1 Chron. xxii.): there are fuller details of matters shortly noticed in the parallel history, as in the account of the removal of the ark from Kirjath-jearim (comp. 1 Chron. xiii. 2, xv. 2-21, xvi. 4-43, with 2 Sam. vi.), besides briefer additions, explanatory remarks, reflections, and the omission of a few words in a narrative, differences of spelling, &c., which serve to prove that, as before noted, the author of Chronicles was not a mere supplementer. He had, indeed, a definite object. Supposing him to have written shortly after the

return from captivity, we can easily see the necessity of a work which should fix the genealogies of the returned exiles, with special reference to the line from which Messiah was to spring, to facilitate the re-establishment of religious worship by detailing the pedigrees, the functions, and the order of the priests and Levites, and to describe the original apportionment of lands, that the respective families might be confirmed in their ancient inheritances Accordingly, after the early genealogies in the first eight chapters, the writer seems to mark his age and design in ix. 1, &c. We may thus perceive why the kingdom of the ten tribes is hardly mentioned. Israel had been removed, and their country occupied by an envious and hostile population. We may see why the building of the temple, David's preparations, as well as Solomon's accomplishment of them, are detailed, and the various reformations of later godly kings specially chronicled: these accounts would serve to cheer those who were engaged in a similar work, and strengthen them to believe that their covenant God would enable them to re-construct their religious order, and repair their ruined civil polity, in spite of the vast difficulties against which they had to contend. The pedigrees were, no doubt, extracted from public registers; a confirmatory proof of which is that they are not all brought down to the same period. And, in regard to his facts, the author is careful to name his authorities. Thus, for the history of David (1), he specifies the books of Samuel the seer, of Nathan the prophet, and of Gad the seer (1 Chron. xxix. 29), probably the same with the Chronicles of king David mentioned in xxvii. 24; for the history of Solomon (2), the book of Nathan, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam (2 Chron. ix. 29). For the further history of Judah (3), a book of the kings of Judah is referred to (xvi. 11), cited elsewhere with small variations of title (xxv. 26, xxviii. 26, xxxii. 32, xxvii. 7, xxxv. 27, xxxvi. 8, xx. 34, xxxiii. 18, see the Hebrew). There are also (4), the story, *midrash*, of the book of kings (xxiv. 27), by some supposed identical with (3); (5), the book of Shemaiah the prophet and of Iddo the seer concerning genealogies (xii. 15); (6), the story, *midrash*, of the prophet Iddo (xiii. 22); (7), the book of Jehu, the son of Hanani (xx. 34); (8), the acts of Uzziah, written by Isaiah the prophet (xxvi. 22); (9), the vision of Isaiah the prophet (xxxii. 32); and (10), the sayings of the seers (xxxiii. 19). Of these, the book or words of Jehu and the vision of Isaiah are said to have been incorporated with the book of the kings of Judah and Israel. It is very likely that the rest were sections of some one large historical work.

The author of the Chronicles it is not very easy to ascertain. The Jews believe him to be Ezra; but the pedigree inserted in 1 Chron. iii. 17-24 would seem to reach beyond Ezra's time. Different explanations, however, are given of it; and some imagine that the passage is a later addition to the book. Some indications of the date are afforded by the diction; as where the reckoning is by *darics* (xxix. 7), in our translation 'drams.' We must place the composition, therefore, under the Persian dominion. It is not likely to have been later. There is a probability, it may be added, that the books of Chronicles and of Ezra were originally one work.

Besides the differences which have been noted between Chronicles and the books of Samuel and Kings, some critics believe that they have detected contradictions. It can only be replied generally here, that discrepancies in orthography, diction, and arrangement are of little weight; and that those of numbers and facts have for the most part been satisfactorily explained. It was customary to express numbers by letters of the alphabet: hence many of the mistakes of transcribers. And, if no perfect solution of every knot can now be given, the difficulty is perhaps owing rather to our want of information than to a real fault in the composition. Besides, it must never be forgotten that the points of exact agreement between independent scripture writers are almost innumerable—those of stubborn discrepancy very few.

The books of Chronicles have always had their place in the canonical writings, ranked among the *khethubim* or *hagiographa*, both as being later than the captivity, and as not exhibiting that detailed history and teaching of prophets which we find in Kings (comp. Zündel, *Krit. Untersuch. über die Abfassungszeit des B. Daniel*, pp. 220, 221). They are not expressly cited in the New Testament; but there are probably some indirect allusions to them: comp. 1 Chron. xxiii. 13 with Heb. v. 4; xxiv. 10 with Luke i. 5; 2 Chron. ix. 1 with Matt. xii. 42 and Luke xi. 31; xxiv. 20, 21 with Matt. xxiii. 35 and Luke xi. 51. The books of Chronicles comprise, I. Genealogical lists from Adam downwards, including an enumeration of those who returned from captivity (1 Chron. i.—ix. 34); II. The histories of Saul and David (ix. 35—xxix. 32); III. The history of the united kingdom under Solomon (1 Chron. xxix. 23-30; 2 Chron. i.—ix.); IV. The history of the kingdom of Judah till its termination by the Babylonian conquest (x.—xxxvi.).

CHRONOLOGY. The importance of chronology as an adjunct and interpreter of history is sufficiently acknowledged. Its business is to range events in their proper order; for without such arrangement their mutual relations cannot be understood, and the records of past times become but an indistinguishable mass. But early writers were little careful in noting the dates of the events they chronicled. The want of fixed eras from which to court, the habit of using round numbers, the inexactness in settling the length of years and months, the varying distribution of the parts of a day, the tendency of so many nations to exaggerate their own antiquity—these are but some of the causes which contribute to embarrass chronological investigation.

In the short space which can be allotted to the subject here it is obviously impossible

to give even a complete outline of it. That space will perhaps be most satisfactorily occupied, if, after an explanation of the various divisions of time natural and artificial, of calendars and eras, an account is offered of some leading systems of biblical chronology, and the grounds on which their advocates have based them, with notice also of the checks which may be applied to them. The reader will at least gain clear ideas, and will in a degree be prepared for those further researches in which he must seek the aid of larger books.

Natural divisions of time are the day, the month, and the year. The day, or one revolution of the earth upon its axis, of course everywhere identical in its total length, had among different nations a different beginning. The Hebrews began it in the evening: the sunset was the close of one day: immediately afterwards the next began. The Romans commenced their day as we do ours, just after midnight.

The month was a revolution of the moon. But one such revolution did not contain exactly a certain number of days. The months, therefore, were counted in round numbers either thirty days, or, to bring them more precisely into agreement with the moon, alternately thirty and twenty-nine days.

The year was one revolution of the earth round the sun. This, however, comprehended more than twelve lunations. If the months were alternately twenty-nine and thirty days, the sum of twelve such months would be 354 days. But a year of 360 days seems to have been in use. In either case, if such years were allowed to run on, the month that at one time was mid-summer would in no very long period fall in mid-winter.

For convenience, artificial divisions of the day and night were made. These were hours and watches. Twelve hours were assigned to the day, from sun-rise to sun-set: consequently, according to the length of this interval at different seasons, the length of the hours would be different. See DAY. At first among the Hebrews there were three watches: afterwards they counted four. See WATCH.

The week was another artificial division of time. The changes of the moon are hardly defined enough to account for it: we must look for some other reason. And this we find in the account of the creation. Six separate divisions of creative activity are noted, a seventh of repose. And the Creator established a law thereupon that six days should be employed by man in labour, with a seventh for rest, needed, as physiologists testify, for the due refreshment of the human frame, and most rightly demanded for the special worship of Him who formed the intelligent inhabitants of the world. The week, therefore, though not distinctly marked in nature, and so far artificial, was the appointment of God. Most nations—those even without the light of divine revelation—have had the division of the week. See SABBATH, WEEK.

It has been observed that the ends of the different revolutions of the moon and of the earth, diurnal and annual, do not tally, so that, without the application of some check, confusion in reckoning would soon ensue. To prevent this, calendars were devised. If the solar year was to be a standard, additional days must be thrown in; and this was most conveniently done by allowing the difference between a lunar and a solar year to increase till the intercalation of a month would pretty nearly rectify the calculation. The cycle of intercalation among the ancient Hebrews we do not know: the modern Jews count thirteen months in the year seven times in nineteen years. See MONTHS. As astronomical science became more exact, further modifications of the calendar were introduced. It is almost needless to say that according to our present practice one day is added every fourth year called leap-year, and one leap-year is omitted once in a century.

No standard era is adopted in our bible. Many of the sacred historians and prophets are particular in dating events; but these dates refer to late, and in different places different events. Thus we find occasionally the years reckoned from the departure of Israel from Egypt (Numb. i. 1, xxxiii. 38; Deut. i. 3; 1 Kings vi. 1); continually from the accession of kings (e. g. xv. 1, 9, 25, 33; 2 Kings xviii. 13). The prophet Ezekiel uses two eras: the first (Ezek. i. 1) is variously explained, from the time of Josiah's great reformation, from the prophet's birth, from what is called the era of Nabopolassar, &c. &c.; the second from Jehoiachin's captivity (i. 2, viii. 1, xx. 1). Sometimes it would seem that the Jews reckoned from the return from Babylon (Ezra iii. 8). But these dates were none of them employed as regular standards; as the era of the Olympiads, from 776 B.C. was by the Greeks, and that of the foundation of their city by the Romans, 753 B.C. And, besides, there is a peculiarity observable which might draw a hasty reader into mistakes. The years of kings, for example, were reckoned not from the actual time of their accession, but from the ordinary commencement of the year; so that one who ascended the throne in the 10th month would have commenced the second year of his reign within three months of his accession. The era called that of the Seleucidæ, 312 B.C., is adopted in the books of Maccabees (1 Macc. ii. 70): see also a notice of the date used in instruments and contracts (xiii. 42).

In the absence of a standing era, chronological tables are constructed for the sacred volume by calculating from the dates assigned of the births and deaths of the patriarchs compared with the age as stated of each when a son was born, in later days by putting together the incidental notices of periods of time, as the years during which Israel was enslaved or tranquillity lasted, the length of the administrations of judges and of the reigns of kings. Thus, following the Hebrew text of Gen. v. 3-32, vii. 6, the simplest arithmetical calculation will show that 1656 years elapsed between the creation and the deluge. This is the computation adopted by archbishop Ussher, and followed in the chronological notes of our ordinary

English bibles. A similar process leads easily onwards to the death of Jacob. After the settlement of the Israelites in Canaan the calculations become more intricate. It is not clear whether the judges followed in consecutive order, or whether, as the authority of some seems to have been acknowledged only in certain districts, we ought not to place two or more as contemporaneous rulers. In the times of the monarchy dates were more precisely given; and after the division of the kingdoms the regal chronicle of one is a check on that of the other. Proceeding cautiously, therefore, along the stream of time, archbishop Ussher places the call of Abraham 1921 B.C.; the exodus of Israel from Egypt 1491 B.C.; the foundation of the temple 1012 B.C.; the taking of Jerusalem by Nebuchadnezzar 588 B.C.; and the birth of Christ 4 B.C., or 4,000 years after the creation.

But, when collateral testimonies have been considered, other chronologers have arrived at very different conclusions. Those just given are derived, as previously remarked, from the Hebrew text. Now the Pentateuch exists also in the ancient Hebrew, or (as they are commonly called) Samaritan characters: see SAMARITAN PENTATEUCH. There is also the Septuagint Greek version, of high value. And these two, the Samaritan Pentateuch and the Septuagint (without mutual accordance), vary widely from the Hebrew in the numbers they give. The Jewish historian Josephus also, differing from the Hebrew text, agrees nearly with the Septuagint. The subjoined table will exhibit these differences in a clear form:—

Lived before birth of son named.					After birth of such son.				Total length of life.			
	Heb.	Sam.	Sept.	Jos.	Heb.	Sam.	Sept.	Jos.	Heb.	Sam.	Sept.	Jos.
Adam	130	130	230	230	800	800	700	700	930	930	930	930
Seth	105	105	205	205	807	807	707	707	912	—	—	—
Enos	90	90	190	190	815	815	715	715	905	—	—	—
Cainan	70	70	170	170	840	840	740	740	910	—	—	—
Mahalaleel	65	65	165	165	830	830	730	730	895	—	—	—
Jared	62	62	162	162	800	785	800	800	962	847	962	962
Enoch	65	65	165	165	300	300	200	200	365	—	—	—
Methuselah	187	67	187	187	782	653	782	782	969	720	969	969
Lamech	182	53	188	182	595	600	565	595	777	653	753	777
Noah at the flood	600	600	600	600								
Creation to flood	1,656	1,307	2,262	2,256								

It can hardly be conceived that the variations are mere mistakes. The Septuagint adds regularly 100 years to the age of each patriarch at the birth of his son, if the age in the Hebrew text be under 100, and as regularly subtracts 100 years from the remainder of the life. The Samaritan computation cannot be relied on, because it would make three of the earlier patriarchs die in the very year of the flood; and the total period from the creation to that time seems unreasonably short. The question, then, substantially lies between the Hebrew and the Septuagint computations—has the first abridged, or has the latter extended the true chronology? Great names may be found as supporters of each hypothesis.

But the discrepancy is still greater when we descend to the period between the flood and the birth of Abraham. It will be sufficient to say that, while the Hebrew text allows but 292 years, the Samaritan extends the interval to 942; the Septuagint, reckoning an additional patriarch, Cainan, to 1072; and Josephus to 993 years. Admitting that the insertion of Cainan is an error, it must yet be conceded that the Hebrew computation does not allow space for the multiplication of men, and consolidation of the monarchies which we find in Abraham's days.

There are various checks which tend to give precision to chronological calculations. Incidental notices in scripture are very serviceable in correcting false conclusions which might be drawn from the very concise way in which the sacred writers speak. A single example shall be produced. According to Exod. xii. 40, 41, it would seem that the Israelites had dwelt in Egypt 430 years, reckoning from the time when Jacob went down thither. A difficulty indeed would be felt, because the mother of Moses is said to have been the daughter of Levi. But the matter is cleared up, when we find St. Paul reckoning 430 years between the Abrahamic covenant and the giving of the law (Gal. iii. 17). The covenant referred to is obviously that mentioned in Gen. xv. (see Browne's *Ordo Sæculorum*, part i. chap. vi. pp. 308, 309), a very little while posterior to Abraham's own sojourn in Egypt, from which, therefore, the Egyptian connection might fairly be said to begin. Hence we are led to the conclusion that the time from Jacob's descent to the exodus was about 215 years. Profane history and still-existing monumental inscriptions will furnish similar illustrations. Thus Rehoboam was contemporary with Shishak (or Sheshonk) (1 Kings xiv. 25, 26), Hezekiah with Tirhakah (2 Kings xix. 9), Josiah with Pharaoh-necho (xxiii. 29). But inscriptions have been found recording the dates of the accessions of these monarchs, or of the expeditions which they made; and, without entering into particulars, it may be said that they corroborate the generally-received biblical chronology. For it is only in respect to the earlier ages of the world that much difference exists among chronologers. And this, be it ever remembered, arises not from the untrustworthiness of the bible record.

but because it is difficult to ascertain what is the true reading of that record.

Far different from the modest Hebrew statements are the claims which other nations have put forth to vast antiquity. In Egypt, in India, and elsewhere, monarchs have been said to reign thousands and tens of thousands of years ago. But such assumptions will not bear the test of careful examination; and all research has failed in discovering real history anterior to the events chronicled in the bible. That the Usserian calculations, indeed, are too contracted may well be believed; but no proof has yet been produced that it is necessary to fix the great recorded events known to have occurred earlier than the period the larger computation allows.

More cannot here be said: for particulars the student must consult other books. But it may be well to give a comparative view of the dates of a few leading events as fixed by some eminent chronologers. These shall be taken from Dr. Hales (*New Analysis of Chronology*), from Mr. Poole, who, in his article on chronology in Dr. Smith's *Dict. of the Bible*, has proceeded by careful comparison of the biblical with foreign data, and from Mr. Palmer's learned work, the *Egyptian Chronicles*. To these Ussher's dates shall be added.

	Hales. B.C.	Poole. B.C.	Palmer. B.C.	Ussher. B.C.
Creation	5411	5361 or 5421	5362	4004
Flood .	3155	3100 or 3160	3100	2348
Abram leaves Haran .	2078	2082	2084	1921
Exodus .	1648	1652	1654	1491
Foundation of Solomon's Temple .	1027	1010	1014	1012
Destruction of ditto .	586	586	587	588

Besides the works named in this article, the following may be advantageously consulted:—Clinton's *Fasti Hellenici*, Oxford, 1834, &c.; Ideler, *Lehrbuch der Chronologie*, Berlin, 1831, and *Handbuch der Mathem. und Techn. Chronologie*, Berlin, 1826.

CHRYS'OLITE (*golden stone*). One of the precious stones mentioned as a foundation of the wall of the New Jerusalem (Rev. xxi. 20). It was probably a species of topaz, being described as golden streaked with green and white. In Ezek. xxviii. 13, marg. 'chrysolite' is given for 'beryl' in the text: see BERYL.

CHRYSO'PRASUS (*golden leek*). An Indian gem, so called because it is said to resemble in colour the juice of the leek, interspersed with golden spots. It is a kind of beryl, translucent, and has been thought to have some medical virtue in diseases of the eyes. It is one of the foundations of the New Jerusalem (Rev. xxi. 20): comp. Ezek. xxvii. 16, marg., xxviii. 13, marg., and see AGATE, EMERALD.

CHUB (Ezek. xxx. 5). This word must describe an African people, probably contiguous to Egypt. But it occurs nowhere else; and the meaning can only be conjectured. Some critics would alter the text one way into Nub, for Nubia, and some another, into Lub, for Libya; but these are only desperate and very improbable guesses.

CHUN (*establishment, place*?). A Syrian city (1 Chron. xviii. 8). In the parallel place (2 Sam. viii. 8) it is called Berothai; which the Peshito Syriac reads in both places, and which possibly the LXX. translators had in their copies.

CHURCH. This word occurs in our version only in the New Testament. The Greek term of which it is the translation implies generally 'an assembly,' civil or religious, and is, in some cases, properly so rendered (Acts xix. 32, 39, 41). In a religious sense, it signifies that body of persons whom God has gathered out to be his servants. It is thus applied to Israel, the Lord's peculiar people (vii. 38; Heb. ii. 12), where it corresponds to the 'congregation' so frequently mentioned in the Old Testament. And so the word has the general meaning of an assemblage or congregation of Christians in apostolic times (1 Cor. xi. 18). This meaning has, of course, many modifications. It is sometimes a body belonging to or meeting in one house (Rom. xvi. 5; 1 Cor. xvi. 19; Philem. 2); sometimes the Christians of a city, as Jerusalem, where were at one time many thousands that believed (Acts xv. 4, xviii. 22, xxi. 20), or Antioch (xiii. 1), or Thessalonica (2 Thess. i. 1), &c. Sometimes it is employed in a larger sense, with no local or territorial designation (Rom. xvi. 4, 16). And it frequently comprises that great body of redeemed, the holy catholic church, the universal company, united in one living Head, 'the fulness of him that filleth all in all' (Matt. xvi. 18; 1 Cor. xii. 28; Gal. i. 13; Eph. i. 22, 23, iii. 10, v. 25-30; Heb. xii. 23). The foundation, and the building, and the privileges, and the obligations, and the final glory of this church are often largely described. Very impressive, too, is the warning against those who have only in name belonged to it, but are found to have had no real part therein (Matt. vii. 22, 23; Acts viii. 13, 18-23; Rev. iii. 16). For the visible church embraces all who carry the outward signs of church-membership (comp. art. xix. of the English church); but not co-extensive with it is the invisible church—those who are really justified and sanctified, known to God alone, whose eye is most scrutinizing to detect the actual character and condition of all his creatures. In Matt. xviii. 17 the ruling authorities, whatever they might be, of the church seem to be meant. See, for much valuable information, Bp. Pearson, *On the Creed*, art. ix.

CHURN (Prov. xxx. 33). See BUTTER.

CHU'SHAN-RISHATHA'IM (*most wicked Cushite*, otherwise, *lord of the land of the two rivers*). A king of Mesopotamia, of whom nothing more is known than that he subjugated Israel shortly after the time of Joshua. His power was broken after eight years by Othniel, the son of Kenaz (Judges iii. 8-11).

CHU'SI (Judith vii. 18).

CHU'ZA (*a seer*?). The steward of Herod Antipas, whose wife, Joanna, was one of the women that ministered to Jesus (Luke viii. 3).

CILIC'IA. The most south-easterly province of Asia Minor, divided by mount Amanus from Syria, with which it is sometimes coupled (Acts xv. 23, 41; Gal. i. 21), on the west and north girdled by the chain of Taurus, through passes in which it communicates with Isauria, Pisidia, Pamphylia, and Cappadocia, and washed on the south by the Mediterranean. The eastern part was a plain district, well watered and fruitful: the west was rugged, but afforded pasture for the celebrated Cilician goats. The inhabitants are said to have sprung from the Syrians and Phœnicians. Cilicia, after belonging partially to the Syrian kingdom and to Armenia, became, in 63 B.C., when Pompey had subdued the noted pirates, a Roman province; and Cicero was once proconsul of it. The inhabitants of the mountains, however, long maintained their independence. Tarsus, the capital, was the birth-place of the apostle Paul. Cilicia is frequently mentioned in the New Testament (Acts vi. 9, xxi. 39, xxii. 3, xxiii. 34, xxvii. 5).

CI'MAH (*a heap, cluster*) (Job ix. 9, marg., xxxviii. 31, marg.). See PLEIADES.

CINNAMON. One of the ingredients of the holy anointing oil (Exod. xxx. 23-25). It is the rind of the *Cinnamomum Zeylanicum*, a tree found in Sumatra, China, and especially the south-west part of Ceylon. It was anciently imported into Judea by the Phœnicians and Arabians. The stem and boughs of the tree have a double rind: it is from the inner of the two, itself consisting of two closely-connected rinds, that the fine cinnamon is obtained: it is dried in the sun, and rolled into the cylinders in which we receive it. From the coarser pieces an oil of cinnamon is made, and a finer oil by boiling the ripe fruit. It is spoken of as a perfume for the bed (Prov. vii. 17), and as one of the trees of the garden to which the spouse in Sol. Song iv. 14 is compared.

CIN'NEROTH (*lyre*). A district (1 Kings xv. 20), taking its name from the town CHINNERETH, or the lake of CHINNERETH, which see.

CIRA'MA (1 Esdr. v. 20).

CIRCUMCISION. A sacramental rite, the symbol of the national covenant of Israel with God.

The first mention we have of circumcision in scripture is when the covenant was made with Abram, his name being changed to Abraham (Gen. xvii.). But it is a question whether the practice did not prevail among various nations at an earlier period. The Egyptians were circumcised, according to Herodotus (lib. ii. 36, 37, 104), and other writers; and the examination of existing mummies corroborates their testimony. It has been supposed, therefore, that it was first introduced among the Ethiopians and various South African nations, for physical reasons, and that from them it spread into other regions. This is a matter upon which enquirers are not likely to agree. But it may be said, even if this theory were certainly proved, that it presents no kind of opposition to the scripture record. There are many instances (the symbol of the rainbow is one, Gen. ix. 12-17) in which God has taken up a well-known phenomenon, or an acknowledged custom, and has invested it with a new significance, to be the token of some blessing, or the seal of some promise, or the mode in which service might be paid him. And our Lord's words (John vii. 22) are simply intended to assert that Moses was not the originator of circumcision: there were fathers, not necessarily of Abraham's family, who before him practised it. Be this, however, as it may, it was to Abraham first that it was the seal of a covenant, and was made a religious rite; so that the sacred aspect of it was of the Abrahamic fathers. It was the assurance to Abraham that he should have a seed of Sarah, in whom there should rise the blessing of many nations. The penalty under which circumcision was enforced (Gen. xvii. 14) must not be taken as if this neglect were to be punished by man. The uncircumcised, indeed, could not share in the offices of religion; but the Lord would himself avenge the disregard of his command, since it concerned the individual only, and was not one of the public crimes amenable to public justice. And this is probably the explanation of a remarkable incident recorded of Moses' life (Exod. iv. 24). Even in his favoured servant God would mark his sense of the neglect of a divine command.

Abraham and the males born in his house and bought with his money were circumcised; and the rite was carefully practised in his family. Thus the history of Jacob shows both that the Hebrews were circumcised, and that the Hivites were not (Gen. xxxiv. 14-17). We may judge also, from the history of Moses just adverted to, that the Midianites did not practise circumcision; just as in later times we have abundant proof that it was not the custom of the Philistines (1 Sam. xiv. 6, xvii. 26, xviii. 25, 27, xxxi. 4). The Israelites were circumcised while resident in Egypt; and from the time of Moses this rite, solemnly enjoined in the law (Lev. xii. 3), acquired a higher significance, and became the special characteristic of the chosen and sealed nation; so that the Hebrew could use no stronger term to express his separation and aversion from a Gentile than to call him uncircumcised. Possibly this came to be used as a general term of reproach, irrespective of its literal meaning, merely signifying impurity. And this may be the reason why Egypt, a circumcised nation as we have seen, was ranked among the uncircumcised (Jer. ix. 25, 26). For critics have been puzzled to know why the prophet speaks as he does, and have supposed that circumcision had gradually gone out among the Egyptian people, or that the priests and those initiated in the mysteries alone practised it. The Israelites were not circumcised in the wilderness. Perhaps their nomad life, perpetually moving, may sufficiently account for this; though some have supposed

them, as it were, in a state of rejection till the disobedient generation had died out. When the Jordan was crossed, the rite was universally performed (Josh. v. 2-9); and the ancient reproach was 'rolled away' from Israel. Circumcision entitled a man to religious privileges: it was the standing symbol of the Lord's favour. But this was mainly as it pointed to and included the circumcision of the heart. The outward form was but a testimony against those who were internally unclean. And this the sacred writers from the time of Moses repeatedly inculcated (Lev. xxvi. 41; Deut. x. 16, xxx. 6; Jer. iv. 4, ix. 26; Ezek. xliv. 7; Rom. ii. 28, 29). They must, to be Jews indeed, have all that circumcision signified and sealed.

Our Lord, as a Jew, was circumcised, becoming 'obedient to the law for man' (Luke ii. 21). But the apostles refused to sanction the imposition of the rite upon the Gentiles, and strenuously opposed the doctrine that it was necessary to salvation (Acts xv. 1, 2, 5, 23-29; Gal. v. 1-6). Circumcision, indeed, in itself was indifferent: it might be used or not according to circumstances (Acts xvi. 1-3; Gal. ii. 3); but the dependence on it as a ground of righteousness before God overthrew the principle of the Christian faith.

Circumcision was performed the eighth day, when generally the name was given (Luke i. 59), even if it fell upon the sabbath (John vii. 22, 23); with sharp knives sometimes made of stone (Exod. iv. 25; Josh. v. 3), which were thought to prevent inflammation; and in adults it was very painful. It was possible by another operation to obliterate it; and to this St. Paul probably alludes in 1 Cor. vii. 18.

Circumcision is still practised by (besides the Jews) Mohammedan nations. According to Josephus, the Arabians circumcised at 13 years of age, that being the age of Ishmael when he was circumcised (Gen. xvii. 25; *Antiq.*, lib. i. 12, § 2). It prevails also elsewhere. Thus the Abyssinian Christians perform the rite on both sexes; and the disuse of it as recommended by some missionaries is said to have produced physical inconveniencies. See Kalisch, *Comm. on Old Test. Gen.*, pp. 386-394; Winer, *Bibl. RWB.*, art. 'Beschneidung.'

The ceremonies at present used by the Jews in circumcision are thus described by Mr. Mills. After enumerating a few circumstances which may require it to be deferred beyond the eighth day he says, 'The first thing to be done is to choose *sandakin*, something similar to a godfather and godmother in the Christian world. The *sandakin*, however, undertake no future responsibilities towards the child — all their duties are over on the day of circumcision. They are generally husband and wife. . . . The parents must also give the child a name, that it might be mentioned at its circumcision. . . . Before the eighth day a *mohel* or circumciser must be engaged. If the father happen to be one, he is bound to circumcise his own child. On the Friday evening before the circumcision, it is announced in the synagogue that to A. son of B. a son is born; and after the service a few friends are entertained at the parents' house with fruit and wine, known by the name of *zachar*, i.e. male. When the time for performing the ceremony is arrived, all things are ready in the appointed place. This ought to be the synagogue; but, if the parents live at a distance from the synagogue to which they belong, or if the weather be inclement, they have it done at home. There must be present a *minyan* (congregation), among whom are the *chazan* (reader or minister), and secretary of the synagogue. The *mohel* also is ready, with his knife, lint, plaster, &c. These are given to a relative of the child to hold during the operation, by way of compliment, as it is deemed a meritorious thing to assist in the work. Two other persons hold each a glass of wine in readiness for the *mohel*. The child is brought to the door of the synagogue by the godmother, and there is received by the godfather. As he carries the child towards the congregation, they say, "Blessed is he that cometh." In the middle is a large chair with two seats, one for the godfather, the other to be left vacant: it is the seat of Elijah the prophet, who is called the "angel of the covenant," and who, it is believed, is present to witness the ceremony, although invisible. The godfather being seated, and the child placed on a cushion on his lap, the *mohel* lays hold of the foreskin, and secures it in a silver instrument, to keep it separate from the sinewy part of the member, and that it may not slip from him during the operation. All now being ready, the *mohel* pronounces the following blessing, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us circumcision," when he immediately cuts off the foreskin close to the instrument, and rends the remainder with his nails, until the glands are laid bare. Without this rending the ceremony would have no value. Then the father of the child says the following blessing, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enter into the covenant of our father Abraham." To this the congregation present answer, "As he hath entered into the covenant, so may he enter into the law, the canopy (used in marriage), and good deeds." He then, with the greatest despatch, takes the wounded part unto his mouth, sucks the blood repeatedly, rinsing his mouth each time with the wine in one of the aforesaid glasses, applies to it lint and plaster. When properly bound up with bandages, the godfather leaves the chair; and, holding the child in his arms, the *mohel* says as follows, "Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord our God, who hast sanctified his beloved (i.e. Abraham) from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of the holy covenant; therefore, for the merits of this, O living God, our rock and inheritance, command the deliver

ance of the beloved of our kindred from the pit, for the sake of the covenant which he hath put in our flesh. Blessed art thou, O Lord, the maker of the covenant. Our God, and the God of our fathers, preserve this child to his father and mother; and his name shall be called in Israel ——, son of ——. Let his father rejoice in those that go forth from his loins; and let his mother be glad in the fruit of her womb; as it is written, Thy father and thy mother shall rejoice, and they that begat thee shall be glad. And it is further said, And I passed by thee, and saw thee polluted in thy blood, and I said unto thee in thy blood, thou shalt live. And it is said, He hath remembered his covenant for ever, the word which he hath commanded to a thousand generations; even the covenant he made with Abraham, and his oath unto Isaac; and he hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac, being eight days old, as God commanded him. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. A. B., this little one, may he live to be great; and, as he hath entered into the covenant, so may he enter into the law, and the canopy, and good works." Whilst rehearsing this blessing, the *mohel*, at intervals, dips his little finger three several times in the second glass of wine, and afterwards puts it into the child's mouth, uttering certain words in allusion to the child's long life. The ceremony being carried on thus far, the father according to his circumstances makes an offering of money to the poor. The *mohel*, the *sandak*, and the friends of the parties, make similar offerings.' Certain compliments are then made and fees paid. If a child dies before he is eight days old, the operation is performed with a piece of glass on the corpse without prayers or blessing. 'It is also generally believed that a *mohel*, who has circumcised as many children as the numerical value of the letters of his name amount to, is thereby entitled to a peculiar state of felicity in the world to come.' *The British Jews*, part i. chap. i. pp. 9-14.

CIS (Acts xiii. 21). The Greek form of KISH, which see.

CI'SAI (Rest of Esth. xi. 2).

CISTERN. There is frequent mention of these receptacles for water in scripture. They are to be distinguished from the living springs or fountains, and from the wells, which are supplied by water rising into them from the ground. Cisterns are rather for the collection of rain-water. And, as such reservoirs are needful in our own country, and are in common use among ourselves, much more, we may readily conceive, would the people be dependent on them in a hotter climate, and in a land where perennial streams are few, and where, for a considerable part of the year, little or no rain falls. These cisterns in the country are generally large pits, or subterranean vaults, with a small mouth or opening, which can be closed with flat stones, and then concealed by sand placed over the stones. Such cisterns are of in calculable value to the shepherd for the watering of his flocks, and a great refreshment to the thirsty traveller. And the disappointment of finding no water is in a warm climate of serious character (Isai. xli. 17). Many ancient cisterns still exist: on the road from Jericho to Beth-el, for example, 'broken cisterns' (Jer. ii. 13), holding no water, are found at regular intervals. In cities these reservoirs were, of course, very numerous. They were either hewn in the rock, or built up with walls; and the rain-water was conducted into them from the roofs. Those now in use are often furnished with a curb and wheel for a bucket, as in an ordinary well. Most houses in Jerusalem are provided with them; and there are said to be very large ones in the area of the temple. Deposits there were, of course, accumulating by neglect; so that, if allowed to get dry, a mass of mire remained at the bottom. And, when they were used, as was occasionally the case, as places of confinement, the prisoner was likely to sink into the mire (Gen. xxxvii. 22; Psal. xl. 2; Jer. xxxviii. 6). Hence the word signifying cistern seems sometimes used simply for a dungeon (Gen. xl. 15).

CITHERN (1 Macc. iv. 54). A musical stringed instrument, probably resembling the modern guitar, for which the word 'cittern' was formerly used. Opinions differ as to the shape of this instrument in ancient times.

CITIES. Cities are mentioned in the very infancy of the world. Before the flood, the building of a city is noted (Gen. iv. 17). And, of course, when the earth was being re-peopled, it was natural that men should live collected together, for mutual help and defence. Hence we read of cities in remote antiquity, some of which are yet existing, Nineveh, Babylon, Hebron, Damascus, &c. It may be that, when first named, it is rather as sites on which afterwards walls and habitations rose. But certainly in Abraham's days there were towns of some magnitude: Sodom, for example, is spoken of with a gate and streets (xix. 1, 2). In process of time cities multiplied, were enlarged, and strengthened. Thus the Israelites built treasure-cities in Egypt (Exod. i. 11): the spies described those of Canaan as 'walled and very great' (Numb. xiii. 23): Moses also speaks of them in similar terms (Deut. ix. 1), and uses even stronger language of the cities of Bashan (iii. 5), which remain to the present day sufficient witnesses that his narrative was truthful. There have always been pastoral and nomad tribes who have not constructed settled habitations. Such were the Rechabites (Jer. xxxv. 6-10); but these have often been compelled in troublous times to seek the protection of cities (11). And for this protection we find that there were FENCED CITIES, which see; strong-holds, probably, at first, about which habitations gradually clustered, which afterwards were surrounded with walls, and which had suburbs in addition (e.g. Josh. xxi. 2, 8), including spaces appropriated for pasturage. Cities were often, as it were, rural capitals, with unwalled villages depending upon them and

looking to them for defence (Neh. xi. 25, 27, 30, 31). Hence a 'land of unwalled villages,' requiring no such defence, was a land of rest, the inhabitants dwelling in peace and security (Ezek. xxxviii. 11). Provincial cities appear to have had their own municipal government (1 Kings xxi. 8-14), administered by elders or magistrates: these, according to Josephus, (*Antiq.* lib. iv. 8, § 14), were seven, with two Levites to each as officers. Sometimes we read of the 'governor' of a city (1 Kings xxii. 26). Ezra, after the captivity, is said to have appointed local judges (Ezra vii. 25); while, later, there were provincial councils, with presidents, after the fashion of the sanhedrim in Jerusalem, and under its authority.

It was very common to assign special cities for particular purposes; thus there were Levitical cities, and cities of the priests: see LEVITES. Solomon had cities of store, chariot-cities, horse-cities (1 Kings ix. 19).

We have little means of computing the population of the ancient cities of Palestine. As to their general aspect, they probably resembled modern cities of the east, having narrow streets, and places of assemblage at the gates (Ruth iv. 1, 2; 1 Kings xxii. 10).

CITIES OF REFUGE. Among the various provisions of the Hebrew law, there was one for the protection of any who might kill his neighbour without malice aforethought. Six cities of those assigned to the priests and Levites were invested with the right of asylum. These six were three on each side of the Jordan; Hebron, a city of the priests, Shechem, and Kedesh in Galilee, Levitical cities on the west; Bezer, Ramoth-gilead, and Golan in Bashan, Levitical cities on the east of the river (Deut. iv. 41-43; Josh. xx. 7, 8, xxi. 13, 21, 27, 32, 36, 38).

About these cities were suburbs, a thousand cubits every way, the length of each side of the square thus formed being two thousand cubits, a result which has startled several critics who have forgotten to carry the common principles of arithmetic along with them in their researches, and have hence charged the scripture record with mistake (Numb. xxxv. 3-5). The regulations for those claiming the right of refuge will be found in Exod. xxi. 12-14; Numb. xxxv. 9-34; Deut. xix. 1-13. After examination made, if they were pronounced entitled to it, they had protection, but must live within the boundaries of the refuge-city, till the death of the high priest, when they might return in safety to their own homes. It is said that direction-posts were set up to guide the fugitive to the asylum; and various additions to the law were imagined or introduced by rabbinical writers.

It would seem that God's altar was held to give some privilege of asylum (1 Kings i. 50, ii. 28). The right of sanctuary was possessed by certain Greek and Roman cities, and it was afterwards claimed to a great extent for Christian churches.

CIT'IMS (1 Macc. viii. 5). See CHITTIM.

CITIZENSHIP. The privilege of Roman citizenship is frequently referred to in the New Testament. It was acquired by birth, or hereditary descent, by purchase (Acts xxii. 28), also by manumission, and military service. Some of the rights enjoyed were freedom from bonds and scourging (xvi. 37, 38, xxii. 25, 26, 29); also the power of appealing, or transferring a cause from a provincial magistrate to the emperor (xxv. 11, 12). St. Paul alludes to the privilege of citizenship in Phil. iii. 20: 'our country,' our home, where we have our rights as denizens of a noble city, 'is in heaven.'

CITRON. See APPLE-TREE.

CITY. See CITIES.

CLAP, CLAPPING THE HANDS (Psal. xlvii. 1, xcviii. 8; Isai. lv. 12). Antiquarian research illustrates this expression. The Egyptian tombs show that it was usual to beat the measure in singing, by clapping the hands (Osburn's *Anc. Egypt*, p. 238).

CLAU'DA. An island off the south-west coast of Crete, under the lee of which the vessel in St. Paul's voyage to Italy had to run (Acts xxvii. 16). It is now called *Gozzo*. See Smith's *Voyage and Shipwreck of St. Paul*, pp. 92-107, 253.

CLAU'DIA. A Christian lady at Rome who joins in the salutations which St. Paul sends to Timothy (2 Tim. iv. 21). There is reason to believe that Claudia was a Briton, and that she became the wife of Pudens mentioned in the same place. See PUDENS.

CLAU'DIUS. Tiberius Claudius Nero Drusus Germanicus, the son of Nero Drusus, born at Lyons 9 or 10 B.C., became fourth Roman emperor on the assassination of Caius Caligula, and reigned 41-54 A.D. He was a weak and indolent man, and was poisoned by his fourth wife, Agrippina. Several famines occurred in the reign of Claudius: one of which extended to Palestine and Syria (Acts xi. 28-30). And there was an edict of his which, in consequence of a tumult, expelled the Jews from Rome (xviii. 2). It is not agreed when this edict was issued. It is variously assigned to years between 49 and 53 A.D. Winer says 50 or 51. See AQUILA.

CLAU'DIUS LYS'IAS. (Acts xxi. 31-40, xxii., xxiii.). See LYSIAS, CLAUDIUS.

CLAY. For the use of clay in brick-making, see BRICK. Clay is also employed for pottery: see POTTER. We find the word occasionally signifying ordinary mire (Psal. xl. 2), and a mixture of spittle with dust (John ix. 6, 11, 15). Clay, moreover, was used for sealing (Job xxxviii. 14). Thus pieces of fine clay have been discovered in the Assyrian excavations, bearing devices evidently made by seals. The method was to roll a cylindrical seal upon a tablet of clay, which was then baked, and the impression preserved. Wine jars have been found in Egypt sealed with clay; and it is still a not uncommon practice in the east to seal doors with clay. See SEAL, THICK CLAY.

CLEAN AND UNCLEAN. A distinction, most probably with reference to sacrifice, was made between clean and unclean animals before the flood (Gen. vii. 2, 8, viii. 20). Under the Mosaic law the distinction was extended to food. Thus in Lev. xi. and Deut. xiv. there are lists of animals, birds,

and fishes, which might and might not be eaten. The regulations thus made were doubtless promotive of health. But, besides, they, as well as the purifications prescribed for uncleanness in men (Lev. xi.-xv.; Numb. xix.), had a symbolical meaning, which is illustrated in Heb. ix. 9-14.

CLEM'ENT. A Christian mentioned by St. Paul as his fellow-labourer (Phil. iv. 3). He is generally supposed to be the person celebrated as bishop of Rome, and for a letter, yet extant, written to the church at Corinth.

CLE'OPAS (*very renowned*). A disciple named as one of those who went to Emmaus and were joined by Jesus on the evening of the resurrection (Luke xxiv. 13). It is questioned whether he was identical with the Clopas or Cleophas, husband of Mary the Virgin's sister (John xix. 25). More probably not; for Mary's sons are mentioned with their mother in a way which would lead naturally to the conclusion that their father was deceased. He never appears.

CLEOPAT'RA.—1. The wife of Ptolemy: probably Ptolemy VI. is meant (Rest of Esth. xi. 1).—2. The daughter of No. 1, first married to Alexander Balas, king of Syria (1 Macc. x. 57, 58), then taken from him and given to his rival, Demetrius Nicator (xi. 12). When Demetrius was a captive in Parthia, she married his brother Antiochus VII. Demetrius returned to Syria, and was murdered there; Cleopatra being supposed to have been privy thereto. She afterwards murdered her eldest son by Demetrius, Seleucus V., and was in turn poisoned herself by her second son, Antiochus VIII.

CLE'OPHAS (John xix. 25). A person called also Clopas (marg.) most likely identical with ALPHÆUS, which see.

CLERK, or TOWN CLERK (Acts xix. 35). A prudent officer at Ephesus is so called; who calmed the uproar of the people which Demetrius had excited. He was the keeper of the archives, and public reader of decrees in the assemblies. Some have supposed that he had a sacred function. But this was not necessarily the case.

CLOAK (Isai. lix. 17; Matt. v. 40; Luke vi. 29; 2 Tim. iv. 13). See DRESS.

CLO'PAS (John xix. 25, marg.). See CLEOPHAS, ALPHÆUS.

CLOTHES, CLOTHING. See DRESS.

CLOUD. The ordinary Hebrew word for cloud signifies covering: clouds are the covering of the heavens. Hence, very appositely, a numerous army is represented as a cloud (Ezek. xxx. 18, xxxviii. 9): also, the transient character of anything is illustrated by the 'morning cloud' (Hos. vi. 4), which soon dissolves. Further, as in a hot climate the dazzling rays of the sun are agreeably tempered and veiled by clouds, the Deity is symbolized as veiling in clouds his intense glory, which no man can look on (Exod. xvi. 10; Psal. xviii. 11, 12, and elsewhere). And thus the visible sign of the presence of Jehovah with Israel was a column of cloud, resting when they were to remain in their encampment, moving on when they were to march, a cloud by day, luminous by night (Exod. xiii. 21, 22; Numb. x. 11-13, 33-36). A like symbol of the divine presence was in the sanctuary: see SHECHINAH. There are other Hebrew words sometimes rendered 'clouds': one in Prov. xxv. 14, properly vapours, which rise from the earth; another in Isai. xix. 1, implying darkness. The term last referred to means also the dark thicket of a wood (Jer. iv. 29).

CNI'DUS. A peninsula in the Ægean sea jutting out between the islands Cos and Rhodes. It was a part of Caria, or more properly Doris, and had a town of the same name, where the worship of Venus prevailed. It was passed by St. Paul on his voyage to Italy (Acts xxvii. 7). Cnidus is mentioned in the Maccabean history (1 Macc. xv. 23).

COACHES (Isai. lxvi. 20, marg.). See LITTER.

COAL. It is very doubtful whether the mineral to which we ordinarily give this name is intended in any of the places in which the word 'coal' appears in our version. Fossil coal was used by some ancient nations; yet we cannot venture to decide that the Hebrews were acquainted with it. Fossil coal, indeed, exists in Syria. Indications of it have been found in the mountains of Lebanon; and a coal mine has being worked at Cornale, eight hours east from Beirût at a height of 2,500 feet above the level of the sea. The late Mohammed Ali employed an English engineer on this (Kitto, *Phys. Geogr. of Holy Land*, 1848, chap. ii. p. 95). But the fact by no means proves that the Israelites worked any coal mine there. Their fuel was charcoal, dung, &c.; so that the word generally rendered 'coal' most probably means charcoal, of which the roots of the broom-plant are considered by the Arabs to yield the best. Another Hebrew word sometimes signifies burning coal, sometimes fuel not kindled, e.g. Prov. xxvi. 21: 'as fuel to kindled coals.' Another word is used in 1 Kings xix. 6: it probably means the heated stones on which it was customary to bake bread (see Keil, *Comm. on Kings, transl.*, vol. i. pp. 289, 290). The 'coals' of Sol. Song viii. 6, are, perhaps, flames: the same word occurs in Habak. iii. 5, where the meaning is uncertain. In Lam. iv. 8, the marginal rendering is to be preferred. Henderson translates (*Jeremiah and Lam.*, p. 298) 'darker than the dawn.'

The word is sometimes employed figuratively; as (2 Sam. xiv. 7) for the last hope or remnant of a family, also for severe punishments (Psal. cxl. 10), for burning remorse, and shame (Prov. xxv. 22), for lightnings (Psal. xviii. 12, 13).

COAT. See DRESS.

COAT OF MAIL (1 Sam. xvii. 5, 38). See ARMS.

COCK. The ordinary domestic bird mentioned, with one exception, only in connection with St. Peter's denial of Christ (Matt. xxvi. 34, 74, 75; Mark xiii. 35, xiv. 30, 68, 72; Luke xxii. 34, 60, 61; John xiii. 38, xviii. 27). The cock crows with peculiar vivacity just about dawn; but the time generally understood by cock-crowing was three in the morning. The rabbins pretend that cocks were not allowed to be kept in Jerusalem, for the sanctity of the place; but there is no proof that this was really the case.

COCKATRICE (Isai. xi. 8, xiv. 29, lix. 5; Jer. viii. 17). See ADDER.

COCKLE (Job xxxi. 40). This, the original word of which signifies 'a noisome thing,' may possibly be the same with 'the tares' of our Lord's parable (Matt. xiii. 24-30). See TARES. But perhaps it is better to understand generally any noxious weed: see Duns' *Bibl. Nat. Science*, vol. ii. p. 368.

CŒLE-SYR'IA (*hollow Syria*). This word does not occur in scripture: it is the name originally given by the Greeks to the valley or hollow between Lebanon and Anti-libanus, a region said to present a beautiful picture of fertility to him who looks down from a height into this long cavity—extending probably 100 miles—between the two mountain ranges. Cœle-syria was afterwards understood to include a much wider district, comprising the tracts east of the Jordan down to the very shores of the Red sea, and the cities of Heliopolis, Abila of Lysanias, Damascus, Gadara, Pella, Philadelphia, &c., and even Scythopolis on the west of the Jordan. In the Apocrypha, it is frequently mentioned as Cele syria, apparently equivalent to Syria (e.g. 1 Esdr. ii. 17, 24, 27; 1 Macc. x. 69). See Winer, *Bibl. RWB.*, art. 'Coelesyrien.'

COFFER. A chest or box hanging from the side of a cart or wain (1 Sam. vi. 8, 11, 15).

COFFIN (Gen. l. 26; Luke vii. 14, marg.). See BURIAL.

CO'LA (Judith xv. 4).

COL-HO'ZEH (*all-seeing*). A man of Judah (Neh. iii. 15, xi. 5).

CO'LUIS (1 Esdr. ix. 23). A form of Kelaiah (Ezra x. 23).

COLLAR (Judges viii. 26). See EAR-RINGS. The orifice at the neck of a close-fitting garment is meant in Job xxx. 18: it is said to have had a strong binding round it. It was this orifice or 'collar,' that is intended also in Psal. cxxxiii. 2, where the ointment on Aaron's head is described as descending to his beard, and to the collar where his robe fitted round his neck, not to his skirts.

COLLEGE. The word so rendered in 2 Kings xxii. 14; 2 Chron. xxxiv. 22 does not mean any scholastic establishment, but rather 'the other part,' probably the lower city on the hill Akra. The same term differently translated occurs in Neh. xi. 9; Zeph. i. 10.

COLONY. The city of Philippi is called a colony (Acts xvi. 12). It was so made by Augustus Cæsar. A Roman colony was, as it were, a portion of Rome transplanted to the place. The colonists were veteran soldiers and freedmen, who as Roman citizens were enrolled in one of the tribes and retained their privilege of voting at Rome. The Roman law was in force in the colony, which had its own senate and magistrates, being exempt from the authority of the governor of the province. These privileges were possessed only by the original colonists, and their descendants by Roman wives, or women of a country or town having Roman citizenship.

COLOS'SE, COLOS'SÆ, or COLAS'SÆ. This was formerly a large city of Phrygia, seated on the river Lycus, which sinks into a deep chasm, and discharges itself into the Mæander (*Herod.*, lib. vii. 30; Xen., *Anab.*, lib. i. 2, 6). It was in the immediate neighbourhood of Laodicea and Hierapolis (Col. ii. 1, iv. 13, 15, 16); and, though it continued to be a town of some importance, it was in the course of time overshadowed by the greater cities in its vicinity. Colossæ, with the places above mentioned, was destroyed by an earthquake in the ninth year of Nero; it must, however, have been almost immediately re-built. Its site was about three miles from the modern village of *Chonas*. The majority of commentators believe that St. Paul had not visited it when he wrote the epistle (ii. 1); but he expresses his hope (Philem. 22) of going thither after his release from Rome. Epaphras was probably the founder of the church at Colossæ (i. 7). Philemon, Onesimus, and Archippus are other persons named who (it is generally supposed) dwelt in the place. It is noticeable that angel-worship, referred to in ii. 18, is known to have prevailed in later times through the district.

COLOS'SIANS, THE EPISTLE TO THE. There can be no reasonable doubt that this epistle is from the pen of St. Paul. It is cited by Justin Martyr and Theophilus of Antioch, and distinctly ascribed to the apostle by Irenæus, Clement of Alexandria, Tertullian, and Origen. The notion of a few modern critics that it contains phrases and ideas drawn from heretical philosophers of later times will not bear examination. It must also be conceded that it was written from Rome, most probably in the earlier and freer period of St. Paul's imprisonment, when he was allowed to dwell in his own hired house, and to preach the gospel without molestation (Acts xxviii. 30, 31; Col. iv. 3, 4). The date may, therefore, be fixed at about 61 or 62 A.D. It has, indeed, been thought by some that this epistle was written from Cæsarea, during the apostle's two years' confinement under Felix; but it does not appear, though the governor 'communed with him' (Acts xxiv. 26), that he had then any general liberty of preaching.

The believers at Colossæ were mainly Gentiles (i. 27, ii. 13); and the letter to them seems to have been occasioned by information which Epaphras and Onesimus had conveyed. St. Paul, therefore, while rejoicing in the proofs he had of the fruitfulness of the gospel among them (i. 6), felt it necessary to caution them against that spirit of erroneous philosophy, Judaistic and oriental, fostered by the superstitious tendencies of the Phrygian character, which was derogatory to the glory of Christ, and which tended to the fatal Gnosticism which afterwards so corrupted the faith.

After his usual introduction (i. 1, 2) the apostle expresses his joy for what he had heard of the Colossians (3-8), prays for their further improvement (9-11), and specially that they might be thankful to the Father for having translated them into the kingdom of his dear Son, whose dignity he emphatically describes (12-20) as the reconciler of all things. He then enlarges on their being

partakers of the reconciliation, reminding them that they were once alienated, but now settled in a blessed hope through that mystery of the gospel of which he was a minister, and for which he suffered (21-29): it being his anxious desire that they might come to the full knowledge of Christ, not deceived by plausible sophistries (ii. 1-7). He warns them, therefore, against the vain philosophy which would separate from Christ, and would have them soar above creature-worship, and carnal observances, to those high principles which, if risen with Christ, they should remember ought to rule in them (8-iii. 4). He adds many special admonitions to a holy life, inculcating relative duties (5-iv. 6), and concludes with some private directions and greetings (7-18).

The striking similarity of the epistles to Ephesus and Colossæ should not be unnoticed. They were written about the same time, probably that to the Colossians first; and neighbouring cities were likely to need the same kind of address. The two should be read together, and carefully compared. Among the valuable commentaries on this epistle, may be mentioned those of Bp. Davenant, *Expos. Ep. Pauli ad Coloss.*, and of Bp. Ellicott, *Comm. on Ep. to Coloss.* 1858.

COLOURS. A variety of colours, both natural and artificial, are mentioned in scripture. And it is obvious that these generally have a symbolical meaning, especially as sometimes they were prescribed by God himself, e.g. in the construction of the tabernacle and of the priestly garments, and also as they prominently occur in those parts of the divine book, e.g. the prophetical visions, where by natural qualities spiritual things are figured. Fully to investigate the whole subject of colours would require greater and more etymological disquisition than the present work can admit: it must suffice to point out here some general principles and illustrations.

The natural tints shall be noticed first: they may be enumerated as white, black, red, yellow, and green.

White. There are several words used to designate white, distinguishing no doubt different degrees, from a dead whitish hue to the glorious splendour of the sun-light. Thus we have the paleness of shame (Isai. xxix. 22), the hoariness of white hair (Gen. xlii. 38), the dull white of milk (xlix. 12) and of marble (Esth. i. 6), and the dazzling brightness with which our Lord's face and garments shone on the mount of tranfiguration (Matt. xvii. 2). Whiteness is illustrated by various similitudes, as snow, and wool (2 Kings v. 27; Isai. i. 18). White symbolized purity: thus angels were clothed in white raiment (Acts i. 10), and glorified saints (Rev. iii. 4. vi. 11): it signified also conquest; hence the white horses on which conquerors were seated (vi. 2, xix. 11, 14: comp. Zech. vi. 3), and joy: thus festive garments were described as white (Eccles. ix. 8).

Black had, like white, various shades, and expresses the darkness of a sad countenance (Job xxx. 30; Jer. viii. 21), the colour of hair (Sol. Song v. 11), and a tawny complexion (i. 5). It also implies the hue produced by being scorched or burnt, as by fire or the sun's rays (Gen. xxx. 32, where our version has 'brown'; Joel ii. 6), and, further, denotes the darkness of water (Job vi. 16), mourning garments, black and squalid (Mal. iii. 14: comp. marg.), the gloom of a clouded sky (1 Kings xviii. 45), and also the night (Prov. vii. 9; Jer. iv. 28). Black symbolizes evil and distress (Zech. vi. 2; Rev. vi. 5, 12).

Red is illustrated by blood (2 Kings iii. 22), and describes the colour of a heifer (Numb. xix. 2), pottage of lentiles (Gen. xxv. 30), wine (Psal. lxxv. 8, where, however, it is possible that the fermentation rather than the colour may be intended; Prov. xxiii. 31), the complexion, or perhaps sometimes the hair (Gen. xxv. 25; 1 Sam. xvi. 12; xvii. 42, where in our version 'ruddy'). A fainter hue of red is occasionally introduced (Lev. xiii. 19, xiv. 37), 'reddish.' The 'speckled' or 'bay' horses of Zech. i. 8 were reddish or fox-coloured. Red was a symbol of bloodshed or destruction. Hence sins are called 'red' (Isai. i. 18); and the horse whose rider held the sword was 'red' (Rev. vi. 4); as also the symbolical dragon (xii. 3).

Yellow occurs only as descriptive of leprous hair (Lev. xiii. 30, 32, 36), which had probably a greenish cast, and of gold (Psal. lxviii. 13).

Green, as a colour, is used almost exclusively of herbs or grass (e.g. Gen. i. 30). But very frequently it denotes (we employ the word in the same way) fresh, flourishing, moist, unripe (e.g. Lev. ii. 14; Judges xvi. 7, 8; Job xv. 32). Words, elsewhere rendered green, are sometimes in our translation 'pale' (Jer. xxx. 6; Rev. vi. 8); where the idea is that of the livid ghastly hue of death. The 'green' of Gen. xxx. 37; Esth. i. 6 is more properly white.

Notice may be here taken of that intermixture of some of the colours just spoken of which distinguishes certain animals. The 'speckled' and 'spotted' (Gen. xxx. 32) were those marked with white and black; the 'ringstraked' (35) those with white bands or stripes, white-footed: the 'grisled' (xxxi. 10) had probably larger spots: when spoken of horses (Zech. vi. 3, 6), the meaning is 'pie-bald': the 'white asses' (Judges v. 10) were perhaps white and red, reddish, dappled.

The colours imparted by dyeing, or artificial process, may be enumerated as purple, blue or violet, scarlet or crimson, and vermilion. Four tints are said to have been regarded as sacred, because they were used for holy purposes. These were purple, blue, and scarlet, with white (Exod. xxv. 4); for the 'fine linen' must be understood, according to its texture, to have been white. These colours are said to have had a mystical application; Philo and Josephus asserting that they represented the sea, the air, fire, and the earth (Philo, *De Mose*, lib. iii. vol. ii., p. 148, edit. Mangey, 1742; Josephus, *Antiq.*, lib. iii. cap. 7, § 7). It is more likely that they were chosen mainly for their cost and beauty.

The *purple* tint was obtained from a shell-

fish, the *Murex trunculus*, found in the Mediterranean sea. The colouring matter was extracted from a single vessel in the fish; each yielding but a very small quantity: it was therefore rare and of high value. Purple robes were worn by sovereigns and great men: they were a mark of pre-eminence and luxurious wealth (Judges viii. 26; Esth. viii. 15; Jer. x. 9; Dan. v. 7, marg.; Luke xvi. 19; Rev. xvii. 4). But it would seem that various hues were comprehended under the word. For we find it applied to hair (Sol. Song vii. 5); and the purple garment in which our Lord was clothed (John xix. 5) is elsewhere called scarlet (Matt. xxvii. 28). Probably this purple was lighter and more shining than the dark blue, to be next described. It might also have a reddish tinge.

Blue, occasionally translated 'violet' (Esth. i. 6, marg.), must have been a deep dark hue. The dye of this colour also was procured from a shell-fish, found on the Phœnician coast, the *Helix ianthina*. The loops of the curtains of the tabernacle were blue (Exod. xxvi. 4), as also were the laces of the high priest's breast-plate, and of his mitre, and the robe of the ephod (xxviii. 28, 31, 37). The riband and fringe on the borders of the Israelites' garments were blue (Numb. xv. 38). Moreover, cloths of blue were to be put upon the sacred utensils when the tabernacle was removed; scarlet and purple being in two cases also commanded (iv. 6-13). Blue robes were worn (as purple) by great men (Ezek. xxiii. 6); and Jeremiah describes the idols of Babylon arrayed in these two colours (Jer. x. 9).

Scarlet and *crimson* seem to be the same. The scarlet dye was procured from the female of an insect, *Coccus ilicis*, which is found on the boughs of a species of ilex, *Ilex coccifera*, and is common in several eastern countries, and resembles the cochineal, *Coccus cacti*. This hue is brilliant and glaring. We read of scarlet threads or lines (Gen. xxxviii. 28; Josh. ii. 18, 21). Scarlet (perhaps also cord) was used in conjunction with hyssop and cedar, in the ceremony of cleansing the recovered leper (Lev. xiv. 4, 6, 49, 51, 52), and at the burning of the red heifer (Numb. xix. 6). Scarlet robes were worn by the wealthy (2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 30; Lam. iv. 5; Rev. xvii. 4). Eastern warriors wore scarlet (Nah. ii. 3); as did Roman military officers. The lips are likened to a thread of scarlet (Sol. Song iv. 3); and sins are described as being like scarlet (Isai. i. 18).

The four tints that have been spoken of as sacred were used in combination in the curtains of the tabernacle, for the vails at the entrances (Exod. xxvi. 1, 31, 36, xxvii. 16), also for the high priest's robes, the ephod, girdle, and breast-plate (xxviii. 6, 8, 15): the pomegranates on the hem of the robe of the ephod were to have three colours, blue, purple, and scarlet (33); while the mitre was to be white (39).

Vermilion was a colour used in decorating the beams and panels of houses (Jer. xxii. 14). It was common among the Assyrians for drawing images on the walls of temples (Ezek. xxiii. 14), as testified by the late discoveries. Idols, according to an apocryphal writer, were painted with vermilion (Wisd. xiii. 14). This pigment was of ochre. See Smith's *Dict. of the Bible*, vol. i. pp. 342-346; Winer, *Bibl. RWB.*, art. 'Farben.'

COLT. This word is used in scripture for the young of camels (Gen. xxxii. 15) and asses (xlix. 11; Judges x. 4, xii. 14; Job xi. 12; Zech. ix. 9; Matt. xxi. 2, 5, 7; Mark xi. 2, 5, 7; Luke xix. 30, 33, 35; John xii. 15). See ASS, CAMEL.

COMFORTER. The term 'Comforter' in the New Testament generally designates the Holy Spirit (John xiv. 16, 26, xv. 26, xvi. 7). The same word differently rendered is sometimes applied to Christ, as in 1 John ii. 1, where it is translated 'Advocate.' See SPIRIT, HOLY.

COMMANDMENTS. See LAW.

COMMERCE. The interchange of commodities must necessarily have begun at a very early period of the world's history. Indeed, we can scarcely conceive of a state of society at all, without the demand and supply from man to man of what the one possessed and the other needed. We have incidental notices in scripture, which serve to show how soon commerce existed. Thus Abraham was rich in gold and silver as well as in cattle (Gen. xiii. 2): also he had slaves bought with his money (xvii. 12, 13, xxiv. 35), and articles of jewelry (xxiv. 22, 30, 53). And, when he purchased the cave and field of Machpelah for a burying-place, he paid for it in current money (weighed out) of the merchant (xxiii. 16). In Jacob's time we find that the Shechemites counted on the advantage they should get by an alliance with his family for trade (xxxiv. 21). A little later we read of a caravan of merchantmen passing near the pasture-ground of Dothan, conveying from Gilead the productions of Arabia, and the adjacent countries, into Egypt (xxxvii. 25, 28, 36). The famine, moreover, which Joseph had predicted—and no doubt other scarcities when they occurred—promoted a brisk corn-trade between Egypt and other nations (xli. 56, 57: comp. xlii. 3, xliii. 11, 12).

It is probable that some of the materials required for the construction of the tabernacle were obtained by barter or purchase. The laws of Moses, however, did not encourage commerce. Statutes were enacted for strict justice in regard to weights and measures (Lev. xix. 35, 36; Deut. xxv. 13-15); but the prohibition of usury or interest, and the command to let the poor and the stranger have freely the produce of the sabbatical year (Exod. xxii. 25, xxiii. 11, xxv. 6, 14, 35-37; Deut. xxiii. 19), must very much have checked trade, especially internal trade. Still usury from foreigners was not forbidden (xv. 3, xxiii. 20); and advantage was clearly anticipated from external commerce (xv. 6, xxviii. 12). When the Israelites occupied Canaan the productions of other countries were found there (Josh. vii. 21); but we perceive little or no indication of foreign trading till the establishment of the monarchy.

David acquired great facilities for traffic

by subduing Edom, and becoming master of the two ports of Eloth and Ezion-geber, on the Red sea (2 Sam. viii. 14), and by the commercial relations he established with Hiram, king of Tyre (v. 11). Hitherto trade seems to have been mostly carried on by land, and merchandise was transported across the deserts by camels, a hardy race of animals, admirably adapted by nature for such a purpose. And, lest they should be attacked and plundered by robbers, the merchants associated themselves in companies (Isai. xxi. 13), yet common enough for the same reason in the east. Solomon used and improved the advantages which his father had obtained. He visited his sea-ports on the Red sea, and established a profitable trade, his ships making voyages of three years, in conjunction with his Tyrian ally, for gold and silver, precious stones, spices, sandal-wood, ivory, &c. (1 Kings ix. 26-28, x. 22; 2 Chron. viii. 17, 18, ix. 10). The building of the temple, too, and the other great works which this monarch carried on, gave animation to the commercial intercourse with Tyre, then, as long after, a mart of nations, whither commodities found their way from various quarters of the world, to be thence circulated through other countries (Ezek. xxvii.). Solomon, moreover, encouraged commerce by land. Horses, chariots, and linen yarn were imported into Palestine out of Egypt, at a fixed price; and these were not only for home consumption, but for the supply of neighbouring districts (1 Kings x. 28, 29). Private enterprise also flourished, for it would seem that some duty was collected on imports (15; 2 Chron. ix. 14); and it may be supposed that some of the cities which Solomon built or fortified were intended (Tadmor, i.e. Palmyra, for example, 1 Kings ix. 18) as commercial stations or depôts.

After the division of the kingdom, as Edom remained subject to the princes of the house of David, the Jews carried on the oriental trade from their ports of Eloth and Ezion-geber; and it was perhaps with a view of commercial advantage that the kings of Israel sought alliance with those of Judah (xxii. 48, 49; 2 Chron. xx. 35-37). When Edom revolted in the reign of Jehoram (xxi. 10), that trade was crippled, till Uzziah recovered Eloth (xxvi. 2). The place was, however, lost again under Ahaz, and the Jews were finally expelled (2 Kings xvi. 6).

But we must not believe that they ceased to be a commercial people. Many notices are scattered through the scriptures which prove both that foreign commodities found their way in abundance into Palestine (Isai. ii. 6, 7); so that Jerusalem was regarded as a rival of Tyre (Ezek. xxvi. 2); and that the productions of the country were exported (Prov. xxxi. 24; Hos. xii. 2; Jonah i. 3, 5); and also that there was a brisk inland trade (Neh. xiii. 15, 16, 20). Wheat, honey, oil, and balm are particularly noticed as supplied by Judah and Israel to Tyre (Ezra iii. 7; Ezek. xxvii. 17). During the reigns of the Asmonean princes, Joppa, which was fortified by Simon Maccabeus (1 Macc, xiv. 34), and Cæsarea afterwards were busy seaports; and Tyre, as of old, was in New Testament times dependent on Judea for corn (Acts xii. 20).

The frequent journeys of the Hebrews on occasion of their festivals must have stimulated business, just as, in later times among the Mohammedans, pilgrimages to Mecca were taken (by allowance of the Koran, sur. ii. 195) advantage of for trade. The sacrifices, too, required victims. Hence we find buyers and sellers intruding even into the temple-courts with their supply of animals and birds for offerings (John ii. 13-16). It may be added that the Jews in their dispersion have been always, it is well known, a trading people.

Commerce was doubtless at first carried on by barter; but afterwards the precious metals weighed out (Zech. xi. 12) became a convenient medium. And the use of them, especially when stamped into pieces of specified value, must have stimulated trade. See MONEY. The first Jewish prince who exercised the privilege of coining was Simon Maccabeus, by grant of Antiochus Sidetes (1 Macc. xv. 6). See Saalschütz, *Arch. der Hebr.* vol. i. cap. xv. pp. 158-166.

COMMON. That which was partaken of by all men alike. Hence the Jews, whose rites separated them from Gentile nations, came to make 'common' synonymous with 'unclean,' 'defiled' (Mark vii. 2, marg.; Acts x. 14).

COMMUNION. A fellowship or agreement in which two or more join in one thing. Communion with God is the privilege which he allows to his people (Gen. xviii. 17-33; Exod. xxxiii. 9-11; Numb. xii. 7, 8). It was promised by Christ to his followers (John xiv. 23), and was enjoyed by Jew and Gentile alike through the operation of the Holy Ghost (Eph. ii. 18; 1 John i. 3). And, as it is by the power of the Spirit that the actual union is formed betwixt the soul of man and God, it is called the 'communion' or 'fellowship of the Spirit' (2 Cor. xiii. 14; Phil. ii. 1). Believers in Christ are knit into fellowship with each other (Eph. iv. 1-6). Hence the special application of the word to the celebration of the Lord's supper, an act of fellowship with Christ, and among Christians one with another (1 Cor. x. 16, 17).

COMPANY. A company of travellers is now called a caravan. Merchants or pilgrims join together for the sake of safety and convenience. A caravan often consists of many hundred persons who have provided themselves with necessaries for the journey, and is under the direction of a leader, well acquainted with the route, and the proper stopping-places by fountains or wells. The great annual caravan to Mecca has both a commercial and a religious character. Allusions to such a mode of travelling are frequent in scripture (Gen. xxxii. 7, 8, xxxvii. 25; Job vi. 19; Isai. xxi. 13; Luke ii. 42-44).

CONANI'AH (whom *Jehovah hath set*). A chief among the Levites (2 Chron. xxxv. 9).

CONCISION. A contemptuous term (Phil. iii. 2) to signify mere outward circumcision of the flesh. See CIRCUMCISION.

CONCUBINE. A secondary wife. The practice of concubinage probably grew out of polygamy; when there was a plurality of wives some being placed in an inferior grade. Concubines are mentioned very early in scripture; as in the history of Abraham (Gen. xvi.), of Nahor (xxii. 24), of Jacob (xxx). Sometimes wives, as in the cases of Sarah, Rachel, and Leah, gave their servants to their husbands for concubines, in order to obtain children; and the children so born were then reckoned as belonging to the wife whose servant the mother was. No stain appears to have attached to such children. It is true that Jotham depreciates Abimelech as the son of his father's maid-servant (Judges ix. 18), but this does not seem on account of alleged illegitimacy; rather from the social inferiority of Abimelech's mother. Sometimes a concubine is called a wife. Keturah is said to have been Abraham's wife (Gen. xxv. 1); and yet (5, 6) all Abraham's sons save Isaac are called the sons of concubines. We must, then, conclude that the concubines had a recognized position, that no immorality was considered to attach to the connection, and that the children were legitimate, though more dependent, perhaps, upon the father's will for any share in his inheritance than the sons of the actual or higher wives. The taking of a concubine very much resembled what is called now morganatic marriage, most common in Germany, in which a wife supposed to be socially below her husband does not take his titles or convey them to her children. Concubines were often servants or captives (Exod. xxi. 7-11; Deut. xxi. 10-14); but this was not always the case. The Levite's concubine (Judges xix.) was neither; and it is observable that her father is called the Levite's father-in-law. Moreover, no mention is made of this man's having another wife. Possibly, therefore, the higher or lower degree of marriage might be contracted at pleasure. Marriage with a concubine does not seem to have been celebrated with the ceremonies which attended that of the higher wife. There was no nuptial feast or dowry; and probably divorce was more unrestrained. After the establishment of the Israelitish monarchy, the kings accumulated concubines; and the right over those of one monarch accrued to his successor; so that to seize on any of them was regarded as an overt act of rebellion (2 Sam. iii. 7, xii. 8; 1 Kings ii. 22, xi. 3).

CONDEMNATION. A pronouncing of sentence as a judge upon a malefactor (John viii. 10, 11). Hence the law is said to be a 'ministration of condemnation,' or 'of death' (2 Cor. iii. 7, 9), because it convicts and sentences those who have transgressed it. Under this condemnation men generally lie (Rom. v. 16, 18). Inheriting the nature, inclined to evil, of their first father, they have personally broken the divine law; 'for all have sinned and come short of the glory of God' (iii. 23). There is but one means of escaping this condemnation, with its fearful consequences; and this is announced in the gospel of Christ: 'He that believeth on him (the Son) is not condemned; but he that believeth not is condemned already (that is, has incurred that guilt which, unrepented and unforgiven, will condemn him), because he hath not believed in the name of the only-begotten Son of God' (John iii. 18). In the succeeding verse, the word 'condemnation' includes the idea of aggravation.

CONDUIT. Conduits are repeatedly mentioned in connection with Jerusalem. Thus there was close by the city 'the conduit of the upper pool' (2 Kings xviii. 17; Isai. vii. 3, xxxvi. 2); the locality of which was 'the highway of the fuller's field,' near the road that led to the place where the fullers plied their trade. We are further told that Hezekiah 'made a pool and a conduit, and brought water into the city' (2 Kings xx. 20); this being probably the same work with his stopping 'the waters of the fountains which were without the city,' and stopping 'the upper water-course of Gihon,' bringing it 'straight down to the west side of the city of David' (2 Chron. xxxii. 3, 4, 30). There is a difference of opinion as to the position of Gihon; and consequently it is not agreed what exactly it was that Hezekiah did. According to Keil's view, who identifies the reservoir of the upper Gihon with the modern *Birket es-Mamilla*, and the lower pool with *Birket es-Sultan*, the conduit here spoken of is that which went from the one to the other, and the 'end,' where Isaiah was to meet Ahaz, was that of the conduit leading from the pool to the city. Hezekiah, therefore, 'stopped the upper mouth of the water of Gihon, and conducted it down from the west to the city, that is, he covered the conduit going from the upper Gihon to the lower pool, and so conducted the water which formerly ran on the west side without the city-walls down into the valley of Ben-Hinnom, through a canal with several subterranean chambers into the city, whereby, in case of a siege, the water would be withdrawn from the enemy and preserved for the inhabitants' (*Comm. on Kings, transl.*, vol. ii. p. 86). Dr. Robinson believes the lately-discovered subterranean conduit within Jerusalem to be a branch of Hezekiah's water-course (*Bib. Res.*, vol. i. p. 346, vol. iii. pp. 243, 244: comp. Porter's *Handb. for Syria and Palest.*, pp. 137, 138). Mr. Williams takes a different view. He places the fuller's field and Gihon on the north of the city, and imagines that the water was brought south to the temple, and thence flowed to the pool of Siloam or lower pool (*The Holy City*, vol. ii. pp. 469-478, 2nd edit.).

It may be added, that there is a conduit or water-course still existing, though injured and only partially serviceable, to convey the water from Solomon's pools to Jerusalem. See POOL.

CONEY. An animal whose flesh was forbidden to the Hebrews (Lev. xi. 5; Deut. xiv. 7). It is elsewhere spoken of (Psal. civ. 18; Prov. xxx. 26). The *Hyrax Syriacus* is most probably intended, a small animal like a marmot, found in Palestine (though now very rarely), Lebanon, Arabia, and elsewhere. It is hardly larger than a rabbit, has a very short tail; its ears, feet, and

snout resembling those of the hedgehog. It is gregarious, makes its bed in the clefts of rocks, but does not burrow. It is timid, and difficult to capture. The animal exactly answers the description given in the passages cited from the Psalms and the Proverbs; but it is not ruminant, according to the classification in the Mosaic law. Perhaps, however, this is no sufficient objection; for the action of the jaws resembles that of ruminating animals.

CONFESSION. A penitential acknowledgment of sin either to God, as Aaron was to confess over the scape-goat the iniquities of the children of Israel (Lev. xvi. 21), and as Ezra and Daniel confessed their sins and the sins of their people (Ezra ix. 5-15; Dan. ix. 3-19: comp. 1 John i. 9); or to those who have been wronged (James v. 16). There was a notable provision in the Mosaic law that, if an offender confessed his fault, the prescribed penalty or restitution was lessened (Lev. v. 5; Numb. v. 7: comp. Exod. xxii. 1, 4). Confession is used to signify the open profession a man makes of his faith (Luke xii. 8).

CONGREGATION. This word is applied to the collective Hebrew people, theocratically regarded; from which some bodily disabilities would exclude, and into which a stranger could be admitted only under certain limitations (Exod. xii. 19; Numb. xv. 15; Deut. xxiii. 1-8). If a foreigner were circumcised, and did so enter into the congregation, he was perhaps ranked with some tribe or family, and thus was made capable of all the privileges of a home-born Israelite. But it was quite possible for a sojourner to become subject to some provisions and duties of the law, without thereby acquiring a place in the congregation (Lev. xvi. 29; Numb. ix. 14).

The congregation was an organized body, arranged under chiefs. The divisions of tribes, families, and houses were carefully preserved; and the heads of these were invested with a certain authority, individually or collectively, sometimes acting as representatives of the whole (Exod. vi. 14, 25; Josh. xiv. 1, xxi. 1; 1 Chron. viii. 10, 13, 28). They were called elders, heads, princes, renowned men (Numb. xvi. 2); and of them there were seventy selected as a kind of council in the general government (xi. 16). Those thus appointed by Moses were specially and divinely qualified (25), and in this respect they stood pre-eminent; but it was probably intended that the institution of a council should be permanent. The place of meeting was at the door of the tabernacle. A general assembly was summoned by blowing the two silver trumpets, the elders by the sound of one of them (x. 3, 4, 7). These elders, as the representative body, were sometimes called the congregation: to them were entrusted judicial powers: they were the means of communicating with the general mass; and their decisions bound the nation (Exod. xii. 21, xvii. 5, xix. 7, 8; Lev. iv. 14, 15; Numb. xv. 33-36, xxxv. 12; Josh. ix. 15, 18). Occasionally, however, the whole of the people were summoned (Exod. xix. 17). After the occupation of Canaan, the congregation assembled from time to time, but most generally we may suppose by the representative elders (Judges xx. 1; 1 Sam. vii. 5, x. 17, xi. 14, 15; 2 Sam. v. 1; 1 Kings xii. 1, 20; 2 Kings xi. 19; 2 Chron. xxxiv. 29).

The fact that the masses were represented by their chiefs disposes of the objection sometimes made to the credibility of the narrative on account of the difficulty of collecting the whole population.

CONI'AH (Jer. xxii. 24, 28, xxxvii. 1). A shortened form of JEHOIACHIN, which see.

CONONI'AH (whom *Jehovah hath set*). A chief among the Levites (2 Chron. xxxi. 12, 13).

CONSCIENCE. The judgment of the soul giving its approbation to actions it thinks good, and condemning that which it supposes evil (Rom. ii. 15). The conscience must be enlightened, else it may not give a true testimony; and its dictates must be obeyed, else it will become depraved and defiled (1 Cor. viii. 7; Tit. i. 15). The testimony of a good conscience, guided by the Holy Ghost, is that which a Christian should desire and cultivate (Acts xxiv. 16; Rom. ix. 1; 2 Cor. i. 12; 1 Tim. i. 5, 19; 1 Pet. iii. 21).

CONSECRATION. See PRIEST, SANCTIFICATION.

CONVERT, CONVERSION. The change in a man's heart and life, when by the effectual working of the Holy Ghost (from whom 'all holy desires proceed') he turns from sin and the power of Satan to the service of God. It was this that St. Peter urged upon the Jews (Acts iii. 19), a change from an outward profession to vital godliness: it was this the news of which by Paul and Barnabas caused such joy to the brethren (xv. 3), the turning of the Gentiles from their idols to the faith of Christ. The expression of our Lord to Peter, 'when thou art converted' (Luke xxii. 32), must mean recovery from his fearful fall: having had experience of Satan's power, he might well warn and strengthen others against yielding to it: comp. 1 Pet. v. 8, 9.

CONVOCATION (Exod. xii. 16; Lev. xxiii. 2; Numb. xxviii. 18, xxix. 1, and elsewhere). The word so rendered denotes meetings of a religious character, and generally has the adjunct 'holy.' The same word occurs in Isai. i. 13, and is translated in our version 'assemblies.'

COOKING. The culinary art among the Hebrews was probably simple, and similar to that among the Egyptians. Females, generally speaking, were the cooks; and those at the head of a household, or of high rank, did not disdain so to employ themselves (Gen. xviii. 6, xxvii. 14; 2 Sam. xiii. 7-9). Men, also, prepared food; and there were persons, especially in large establishments, whose business it was to cook (Gen. xviii. 7, 8, xxv. 29; 1 Sam. viii. 13, ix. 23, 24). A writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 350, has drawn together several notices scattered through the bible, which illustrate Hebrew cookery. When animal food was eaten, he remarks, it was killed only just when wanted (Gen.

xviii. 7; 1 Sam. xxviii. 24), and the blood poured out: it was then flayed, and, if roasted, roasted whole over the fire, or baked in an oven. This was certainly the case with the paschal lamb (Exod. xii. 8, 9, 46); but we can scarcely infer that an animal was always roasted or baked whole. Boiling was, perhaps, more common; and the writer alluded to says that then the animal was cut up, and the shoulder given to the priest (Lev. vii. 32). But surely the priest's portion did not depend on the difference between roasting and boiling: there were specified parts of certain sacrifices that belonged of right to the priests; and ordinarily, it was prescribed, when animals were slain they were to be brought to the door of the tabernacle, that a peace-offering might be made; though there was special provision that the Israelites should not be bound to this when settled in Canaan, and far from the sanctuary (xvii. 1-7; Deut. xii. 5-7, 10-28). The mode of boiling may be gathered from Ezek. xxiv. 3-6, 10; Mic. iii. 3. When sufficiently cooked, the flesh and the broth were served separately (Judges vi. 19). Meat was sometimes highly seasoned (Gen. xxvii. 4, 7). Vegetables seem to have been made into pottage (xxv. 29; 2 Kings iv. 38); fish to have been broiled (Luke xxiv. 42). Various culinary utensils, as pots and pans, are mentioned in scripture.

COOP (Jer. v. 27, marg.), equivalent to CAGE, which see.

CO'OS (Acts xxi. 1). See COS.

COPPER. This word occurs in our version in Ezra viii. 27; where copper brightly polished, or possibly with a mixture of some more precious metal, is meant; there being an alloy much esteemed among the Persians, of gold and other metals. The same Hebrew word is elsewhere wrongly translated 'brass.' The use of copper was early known (Gen. iv. 22). It was found in Palestine (Deut. viii. 9); and instruments and utensils of all kinds were made of it, as many of the vessels for the tabernacle and the temple (Exod. xxvi. 11, 37; Lev. vi. 28; Numb. xvi. 39; 2 Chron. iv. 16). The mirrors of the women were of copper polished; and of these, voluntarily offered, the laver was formed (Exod. xxxviii. 8). So fetters were of copper (Judges xvi. 21); also armour, helmets, shields, spear-heads (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). It would seem that some mode was known of tempering and hardening copper; or an alloy might have been used. In some cases no doubt bronze is intended. Hiram is described as very skilful in working this metal (1 Kings vii. 14). And, though, as already observed, it was found in Palestine, yet it was brought to Tyre from Javan, Tubal, and Meshech, probably the mountainous regions between the Black and Caspian seas (Ezek. xxvii. 13). The word is sometimes used for money (xvi. 36; where our version has 'filthiness'); also in the New Testament (Matt. x. 2). See BRASS.

COR (*a round vessel*) (1 Kings iv. 22, marg.; Ezra vii. 22, marg.; Ezek. xlv. 14). See MEASURES.

CORAL. This word occurs twice in scripture (Job xxviii. 18; Ezek. xxvii. 16): according to the Jewish rabbins it is red coral, anciently in high esteem, and still much valued when carved and cut. The mode in which this substance is built up from the bottom of the sea by innumerable living creatures, forming their houses, which are afterwards their tombs, is highly curious and interesting. So have grown myriads of islands in the Pacific. The Red sea abounds in coral; and thence probably it was carried to the markets of Tyre.

COR'BAN. An offering, bloody or unbloody, made to God, specially in fulfilment of a vow. In vows persons bound themselves positively to do something, or negatively to abstain from something (Lev. xxvii.; Numb. xxx.; Judges xi. 30, 31, xiii. 4, 5, 7). The rabbins overlaid the law herein with their traditions. They taught that, by declaring a thing 'corban,' a man might interdict himself from using it or giving it to another, and from receiving any thing from another. And the abuse was carried so far as to prohibit the doing of any act which was pronounced corban. So that, in the case our Lord censures (Matt. xv. 5, 6; Mark vii. 11-13), a son, reserving his goods to his own selfish use, might refuse help to his parents. It was 'corban' to render them any service. And so he pretended he was excused. The word occurs frequently in the Old Testament.

COR'BE (1 Esdr. v. 12). A perverted form of Zaccai (Ezra ii. 9).

CORD. Cords or ropes were of various materials. Strips of camel's hide are still used in the east, sometimes twisted into thongs. Strong ropes were probably made of these: the finer kinds of flax, or the fibre of the date-palm, supplied ordinary cords.

There are some passages of scripture in which cords or ropes are figuratively used, which require illustration. Thus Isaiah speaks of men drawing 'iniquity with cords of vanity, and sin as it were with a cart-rope' (Isai. v. 18). Lowth's interpretation that the reference is to a rope-maker, who is continually adding to his materials and lengthening his cord, is forced. Henderson is probably right when he says, 'The meaning is that the persons described were not satisfied with ordinary modes of provoking the Deity, and the consequent ordinary approach of his vengeance, but, as it were, yoked themselves in the harness of iniquity, and, putting forth all their strength, drew down upon themselves with accelerated speed the load of punishment which their sins deserved' (*Isaiah*, p. 43). Cords were used for measuring: hence to 'cast a cord by lot' (Mic. ii. 5) is to allot an inheritance; and sometimes 'a line' signifies an inheritance (Psal. xvi. 6). Animals were led by cords and prisoners bound with them: therefore to 'loose the cord' is to cast off restraint (Job xxx. 11); while 'cords of love' (Hos. xi. 4) may refer to the soft bands or leading-strings, used for children.

CO'RE (Jude 11) The Greek form of Korah.

CORIANDER (Exod. xvi. 31; Numb. xi. 7). The manna was likened to coriander seed in both colour and form. This plant (*Coriandrum sativum*), is very widely diffused. It is umbelliferous, akin to parsley in family characteristics; with a round tall stalk, the flowers small and white. The leaves are much divided and smooth. The seeds are globular, of a grey colour, and from their aromatic nature are used for culinary purposes.

CORINTH. A celebrated city on the isthmus which unites Peloponnesus (the Morea), to the continent of Greece. A vast rock called the Acrocorinthus, rose abruptly to a height of 2000 feet above the level of the sea; to the north of which lay the city, mistress of two harbours, Cenchreæ, about eight miles distant on the eastern or Saronic gulf (gulf of Ægina), and Lechæum on the western or Corinthian gulf (gulf of Lepanto) only a mile and a half away. So advantageously situated, Corinth became wealthy and strong, and sent out numerous colonies to western lands, but was at length utterly destroyed by the Romans under Mummius, 146 B.C. In about a century Corinth was re-founded by Julius Cæsar, and was made the capital of the Roman province Achaia. Thus it was again a wealthy city, and its commerce flourished anew. The Isthmian games celebrated close by added to its prosperity; and as riches increased so did luxury and profligacy; the worship of Venus encouraging the most shameful licentiousness. The Christian church here was founded by St. Paul; and the Lord had 'much people' (Acts xviii. 10) in this city, the power of the gospel prevailing mightily against the corruptions of idolatry and lust. Corinth became the see of a bishop, which though the great city is now reduced to a mere village it still retains. There are still relics of ancient splendour; and in the Posidonium or sanctuary of Neptune some traces may be seen of the Isthmian games of which that was the scene. The small green pine-trees from which the chaplet of victory was taken are yet found growing in the neighbourhood. There are notices in the Acts of the Apostles of two visits paid by St. Paul to Corinth. The first extended to a year and six months (xviii. 1-18). Gallio, brother of the philosopher Seneca, was then proconsul of the province. St. Paul's second visit is briefly noticed, though it lasted three months (xx. 2, 3). Whether between these two the apostle made another is questioned: see below, p. 181.

CORINTHIANS, THE EPISTLES TO THE. *The First Epistle.*—That the first of these epistles was written by St. Paul was never doubted; the evidence of its genuineness and authenticity being abundant and distinct. It is cited by Clement of Rome, Polycarp, Irenæus, Cyprian, Athenagoras, Clement of Alexandria, Tertullian, and other ancient writers. The place where it was written is clearly specified (1 Cor. xvi. 8). It was at Ephesus, at the end of the apostle's long sojourn in that city; and, as there is some reason to imagine (v. 6-8) that it was about the time of the paschal feast, we may date the composition in the spring of 57 or 58 A.D. The occasion of writing was two-fold. The Corinthians had applied to St. Paul for information, perhaps by Stephanas, Fortunatus, and Achaicus (xvi. 17) on the subjects of marriage, of eating meats offered to idols, &c. (vii. viii. &c.); and, besides, he had learned by special information (from Chloe's family) (i. 11) that various abuses, dissensions, immoralities, &c. had been practised among them. Full of anxiety for those over whom his bowels yearned, the apostle applies himself immediately to repress the evils that had arisen, and to solve the questions submitted to him. Corinthian Christians were mainly Gentiles (xii. 2): still there were many Jews among them (Acts xviii. 4, 8); and Jewish jealousy of Paul, and Grecian profligacy and philosophic spirit, combined to endanger the purity of the faith and to debase the holiness of character which ought to have been maintained.

The plan and structure of this epistle is easily exhibited. After an introduction, and brief expression of thankfulness for the blessings they had received (i. 1-9) the apostle proceeds to rebuke the spirit of dissension which prevailed, vindicating his authority, and intimating his purpose of visiting them, strongly censuring the case of the incestuous person, whom he commanded to be put out of the church, and enforcing that purity which in such a city was especially likely to be corrupted (10-vi. 20). He next replies to the questions sent to him, placing before them his own moderation as an example to be followed, in subserviency to the great example of Christ (vii. 1-xi. 34); and then, after discussing the right use of spiritual gifts (xii., xiii., xiv.), he maintains in an admirable section the truth of Christ's resurrection, and illustrates the resurrection of the body, in which the final victory is gained by the believer over the last enemy (xv.), and concludes with directions for a contribution to be sent to Jerusalem, a notice of his own motions, and various greetings (xvi.).

It should be added that much difficulty has been felt in regard to v. 9, whether or no a prior epistle had been written. The best critics are now inclined to answer in the affirmative. It is not, however, to be supposed that anything has been lost from the canon. An earlier letter, even if written by inspiration and no longer extant, had accomplished its end. It was no more the divine purpose that everything written by Paul or Peter or others should be preserved for the church, than it was that every word uttered by a prophet should be chronicled for ever. What God's good providence designed for perpetual use we have.

The Second Epistle.—The authority of the second epistle to the Corinthians is equal to that of the first. It is cited by Irenæus, Athenagoras, Clement of Alexandria, Tertullian, and others. Soon after the first epistle was despatched St Paul left Ephesus (2 Cor. i. 8), and proceeded to Troas, where he expected to meet Titus with intelligence of the effect produced by the admonitions he had given. Disappointed there he went

on into Macedonia, in some city of which he found Titus, and was cheered by the news he brought (ii. 12-14). Paul in consequence wrote this second letter to prepare the Corinthians for his approaching visit to them. It was probably composed, therefore, in the summer or autumn of the same year in which the first epistle had been written. The exact place of writing cannot be ascertained: we can only say it was in Macedonia (vii. 5, viii. 1, ix. 2).

Though the impression made by the first epistle was generally favourable, yet it had evidently stirred up the passions of those who were not friendly to St. Paul; and therefore in now writing, after his usual introduction (i. 1, 2), he justifies himself from the imputations made against him, touches on his integrity in the discharge of his ministry, and shows how he was influenced not by worldly interest, but by affection towards his converts (i. 3-vii. 16). He then speaks of the collection (viii., ix.), and afterwards defends his apostolic authority (x. 1-xiii. 10). Salutation and solemn benediction conclude (xiii. 11-14).

It is questioned (xiii. 1) whether the apostle had previously paid two visits to Corinth; the second recorded in the Acts (xx. 2, 3) being evidently after this second epistle was written. It seems most probable that a short visit *was* paid during the lengthened residence at Ephesus. St. Luke's omitting to record it is no proof that there was no such visit.

The two epistles to the Corinthians are full of interest. A singular variety of topics are treated: the changes are rapid, and the details minute. Irony, rebuke, consolation present themselves in turn; and in no other of his writings are the extraordinary powers of the apostle's mind more evidently displayed. Among the commentaries on these epistles may be named those of Billroth, Leipz. 1833; Olshausen, Königsb. 1840; Meyer, 1849, 1850.

CORMORANT. An unclean bird (Lev. xi. 17; Deut. xiv. 17). The Hebrew name, which implies casting down, is no doubt given it from its habit of plunging or darting from a height upon the fish, its prey. The common cormorant, *Phalacrocorus carbo*, is most probably the bird intended. It is true that a writer in Dr. Smith's *Dict. of the Bible*, append. A. p. xliv., declares that it is not found on the eastern shores of the Mediterranean; but Gosse (*Imp. Bible Dict.*, vol. i. p. 361) and Duns (*Bibl. Nat. Science*, vol. ii. p. 90) distinctly assert that it is abundant there. This bird measures about three feet in length, is black beneath and dark brown above, and has a white patch on each thigh. The bill is long, nearly straight, with a strongly-hooked tip of the upper mandible. The skin of the face and throat is yellow, bordered with white. The cormorant is voracious and an excellent diver. There is another word sometimes translated 'cormorant' (Isai. xxxiv. 11; Zeph. ii. 14), which is more properly (as in the margin) PELICAN, which see.

CORN. The Hebrew word commonly translated corn has a very comprehensive meaning, including more than we usually understand by our term: it is that which *covers* the ground, increase generally. And this was very applicable to Palestine, a most fertile country (Gen. xxvii. 28, 37; Psal. lxv. 9-13), where the produce of what was sown was manifold; so that it was able to export cereals to neighbouring nations (1 Kings v. 11; Ezek. xxvii. 17). The principal kinds of corn grown were wheat, barley, millet, and a grain with regard to which our translators seem in doubt; for they render the Hebrew word sometimes 'rye' (Exod. ix. 32; Isai. xxviii. 25), and sometimes 'fitches' (Ezek. iv. 9): it was probably spelt. A writer in the *Imp. Bible Dict.*, vol. i. p. 361, is inclined to believe that maize or Indian corn was also grown in Palestine. For the operations of cultivating, sowing, reaping, threshing, winnowing, &c., see AGRICULTURE, and the articles under those words. The storing of corn is a matter of much anxiety in the east on account of the insecurity of property. Joseph would seem to have laid up the vast produce of Egypt in granaries (Gen. xli. 48); and Egyptian granaries were, as the paintings show, a series of vaulted chambers; but store-houses in Israel are spoken of 'in the fields,' as distinguished from those in the cities (1 Chron. xxvii. 25). And these doubtless were pits, probably like the ones now in use, lined with straw, to preserve the corn from damp (comp. Jer. xli. 8).

CORNE'LIUS. A centurion of 'the Italian band' at Cæsarea, a devout man, earnestly worshipping God according to the light he possessed. He was instructed by an angelic vision to send for the apostle Peter, who having been similarly directed obeyed the summons, and preached the gospel of Christ to Cornelius, and a company gathered in his house. While Peter was speaking, the Holy Ghost fell upon the assembly, with supernatural gifts. They were therefore as the first-fruits of the Gentile world baptized into the Christian church (Acts x.). Nothing more is known of Cornelius.

CORNER. It was one of the humane regulations of the Mosaic law that a man was not to reap the corners of his field. What grew therein was, with the gleanings, to be for the poor and the stranger (Lev. xix. 10, xxiii. 22). Their right is said to have been afterwards commuted for a sixtieth part of the whole produce. See AGRICULTURE, POOR.

The word corner is also used in reference to the hair or beard, which was not to be marred or rounded (xix. 27, xxi. 5). The Arabian tribes to the south-east of Palestine appear to have observed this custom, which became one of their characteristics (Jer. ix. 26, marg., xxv. 23, marg., xlix. 32, marg.: comp. Henderson's *Jeremiah*, pp. 65, 66, note). See BEARD, HAIR, MOURNING, PRIEST.

CORNER-STONE. A stone of special importance in binding together the two sides of a building. In the structures of Nineveh the corner is sometimes formed of a single angular stone. Figuratively the term was applied to the principal persons in a country; just as we say the 'pillars' of

the state (Isai. xix. 13, marg.). And so we find Messiah pre-signified in passages which, though they might have an application, as many prophetic utterances have, to the circumstances of the time when they were delivered (as Psal. cxviii. on occasion of the laying the foundation of the new temple), yet certainly pointed forward to him on whom all believers should be built, Jews and Gentiles compacted into one holy temple to God's eternal glory (22; Isai. xxviii. 16; Matt. xxi. 42; Acts iv. 11; 1 Pet. ii. 6).

CORNET. A musical instrument. The word *shophar*, so rendered in 1 Chron. xv. 28; 2 Chron. xv. 14; Psal. xcviii. 6; Hos. v. 8, is generally elsewhere translated TRUMPET, which see. It appears to have been a long straight tube. The cornet, *kĕrēn* (Dan. v. 5, 7, 10, 15), was most likely a curved horn. This word is also found as the translation of another Hebrew term, *mĕna'an'im* (2 Sam. vi. 5). It probably meant a kind of rattle giving a tinkling sound when shaken; like the *sistrum* used in the worship of the Egyptian Isis; which was from 8 to 18 inches in length, of bronze or brass, with loose rings on transverse bars. Specimens of the sistrum are preserved in museums.

CORRUPTION, MOUNT OF (2 Kings xxiii. 13). See OLIVES, MOUNT OF.

COS or CO'OS. A small island in the Ægean sea off the coast of Caria, the birthplace of Hippocrates, with a chief town of the same name, in which was a famous temple of Æsculapius. The island was celebrated for its wines, beautiful stuffs, and ointments. St. Paul passed a night here on his voyage from Miletus to Judea (Acts xxi. 1). It is noted as the residence of Jews in Maccabean times (1 Macc. xv. 23): its modern name is *Stanchio*.

CO'SAM (*a diviner*). One in the list of Christ's ancestry (Luke iii. 28).

COTTON. A name, probably derived from the Arabic *kutn*, for a well-known substance, a filamentous matter, produced by the surface of the seeds of various species of *gossypium*, of the parenchymatous part of which it may be said to be a development; while linen is a form of woody matter. The cotton plant has been found wild in both the old and the new world. The situations in which it has been advantageously cultivated are included between Egypt and the Cape of Good Hope in the eastern, and between the southern shores of Chesapeake bay and the south of Brazil in the western hemisphere. Beyond the parallels limiting these regions it does not prosper. It requires a peculiar combination of heat, light, and moisture, appearing to prefer the vicinity of the sea in dry countries, and the interior districts in moister climates. Cotton was well-known and largely used in very ancient times, most probably in Egypt (though the cloths in which mummies there were swathed, often supposed to be cotton, are now known to be linen), and certainly in India. It is natural, therefore, to suppose that the Hebrews might have been acquainted with it. But the only distinct mention we have of it in scripture is in Esth. i. 6, where *carpas*, rendered in our version 'green,' is fine white cotton, cotton stuff. It was very likely at first considered as a variety of linen, and not till after the Persian dominion distinguished from it. Cotton is now grown to some extent in Syria and Palestine, and is in frequent use.

COUCH (Gen. xlviii. 4, and elsewhere). See BED.

COUNCIL. The great council of the Jews was the SANHEDRIM, which see. There were also inferior local councils, or courts (Matt. x. 17; Mark xiii. 9), two of which were at Jerusalem, one at each provincial town. The constitution of these is not clear. Their origin may be traced to Moses (Deut. xvi. 18); and Josephus declares that they consisted of seven judges, with two Levites as assessors (*Antiq.*, lib. iv. 8, § 14). See CITIES. He himself appointed a court of seven judges for small offences (*Bell. Jud.*, lib. ii. 20 § 5). The Talmudical writers, however, say that the number of judges varied, that it was 23, if the population exceeded 120; 3, if it fell below. Perhaps the 'judgment' (Matt. v. 21, 22) referred to these inferior councils. The 'council' (Acts xxv. 12) was composed of councillors appointed to assist and advise the Roman governors.

COURT. The original word, signifying enclosure, and generally translated 'court,' is used to designate the enclosure of the tabernacle (Exod. xxvii. 9); also, the various courts of the temple (1 Kings vi. 36, vii. 8; Psal. xcii. 13). It is likewise applied to the court of a private house (2 Sam. xvii. 18), of a palace (2 Kings xx. 4; Esth. i. 5), and of a prison (Neh. iii. 25; Jer. xxxii. 2). It further signifies the enclosure of a village, and repeatedly occurs (*Hazer*, or *Hazor*) in the names of places. Another word is used for court in 2 Chron. iv. 9, vi. 13, which in Ezek. xliii. 14, 17, 20, xlv. 19 is translated 'settle.' It probably means a kind of ledge round the altar, as it were enclosing it.

COU'THA (1 Esdr. v. 32).

COVENANT. An agreement entered into between two or more contracting parties to perform certain specified acts. The making of a covenant, in ancient times, was usually attended by solemn rites or symbols. Thus an oath was taken (Gen. xxi. 31, xxvi. 28, 31), and God invoked (xxxi. 50; 1 Sam. xx. 16, 17). Gifts, too, were made (Gen. xxi. 27, 30), or some other witness or sign employed, as a heap of stones, or a pillar, to be a memorial of the conditions entered into (xxxi. 45-49). Also, a feast was made (xxvi. 30, xxxi. 46); and sometimes animals were divided into two, and the contracting parties passed between the pieces (xv. 17; Jer. xxxiv. 18, 19). The Hebrew word for ratifying a covenant implies to cut, perhaps with a reference to this practice; and the term for covenant itself is by some scholars taken to signify eating together. To this day the mere eating with a man constitutes a certain title to his good offices among eastern tribes. It has been thought that 'a covenant of salt' (Numb. xviii. 19; 2 Chron. xiii. 5) had hence its significancy; since it is well

known that to have tasted another's salt is a proverbial phrase for to be bound to him. But more probably 'a covenant of salt' means a permanent covenant, because of the preservative quality of salt. A covenant made as just described, with solemn ceremonies and an appeal to the Deity, was to be carefully observed: to break it was a heinous sin (Ezek. xvii. 18).

As the Deity has often illustrated his own dealings with men by their dealings with each other, so he has been pleased to use the idea of a covenant, which properly can be entered into between those only who are mutually bound, and to represent himself as standing in a covenant relation with his people. This is altogether of grace. For his creatures, sinful creatures pre-eminently, have no independent standing, and can have no claim upon him but what he gives them. And, if he binds himself, it is to gain no advantage: it is rather the exclusive bestowal of advantage and good on those whom he admits into his covenant. Thus God made a covenant with Noah, and appointed the rainbow as the sign of it (Gen. ix. 9-17); but it was properly but a merciful promise. Similarly there was a covenant with Abraham, of which circumcision was the seal (xvii.). It is true that certain provisions are made, according to which the men of the covenant must act if they would not forfeit its advantages: it is true, too, that God, taking on himself a name of earthly relationship, gives a pledge that he will fulfil the requirements of that relationship. Thus marriage is a covenant (Prov. ii. 17; Mal. ii. 14). And God condescends to say that he espouses his church unto himself (Isai. liv. 5; Jer. iii. 14; Eph. v. 23, 24), binding himself therein to grant his people all the loving protection, yea, far more than all, which a husband manifests to the wife of his bosom. It was as imposing conditions, those of the moral law (Exod. xxxiv. 27, 28; Lev. xxvi. 15; Deut. iv. 13), that God made his covenant with Israel at Sinai; hence the dispensation, and even the book of the law, was termed the covenant. And in reference to this it was that a better and yet more gracious covenant was promised, even that new covenant to be made by God with Christ, and through Christ with believers in him, that their sins should be forgiven and eternal life assured them (Jer. xxxi. 31-34; 2 Cor. iii. 6-17; Heb. viii. 6-13). Not, indeed, that the so-called 'new' Messianic covenant was an after-thought: it was God's gracious purpose from the beginning (Gen. iii. 15); and every provision and promise delivered from time to time to the fathers was the development of the original purpose, preparing the way for its full manifestation. The two are not really in opposition; but the law was a schoolmaster to lead men to Christ (Gal. iii. 21-26).

In the New Testament, the word often rendered 'covenant' is also often translated 'testament.' And it is sometimes very difficult to decide which of the two senses is to be preferred. The most perplexing case is in Heb. ix. 15-17, where Scholefield decides for covenant, translating 16, 17, 'For, where a covenant is, there must of necessity be brought in the death of the mediating *sacrifice*. For a covenant is valid over dead *sacrifices*; since it is never of any force while the mediating *sacrifice* continues alive' (*Hints for an Improved Transl. of the New Test.*).

COW (Lev. xxii. 28; Numb. xviii. 17; Job xxi. 10; Isai. vii. 21, xi. 7; Ezek. iv. 15; Amos iv. 3). See BULL.

COZ (*thorn*). A descendant of Judah (1 Chron. iv. 8).

COZ'BI (*lying*). The daughter of a chief of Midian, whom Phinehas slew (Numb. xxv. 15, 18).

CRACKNELS. A kind of cake, which probably crumbled easily (1 Kings xiv. 3). See BREAD.

CRANE (Isai. xxxviii. 14; Jer. viii. 7). The word rendered 'crane' in both these places properly signifies a swallow. And it is most probable that the 'swallow' in the same places is a crane. The common crane, *Grus cinerea*, is a well-known bird, migratory and gregarious. Cranes were formerly very numerous in England.

CRA'TES (2 Macc. iv. 29). A person said to be 'governor of the Cyprians.'

CRAW (Zeph. iii. 1, marg.). Our translators appear to have thought the word so rendered the substantive, which means the crop or craw of a bird. More probably it is an adjective signifying rebellious. See Henderson, *Minor Prophets*, p. 339, note.

CREATION. In the beginning of the Pentateuch, we find an account of the forming of the visible universe. It has been hotly contested whether this be indeed a trustworthy, or whether it be not a mistaken account. Some writers have chosen to say that geological discoveries entirely disprove the Mosaic cosmogony; while others vindicate the authority of the sacred historian, but differ widely in their modes of vindication. The brief space which can be allowed to the subject in the present work entirely precludes that minuteness of investigation for which a large book would hardly suffice. It must be enough to lay down here a general principle, and to offer some observations on it which may tend to guide the reader towards a sound conclusion.

It is hoped that, in other parts of this volume, abundant grounds have been shown for receiving the bible as the revelation of divine truth; so that its histories are entitled to belief, its doctrines are those which the Deity has propounded as necessary for the well-being of his creatures. If the bible *is* the word of God, nay, if, taking lower ground, and less defensible, the bible *contains* the word of God, it is inconceivable, it is repugnant to the very nature of the thing, that it should commence with a mere legend, the baseless speculation of some Hebrew dreamer. If its statements are not to be relied on in regard to a matter of such practical importance as the relation which man bears to his Creator, resulting from the mode in which he was formed, and the kind of dwelling in which he is placed, surely the sooner such a volume is discarded the better. It is to

be concluded, therefore, as strongly as possible, that the early accounts of Genesis are not mere fanciful reveries, but do authoritatively convey definite truth.

There is, however, another record; and its facts are before our eyes. The investigations of science prove that a variety of changes have occurred in the earth's history; they exhibit to us plants and animals which existed long ago, of species altogether different from those existing now. The problem is, how to interpret the scripture record so as that it shall not contradict ascertained facts. Various modes have been attempted of solving this problem. It has been alleged that the early part of Genesis is of a poetical cast, embodying truth, but truth by means of allegorical description. It has been allowed, by others, that the narrative is one of simple facts; but among those who so maintain the plain truth of the record there is this difference, that, while some believe God's six days' work in creation to have been spread over six indefinitely-long periods, during which geological changes occurred, others hold that these days were natural days, and that the revolutions or changes occurred prior to their commencement. Other minor suppositions, too, there have been, as that the six days' work concerned only a single district of the earth's surface.

The principle which shall be laid down here is, as noted above, that the opening part of Genesis is a plain truthful narrative of facts; and for this some reasons shall be given: the question whether the 'days' were literal days or more extended periods, though an opinion shall be given on it, will be treated with much less confidence.

Archdeacon Pratt, in his very sensible work, *Scripture and Science not at Variance*, has shown that past history confirms the truth of scripture. Scientific discoveries, at first apparently at variance with scripture, have been found, on better examination, to contradict merely the false interpretations of scripture, and have done good service in leading to a more adequate appreciation of what the scripture really does say, illustrating thus, in a remarkable way, the harmony between scientific conclusion and the statements of the written word. This the archdeacon confirms by various examples. He further shows how later scripture writers, how our blessed Lord, continually cite or allude to the earlier chapters of Genesis, as containing a truthful narrative of facts. His words, in summing up his statement, are, 'Here are sixty-six passages of the New Testament, in which these eleven chapters of Genesis are either directly quoted or are made a ground of argument. Of these, five are by our Lord himself, two of them being direct quotations; thirty-eight by St. Paul, three being direct quotations; six by St. Peter; eight in St. John's writings; one by St. James; two by St. Jude; two by the assembled apostles; three, all of them direct quotations, by St. Luke; and one by St. Stephen' (p. 77, 3rd edit.). He proceeds, 'The inference I would draw from this circumstance is that our Lord and his apostles regarded these eleven chapters as *historical documents worthy of credit*, and that they made use of them to establish truths—a thing they never would have done had they not known them to be authoritative' (*ibid.*). It is not easy to evade this conclusion; a mythical or allegorical interpretation, therefore, of the scripture account of creation, is inadmissible. So Dr. McCaul argues with the greatest force, 'There are in this chapter (Gen. i.) none of the peculiarities of Hebrew poetry. The style is full of dignity, but it is that of prose narrative. There is no mention of prophetic vision, no prophetic formula employed. . . . The prophet or historian is kept entirely out of sight; and the narrative begins at once without any preface, "In the beginning God created the heavens and the earth," and then goes to the account of paradise, the birth of Cain and Abel, &c., without any break or note of transition from vision to history. The book of Genesis is history. It is the historical introduction to the four following books of the Pentateuch, or, rather, to all following revelation; and the first chapter, as the inseparable beginning of the whole, must be historical also. When the Lord recapitulates its contents in the fourth commandment, and makes it the basis of the ordinance of the sabbath, he stamps it as real history. To suppose a moral, or even a ceremonial, command, based upon a poetic picture, or a vision, or an ideal narrative, would be absurd' (*Aids to Faith*, pp. 198, 199).

But, while it is maintained that the record of creation is a real historical narrative, it may be allowed to be a record of appearances; that is, that the events are optically described, such as they would *appear* to a spectator placed on the surface of the earth. See Prof. Challis's very sensible remarks in his *Creation in Plan and Progress*, pp. 5, &c. It is not indeed necessary to suppose, with Hugh Miller (*Testimony of the Rocks*, pp. 157, &c.), that the great drama of creation was unfolded to the eye of the inspired writer in a series of visions, thus picturing actually before him what no human witness was present to describe, and what his mind otherwise might not have been able to conceive. But, if the description had been philosophically exact, expressing causes rather than results, it would have been less intelligible to the mass of men, it would have departed from the habitual practice not only of the bible, but of persons in general, nay, of philosophers too, in their mode of recording their scientific observations. Because the narrative describes appearances, it does not the less describe facts. This question is well argued by Mr. Birks, who concludes that 'the objection to the optical construction of the sacred narrative, that it deprives it of all definite meaning, and gives it a non-natural sense, exactly reverses the real truth. The record of visible appearances is quite as definite in its own nature as a statement of physical causes, and is far easier to understand; and no simple reader, in the age when Moses wrote, could attach any other meaning to the words than that which is

so rashly condemned' (*The Bible and Modern Thought*, 1862, pp. 317-322).

With these preliminary observations on the mode in which the narrative is framed, let us see what we are to understand by the words of the sacred writer. The statement, as we find it, is that the universe was framed by an act of creative energy, and that afterwards the earth was transformed, in six successive periods of time, by successive fiats of the Creator, from a waste and desolate condition into a fit habitation, furnished with vegetable productions, and replete with animal life, for its favoured tenant man, created on the last of those days.

'In the beginning God created the heaven and the earth' (Gen. i. 1). This is not a summary of the description which succeeds. It is the account of a distinct exertion of Almighty power. At some undefined point of his eternal duration, he made a beginning of the visible universe, by creating heaven and earth—not just the materials of which the marvellous frame was afterwards constructed, but 'the heaven and the earth,' the higher regions of which we know so little, and the lower world, substantially the same globe on which we live. And then, for aught that we can tell, long ages passed. Scientific research proves that various races of plants and animals have lived and passed away; and that great changes have from time to time taken place in the earth's surface. And in the course of them vast periods must have elapsed. It has been thought by many able men that these changes occurred, and these successive groups of life appeared in the six Mosaic 'days,' which they consequently have extended—seeing that the word 'day' is often used indefinitely in scripture—to comprise great portions of time. Hugh Miller was one who embraced this hypothesis, and he most ably defended it (*ubi supr.*, pp. 115 &c.), believing that successive geological epochs corresponded remarkably with the successive days of Genesis.

Dissent from the opinions of men so well qualified to judge must be propounded with modesty. But later research seems to have thrown reasonable doubt on Miller's conclusion. He had imagined that no break was discoverable between the human or present period, and that immediately preceding it, called by geologists the tertiary, that is to say, that animals lived on in regular descent from the former into the latter era. But the species appear to be quite distinct; and some writers are now disposed to believe that the entire fauna and flora or animal and vegetable existence of the tertiary period were destroyed. If this be so, the various revolutions—and as many as twenty-nine are numbered—of which geology takes account occurred chronologically prior to the statement that 'the earth was without form and void' (Gen. i. 2). The last great catastrophe had swept off all animal and vegetable life. The remnants indeed of earlier creations lay entombed in its rocks; but the surface of the globe was a cleared platform for the last and greatest exhibition of creative power. We know not how long it lay thus waste, just as it was previously said we know not how long a time elapsed, embracing all the geological eras between the original creation of the heaven and the earth and the epoch when God in his wisdom began specially to fit this planet for the reception of the human race. Previous races had been gradually ascending in the scale of life, not by any natural development—the gaps, or breaks, or catastrophes of each successive period refute the notion—but by the various acts of power in which the Creator placed upon the earth creatures continually succeeded by those of higher type, culminating in that race whom he formed after his own image, breathing into their nostrils the breath of life.

Viewed in this way there is nothing in the scripture record contradicted by scientific discovery. And, when it is said in the account of the first-named 'day' that darkness was on the face of the deep, and that light broke forth at the almighty word, we need not imagine, the text does not require us to imagine, that the darkness overspread any other than our own planet, or that, previous to the command then given, light was unknown throughout the whole universe. It was from the earth that the gloom was cleared away; and for this we must allow the bright shining of the sun was not necessary; so that we may well conceive that the luminaries (light-bearers) which now cheer us did not become visible at the earth's surface till the fourth creative day.

It is impossible to describe here the successive processes, in which one step after another, most likely, as Dr. M'Caul argues, through lengthened periods, was taken, and how plants, fowl, beast of the field such as we have now, were created, similar to, but not exactly the same in species with those of former epochs. The reader must be referred for such details to other works. Some such works have been already mentioned: it may be added that much useful remark will be found in Duns' *Bibl. Nat. Science*, vol. i. pp. 1, &c.

It may, however, be distinctly repeated that we have proof—the rocks afford us proof—not to be gainsaid, of the interference of a divine hand. There are endings and there are beginnings manifested, the close of one epoch and the commencement of another, not an uninterrupted chain, but links broken off, and a fresh series apparent. Truly in all this we may say, the finger of God is here. This argument has been excellently wrought out by Dr. Chalmers in his 'Natural Theology,' book ii. chap. ii. (*Select Works*, vol. v. pp. 132—150).

Some have chosen to assert that the account of creation in Gen. ii. differs from that in Gen. i. Doubtless it differs, because it is in some respects more full; but it is not antagonistic. Without entering here upon the question whether or no these two chapters were derived from different original documents, it will be sufficient to say that the history proceeds

upon the plan common to all histories. There is first a compendious account (i.) of creation generally. Then (ii.) the creation of man is more particularly detailed, in relation to both the sexes, in relation also to that particular part of the earth in which Adam was to live, with the condition on which he was placed there, and an illustration of that sovereignty which was confided to him over the lower animals. Historians, as above said, continually, after a general statement, return as it were to take up and detail some special circumstances, before implied but not expressed; and no one blames them, or imputes self-contradiction to them for this.

It is hoped that in what has been said some general grounds have been given for the candid reception of the scripture testimony respecting creation. Let the reader be reminded that if at any time fresh research should occasion fresh difficulties he must not at once conclude them unanswerable: he may well recollect that difficulties, at first sight formidable, have frequently been so thoroughly cleared up by more careful investigation, as really to confirm the record they originally seemed about to overthrow. And a word of caution may not be out of place. Christian writers should beware of dogmatizing on the *mode* of reconciling scripture with science. In our search after truth we may be sure that all that God has written, be it in the book of nature or in that of revelation, will ultimately be found to harmonize. But, inasmuch as scientific theory has often been proved presumptuous, one after another having gone down as knowledge increased, we must not venture to stake the credit of revelation upon any theory which later wisdom may prove insufficient.

CREDITOR. See LOAN.

CRES'CENS (*growing*). A Christian, of whom nothing more is certainly known, than that St. Paul speaks of his having gone into Galatia (2 Tim. iv. 10). There are various traditions of him.

CRETE. A large island in the Mediterranean, bold and mountainous, but with fruitful valleys, anciently celebrated for its hundred cities. It is about 140 miles in length, and of very variable breadth. Tacitus (*Hist.*, lib. v. 2) represents the Jews as of Cretan origin: possibly he confounded them with the Philistines, or imagined that the Cherethites, repeatedly mentioned in scripture, were Cretan emigrants. Indeed, the Septuagint renders Cherethim, or Cherethites (Ezek. xxv. 16; Zeph. ii. 5) Cretans. In later times, it would appear that many Jews had settled in Crete, so that we find notice of these as being in Jerusalem on the day of Pentecost (Acts ii. 11). We have no knowledge of the preaching of the gospel in this island. We are informed only that St. Paul was off the coast on his voyage to Rome (xxvii. 7-14); and that he subsequently left Titus there (Tit. i. 5). See TITUS, THE EPISTLE TO. Crete was a Roman province, placed from 67 B.C. under a proconsul. The inhabitants had an evil name, as false and faithless (12). This island is now called *Candia*, and, by the Turks, *Kirid*.

CRETES, CRET'IANS. Inhabitants of Crete (Acts ii. 11; Tit. i. 12). The verse cited in the last-named passage is from Epimenides, a native of Phæstus in Crete, who was regarded as a prophet. He lived about 600 B.C.

CRIME. See LAW, PUNISHMENT.

CRIMSON (2 Chron. ii. 7, 14, iii. 14; Isai. i. 18; Jer. iv. 30). See COLOURS, SCARLET.

CRISPING-PINS (Isai. iii. 22). The original word thus translated here occurs again in 2 Kings v. 23, where it is rendered 'bags.' It is properly a pocket, reticule, or purse for holding money or other articles, conical in form, and often of satin or velvet, ornamented with gold (Henderson, *Isaiah*, p. 32).

CRIS'PUS. The ruler of the synagogue at Corinth, who, with his family, believed in Christ (Acts xviii. 8), and was baptized by the apostle Paul (1 Cor. i. 14).

CROCODILE. A formidable reptile, of which there are several species. The *Crocodilus vulgaris* is that which is found in Egypt. It is amphibious, and is now to be seen only in the upper Nile, though heretofore it frequented the lower parts of that river. The crocodile is too well known to require a description here. It is most likely the leviathan of Job xli.: see LEVIATHAN. Possibly also it is intended in Isai. xxvii. 1. When Ezekiel was commanded to prophesy against Egypt, he described Pharaoh as 'the great dragon that lieth in the midst of his rivers' (Ezek. xxix. 3). The allusion must here also be to the crocodile; and it is fitly applied to indicate an Egyptian king.

CROSS. The frightful mode of punishment by the cross appears to have been practised from the earliest periods known to history. Crosses were made of two beams of wood, crossing each other either at right angles, or obliquely in the shape of the letter X; with various modifications of form. There was sometimes also a kind of bracket attached as a partial support to the sufferer. Crucifixion was inflicted among the ancient Persians, Assyrians, Egyptians, Carthaginians, Indians, Scythians, Greeks, and Macedonians (see Winer, *Bibl. RWB.*, art. 'Kreuzigung,' where authorities are given). Among the Romans, it prevailed from very early times down to the reign of Constantine the Great, by whom it was abolished (Soz., *Hist. Eccles.*, lib. i. cap. 8, p. 336, edit. Amst. 1700); and from the Romans it most probably passed to the Jews; though some have imagined that they could trace the punishment in such passages as Deut. xxi. 22, 23.

The mode of execution by the cross may be thus described. The criminal was first stripped and severely scourged, not with rods, but with whips, in which were often stuck nails or pieces of bone. He was then obliged to bear the cross, or some part of it, to the place where it was to be set up, generally without the city walls. Before him was frequently carried the placard, expressing his crime, in black letters on white gypsum, which was after

wards fastened over his head. Arrived at the spot, his clothes, resumed after the scourging, were taken off: they were the perquisite of the executioners. Sometimes the sufferer was fastened to the cross as it lay on the ground: it was then lifted, with the body attached, and dropped into the hole, so prepared that the feet were not more than about half a yard from the earth. But sometimes the cross was first set up; and then the criminal was attached to it. Tying and nailing were both in use: the former mode, less painful at first, ensured a more frightful because a more lingering death. Our Lord was nailed; and a question has arisen whether one or two nails were driven through his feet: most probably there were two. One single trace of humanity was apparent in the fearful process. A medicated draught was offered to stupefy the senses: this Jesus refused (Mark xv. 23): he would keep his mind quite clear through the whole period of his blood-shedding. And then the sufferer was left, a watch being set, lest any friends should take him down; and days are said sometimes to have passed ere the agony was quenched by death. It was merciful to break the legs: death would come the sooner. The special tortures are thus described by a writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 371: '1. The unnatural position and violent tension of the body, which cause a painful sensation from the least motion. 2. The nails, being driven through parts of the hands and feet which are full of *nerves* and *tendons* (and yet at a distance from the heart), create the most exquisite anguish. 3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrene; and every moment increases the poignancy of suffering. 4. In the distended parts of the body more blood flows through the arteries than can be carried back into the veins; hence too much blood finds its way from the aorta into the head and stomach; the blood-vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety, more intolerable than death itself. 5. The inexpressible misery of *gradually increasing* and lingering anguish. To all of which we may add, 6. Burning and raging thirst.'

The cross on which our Lord suffered, was, if we may credit a legend, made of the aspen; which is said hence to be continually trembling. More reasonably it may be believed to have been of oak, which was plentiful in Judea. According to some historians, this cross was discovered at Jerusalem by the empress Helena, 326 A.D. It had been, with the two on which the thieves were crucified, buried near the place. There was a difficulty, however, to know which was our Lord's; but that difficulty, says the story, was overcome by a trial which of the three possessed miraculous virtue. From that time the wood has been largely venerated; and so-called pieces of it are preserved in various parts of the world. It would be out of place here to discuss the truth of this narrative: it must be sufficient to say, that the crosses on which criminals had suffered were, by Jewish law, to be burned, and that Eusebius says nothing of any such discovery, though he minutely describes the building of the church of the holy sepulchre (*De Vit. Const.*, lib. iii. capp. 25-40).

The cross of Christ was indeed honoured by his disciples; but it was not the material cross. It was Christ crucified whom the apostles preached; the divine Redeemer stooping so low as to endure this shocking death, in order to make a sufficient sacrifice, satisfaction, and oblation, for the sins of the world (1 Cor. i. 23, 24, ii. 2). Hence they gloried in the cross of Christ (Gal. vi. 14), and willingly, for love of him, took up the cross (a figurative expression) and followed him, suffering for his sake persecution even to the death (2 Tim. ii. 11, 12). The symbol of the cross may, indeed, be before our eyes, to remind us of our vocation, but only as a symbol. The virtue is not in the sign, but in that which it represents. See Hooker, *Eccl. Pol.*, book v. 65. And some centuries elapsed before the symbol was turned into an image, the cross into the figure of Christ suspended on it.

It may be added that, though among other nations bodies were generally suffered to rot upon the cross, the rites of sepulture being denied, the Jews observed the precept of Deut. xxi. 23, and took down the corpse before sunset.

When the Roman empire became Christian, the cross, heretofore so shameful, was adopted as a symbol of honour: it glittered on the helmets of the soldiery, was engraven on their shields, and interwoven into their banners. For an account of this revolution of feeling, and of the famous *Labarum*, or imperial sacred banner, on which the cross was represented, see Gibbon's *History*, chap. xx. vol. iii. pp. 249-252, edit. 1838.

CROWN. The name now applied to the ornament worn by sovereign princes; but the words so translated in our version of the bible apply also to what we should distinguish as coronets, mitres, &c., garlands worn at feasts, at marriages, &c. The crown originated in the diadem or fillet used to confine the long hair. Jewelry was added: special colours were adopted: the fillet was made to encircle a cap; and thus by degrees a crown was developed. It is useless to enquire who first wore a royal crown. Various legendary accounts are given.

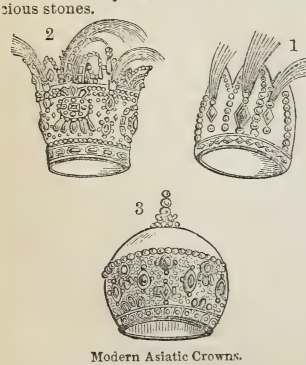
We have frequent notice of this ornament in scripture. Bonnets, or tiaras, were made for the Israelitish priests (Exod. xxviii. 40, xxxix. 28): that appropriated to the high priest was of peculiar richness, and had a golden engraved plate upon it called 'the holy crown' (xxviii. 4, 36-38, xxxix. 30, 31). Crowns were worn by the Hebrew princes: that of Saul is mentioned as upon his head in battle (2 Sam. i. 10). David took the crown of the king of Ammon, which, with its jewels, weighed, or was worth, a talent of gold (xii. 30). A crown, too, we are told, was placed on the head of Joash (2 Kings xi. 12). As to the shape of crowns, it may be observed that those worn by the As

syrian kings were a kind of high and peaked mitre. Of these, and of Egyptian crowns, we have various examples.

Assyrian and Egyptian Crowns.

1. Crown of Upper Egypt. 2. Crown of Lower Egypt. 3. Crown of Upper and Lower Egypt united. 4. Crown of a prince. 5. Crown of a queen or princess. 6. Crown from a Sassanian medal. 7. Crown from Nineveh marbles.

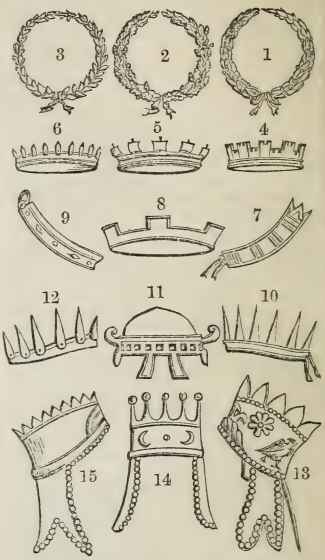
Modern Asiatic crowns are turbans adorned with jewels and aigrettes of precious stones.



Modern Asiatic Crowns.

1. Crown of Nadir Shah. 2. Crown of Feth Ali Shah. 3. Ottoman Crown.

'Many crowns' is an expression occurring in scripture (Rev. xix. 12); it being customary for those who claimed authority over more than one country to wear double or united crowns. We have a familiar illustration of this in the papal tiara, or triple crown; as circlets were from time to time added to it to mark the successive augmentations of power.



1, 2, 3. Olive, Oak, and Laurel Crowns 4, 5, 6. Mural, Naval and Military Crowns. Those which follow are Fillets and Crowns from the coins chiefly of Judean or Syrian kings. 7. M. Vips. Agrippa. 8. Antigonus. 9. Antiochus IV. 10. Antiochus VI. 11. Herod the Great. 12. Antiochus VIII. 13, 14. Tigranes, king of Armenia. 15. Aretas, king of Arabia.

Crowns of laurel, &c., were given to victors in the ancient games: hence the Christian's final prize is represented as a crown, the symbol of successful contest, the appropriate ornament of the royal dignity conferred upon him (1 Cor. ix. 25; 2 Tim. ii. 5, iv. 8; Rev. i. 6, iii. 11). The term is also used figuratively elsewhere, as in Prov. xii. 4, xiv. 24, xvi. 31. A writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 368, observes that there were anciently coins called 'crowns' (1 Macc. x. 29, xiii. 39).

CROWN OF THORNS. Our Lord was crowned in mockery by the Roman soldiers (Matt. xxvii. 29; Mark xv. 17; John xix. 2). It is questioned whether this was merely mockery, or whether it was specially intended for additional torture. Such a crown,

it is clear, must have been made of some plant that would readily twist into a wreath. The large-leaved acanthus would not: no more would the *Spina Christi*, as it is called, with strong sharp thorns. Hasselquist imagines the thorn in question the Arabian *nabk*, a very common plant, 'with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.'

CRUCIFIXION, CRUCIFY. See CROSS, PUNISHMENTS.

CRUSE. The word appears as the translation of three Hebrew words: one of these occurs in 1 Sam. xxvi. 11, 12, 16; 1 Kings xvii. 12, 14, 16, xix. 6 to denote a vessel used for water or oil. Gesenius, from the derivation of this—that which is expanded—thinks it was made of iron plates; but possibly it was of earthenware, a globular vessel, with a neck, handle, and narrow spout, such as is not uncommon at the present day. Or it might be a skin-bottle. Again, we have a 'cruse of honey' (xiv. 3). The same word is also rendered 'bottle' (Jer. xix. 1, 10). This must have been of earthenware, and had its Hebrew name from the gurgling sound caused when any liquid was poured from it. The only other place in which our version has 'cruse' is 2 Kings ii. 20. The original word is translated 'dish' in xxi. 13, 'pans' in 2 Chron. xxxv. 13, and 'bosom' in Prov. xix. 24, xxvi. 15. It was probably a metal platter or dish.

CRYSTAL. This word occurs in our version of Job xxviii. 17. The original term signifies something of exceeding purity. Mr. Carey, for 'the gold and the crystal,' translates 'golden glass' (*The Book of Job*, p. 117), and in his notes and illustrations (pp. 327-467) shows that the Egyptians had the secret of introducing gold between two surfaces of glass, together with various colours. They could also enamel upon gold. It is very likely that a reference to some such work of art is intended. The word rendered 'crystal' in Ezek. i. 22 is elsewhere 'ice,' or 'frost.' It is probably called 'terrible,' because of the bright shining of such a substance in the rays of the sun, dazzling and blinding the eye that looks on it. We further find 'crystal,' the rock crystal, in Rev. iv. 6, xxii. 1: also, the epithet crystal-clear is given to 'jasper' (xxi. 11). See JASPER.

CUBIT. See MEASURES.

CUCKOO (Lev. xi. 16; Deut. xiv. 15). One of the birds of which the flesh was unclean. The cuckoo is known in Palestine; but it is not probable that it is here meant. More likely some of the lesser kinds of sea-fowl. Kitto is inclined to believe that the tern, *Sterna hirundo*, or sea-swallow, is the bird forbidden. Gesenius suggests the sea-gull, or sea-mew. The *Larus fuscus*, lesser black-backed gull, and *Larus argentatus*, herring-gull, are common in Palestine. Duns imagines that the bird in question might be the flamingo, *Phœnicopterus ruber*, which frequents the shores of the Red and the Dead seas (*Bibl. Nat. Science*, vol. ii. p. 89).

CUCUMBER. This, thought to be the *Cucumis chate*, was one of the productions of Egypt, which the Israelites regretted (Numb. xi. 5). The common cucumber, *Cucumis sativus*, is also plentiful in both Egypt and Palestine. 'A garden' or field 'of cucumbers' is mentioned in Isai. i. 8, and in the Apocrypha (Bar. vi. 70). The 'lodge' in such a garden is a frail erection, desolate indeed when the watcher has no further use for it and is gone.

CUMMIN. An umbelliferous annual plant, *Cuminum sativum*, cultivated for its aromatic seeds, which are used as a condiment. It was threshed with a rod (Isai. xxviii. 25, 27), a practice still continued in Malta. Our Lord alludes to the Pharisees paying tithe of it (Matt. xxiii. 23).

CUP. This is given as the translation of various Hebrew words, frequently otherwise rendered. Thus, Joseph's 'cup' (Gen. xliv. 2), probably of large dimensions, is the same with the 'pots' in Jer. xxxv. 5; while 'cups' there is the translation of another word. Cups were of various shapes and materials, earthenware and metal; and many have been found in Assyria and Egypt of elegant shape and beautifully ornamented. Some, too, have inscriptions of a superstitious character, such as charms against disease, &c. Possibly Joseph's cup might have some resemblance to these. The word 'cup' is often used metaphorically in scripture for the portion or destiny of any one (Psal. xi. 6); for judgments, or affliction (lxxv. 8; Jer. xxv. 15, and elsewhere). The 'cup of salvation' (Psal. cxvi. 13) alludes probably to the cup of ceremony at the passover, when the head of a family pronounced words of blessing over it: see PASSOVER; and comp. the 'cup of blessing' (1 Cor. x. 16). The 'cup of devils' symbolized idolatry and foul rites (21: comp. Rev. xvii. 4).

CUP-BEARER. An officer of high dignity at eastern courts. Such a one was the 'butler' of Pharaoh (Gen. xl., xli. 9). Cup-bearers are mentioned in the description of Solomon's court (1 Kings x. 5); and Rabshakeh, as his name indicates, was cup-bearer to the king of Assyria (2 Kings xviii. 17). Nehemiah held the same post under Artaxerxes (Neh. i. 11, ii. 1). And it was not only an honourable appointment, but must have been a source of great emolument, for Nehemiah was evidently a man of wealth (v. 14-19). Some curious particulars are given by Xenophon (*Cyrop.*, lib. i. cap. 3) of the way in which a Median cup-bearer performed his office. The cup was washed in the king's presence, and when filled, after the officer had tasted a little of the wine, which he poured into his left hand, was presented on three fingers. So no modern eastern attendant ever grasps any vessel he offers to his master, but places it on his left hand, and steadies it with his right.

CURSE. An imprecation or solemn denunciation of evil or judgment (Judges v. 23). When the Israelites entered Canaan, solemn curses were to be pronounced against notorious offenders by certain of the tribes who were stationed upon mount Ebal; the Levites, who stood with the rest of the tribes upon Gerizim, uttering the

awful words (Deut. xxvii.). This command was executed by Joshua (Josh. viii. 30-35). See ANATHEMA, EXCOMMUNICATION.

CURTAIN. A Hebrew word, denoting curtains, from a root signifying to shake, is used of the linen and goats' hair hangings which covered the sacred tabernacle (Exod. xxvi. 1-13, xxxvi. 8-18). It is hence sometimes employed to designate the tabernacle itself (2 Sam. vii. 2; 1 Chron. xvii. 1). And we find it applied to a tent generally (Isai. liv. 2; Jer. iv. 20). Other Hebrew words are sometimes rendered 'curtain.' See HANGINGS.

CUSH (*black* ?).—1. An individual or tribe of the sons of Ham (Gen. x. 6, 7, 8; 1 Chron. 8, 9, 10).—2. A Benjamite in the time of Saul (Psal. vii., title).

CUSH (*id.*). The name of a region inhabited by tribes of the Hamite family so called. But there seems to have been an antediluvian Cush (Gen. ii. 13). If so, it was in Asia; and Cush the Hamite may have had his name from a settlement or allotment there. Leaving this as a matter upon which we can do little more than conjecture, it may be observed that the chief habitations of the Cushites were to the south of Egypt, in the extensive tracts called Ethiopia (Ezek. xxix. 10). They also appear to have spread in the Arabian peninsula, where were tribes descended from them (Gen. x. 7). The Cushites (the word being often rendered 'Ethiopian' in our version) were black in colour (Jer. xiii. 23), robust and large in stature (Isai. xlv. 14), and as it would seem wealthy (xliii. 3). They are mentioned with the Egyptians (Psal. lxviii. 31; Ezek. xxx. 4, 5, 9; Nah. iii. 9) with the Libyans (2 Chron. xii. 3, xvi. 8); with Phut or Put (Jer. xlvi. 9; Ezek. xxxviii. 5), and as the extreme limit westward of the empire of Xerxes (Esth. i. 1, viii. 9). 'Cush' says Dr. Kalisch 'was strictly the southern zone: it comprised the known countries of the south, both in Africa and Arabia: in the former part it is bounded by Seba (Meroe), in the latter by Sheba (Sabæa), and, whenever the nations inhabiting these districts extended beyond the southern regions, either to settle in more eastern or in more northern parts, they were separated from the stem of Cush, and associated with different branches of Shem. . . . Only, if the ethnographical relation was quite undisputed, as for instance with Raamah, even a more eastern nation was acknowledged as descending from Cush. This part of our list admits then a historical fact of the highest importance, namely the early connection between the tribes of Arabia and those of Africa, a connection guaranteed, not only by the Arabic character of the Abyssinian language, but by the similarity of the names of towns on both sides the Arabic gulf' (*Comm. on Old Test. Gen.*, pp. 252, 253). Dr. Kalisch afterwards notices another important migration of Cush, that of Nimrod a Cushite chief (pp. 253, &c.). The Cushite woman whom Moses married would seem to have been Arabian (Numb. xii. 1).

CUSH'AN (*id.*). A name found only in Hab. iii. 7. It has been supposed that of a man, identical with Chushan-rishathaim; but this is not probable. More likely it is identical with Cush, the territory, the Arabian Cush; the connection with Midian confirming this view. The prophet is describing the triumphant approach of Israel to Canaan, and the consequent fear of the neighbouring tribes.

CUSH'I (*the Ethiopian*). 1. A runner whom Joab dispatched to apprise David of the victory over Absalom's troops and of Absalom's death (2 Sam. xviii. 21, 22, 23, 31, 32). 2. An ancestor of the person sent to Baruch to desire him to bring and read Jeremiah's roll to the princes (Jer. xxxvi. 14). 3. The father of Zephaniah the prophet (Zeph. i. 1).

CUSH'ITE (Numb. xii. 1, marg.). See CUSH.

CUSTOM, RECEIPT OF (Matt. ix. 9; Mark ii. 14; Luke v. 27). See PUBLICAN.

CUTH, CU'THAH (*treasure-house* ?) A region, whence colonists were brought by the king of Assyria into Samaria (2 Kings xvii. 24, 30). The number so transported must have been considerable; for the Samaritans were afterwards called Cuthim by the Talmudical writers. The locality is very uncertain. Josephus considers it a region of inner Persia (*Antiq.*, lib. ix. 14, § 3, lib. x. 9, § 7). There was a warlike tribe called Cossæi occupying the mountain ranges between Media and Persia. Perhaps the Cutheans may be identified with these. Keil, however, prefers the supposition, agreed in by some other writers, that they inhabited the Babylonian Irak, in the district of the Nahr Malcha (*Comm. on Kings, transl.*, vol. ii. pp. 67, 68).

CUTTING OFF FROM THE PEOPLE (Exod. xxx. 33, and elsewhere). See EXCOMMUNICATION, PUNISHMENTS.

CUTTINGS IN THE FLESH. Heathen nations frequently cut and lacerated their flesh, both as mourning for the dead, a relic perhaps of the human sacrifices that used to be then offered (examples of which still continue among barbarous African nations), and also in order to propitiate their idol deities (1 Kings xviii. 28), a practice prevailing specially (though not exclusively) among Syrians (comp. Keil, *Comm. on Kings, transl.*, vol. i. p. 280). Further, masters used to brand their slaves; and, though this might be a punishment for running away, yet indisputably it served to indicate ownership, and in this sense it is alluded to in various places of scripture (Gal. vi. 17; Rev. vii. 3, xiii. 16, xix. 20). Akin to this practice was the marking or tattooing voluntarily undergone as the sign of devotion to some idol god (Zech. xiii. 6). To preserve them from all such evil and contaminating customs, the strict prohibition was given to the Israelites not to make any cuttings in their flesh, nor to print any marks upon themselves (Lev. xix. 28, xxi. 5; Deut. xiv. 1; comp. also the warning in Jer. xvi. 6, 7). It seems, indeed, as if the forbidden rite was sometimes practised (xli. 5); but the persons referred to in this place were probably the more-than-half idolatrous Samaritans. Mention is also made of the custom

in respect to the Philistines and Moabites (xlvii. 5, xlviii. 37).

CY'AMON (Judith vii. 3). A place near to the great plain of Esdraelon. Mr. Grove is inclined to identify it with *Tell Kaimón*, on the eastern slope of Carmel (Smith's *Dict. of the Bible*, vol. i. p. 375).

CYMBALS. Metallic musical instruments of percussion, traceable to remote ages, and still used with no great variation of form. They are in pairs, nearly flat, the central part concave, with a strap at the back for a handle. Sometimes, however, one cymbal is fixed, as to a large drum. They are repeatedly mentioned in scripture, being used on occasions of public rejoicing and for worship (2 Sam. vi. 5; 1 Chron. xiii. 8, xv. 16, 19, 28, xvi. 5; Neh. xii. 27). A distinction is made (Psal. cl. 5) of two kinds; the 'loud' and the 'high-sounding cymbals.' According to a writer in Dr. Smith's *Dict. of the Bible*, the former consisted of four small metallic plates, two being held in each hand, like the modern castagnettes; the latter of two larger plates; comp. Winer, *Bibl. RWB.*, art. 'Becken.' The cymbal (the larger kind) is also mentioned in the New Testament (1 Cor. xiii. 1).

CYPRESS (Isai. xliv. 14). The tree here intended has been supposed to be the ilex, a species of oak. But it is more probably the evergreen cypress, *Cupressus sempervirens*. This is very common in the lower levels of Syria: the wood is fragrant, very hard, and not likely to rot. So that it was not unfrequently chosen for making images of gods.

CYP'RIANS (2 Macc. iv. 29). Inhabitants of

CY'PRUS. A large island in the Mediterranean, lying about sixty miles from the coasts of Syria and Asia Minor. Its greatest length, from the north-east extremity to the most western point, is 140 miles. Its breadth varies: where widest it is about 50 miles; but it narrows in one part to 5. The soil is naturally fertile. Cotton, wine, and various fruits are produced; but at present agriculture is in a backward state. Copper and other minerals are found in this island: the copper-mines, we are told by Josephus, were at one time farmed to Herod the Great (*Antiq.*, lib. xvi. 4, § 5). After belonging to Egypt, Persia, and Greece, it became a Roman possession 58 B.C., and was at first united to Cilicia. When separated it was an imperial province, but was subsequently given up to the senate; so that, when St. Luke speaks of the 'deputy' (proconsul), he speaks most accurately; as existing coins and inscriptions testify. In the ninth century, it was subjected to the Saracens: in the crusades, our Richard I. conquered it, and gave it to Guy Lusignan, whose family retained it for nearly 300 years: it was then possessed by the Venetians, and afterwards by the Turks. Cyprus is very frequently mentioned in scripture. Perhaps it may be intended by Chittim in Ezek. xxvii. 6. Jews settled there at an early period; and in New Testament history we find Barnabas a native of Cyprus (Acts iv. 36), and then men of Cyprus and Cyrene preaching the gospel at Antioch (xi. 19, 20). The first missionary journey of Paul and Barnabas commenced with Cyprus (xiii. 1-13); and thither Barnabas went again with Mark (xv. 39). Other references to this island are found in xxi. 3, 16, xxvii. 4. Salamis and Paphos were celebrated cities of Cyprus.

CYRE'NE. A Libyan city, founded by a colony of Greeks from Thera, an island in the Ægean, about 632 B.C. It probably took its name from a fountain, Cyre, near. Cyrene stood on table-land, 1,800 feet above the level of the sea, in a beautiful and fertile region. It was the capital of a district called Cyrenaica; and, with its port, Apollonia, about ten miles off, and the cities Barca, Teuchira, and Hesperis (subsequently named Ptolemais Arsinoe, and Berenice), it formed the Cyrenaic Pentapolis. After the death of Alexander the Great, it was a dependency of Egypt. And then it began to be frequented by the Jews, to whom special privileges were granted. Cyrene was bequeathed to the Romans by Apion, son of Ptolemy Physcon, and was some years after 75 B.C. reduced to the form of a province. Then, 67 B.C., it was united into a single province with Crete. Simon, who was compelled to bear our Saviour's cross, was a Cyrenian (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26); so were some of the first Christian teachers (Acts xi. 20, xiii. 1). Cyrenian Jews were numerous in Jerusalem; hence the designation of one of the synagogues there (ii. 10, vi. 9).

CYRE'NIUS. The name by which a Roman governor of Syria, Publius Sulpicius Quirinus, is known in scripture (Luke ii. 2). It has been objected against St. Luke's narrative, that, apart from his statement, there is no trustworthy record of any census having been ordered about the time of our Lord's birth, that Cyrenius or Quirinus was not governor of Syria till some years after that event, and that St. Luke himself notes a later time for the taxing (Acts v. 37). Various modes have been proposed of meeting the difficulty by different renderings of St. Luke's words. But unexpected light has been of late thrown upon the matter.

Mr. Browne (*Ordo Sæclorum*, pp. 40-49) showed from Tacitus that Quirinus was at an early period in the east in some office of authority, and also by inscriptions obtained from Sanclemente (*De Æra Vulgari*), though these are, perhaps, not to be implicitly relied on, that Quirinus had superintended some prior enrolment, and that it was possible that he might have held the government of Syria twice. Zumpt (*Comm. Epigraph. ad Antiq. Rom. pert.*, vol. ii. p. 98), having examined more particularly the passage of Tacitus which speaks of Quirinus obtaining triumphal honours for reducing the strong-holds of the Homonadenses in Cilicia, comes to the conclusion that Quirinus, as governor of Cilicia, was governor also of Syria at that time, Cilicia and Syria being then united. But the time when this occurred was not that ordinarily assigned to the governorship of Quirinus, some years after Christ's birth: it was earlier; and collateral testimonies add weight to the belief that the succession of Syrian governors stood thus:

C. Sentius Saturninus	from B.C.	9
P. Quinctilius Varus	,,	6
P. Sulpicius Quirinus	,,	4
M. Lollius	,,	1
C. Marcius Censorinus	,, A.D.	3
L. Volusius Saturninus	,,	4
P. Sulpicius Quirinus, a second time	,,	6

It is fair, however, to say, that the consideration of certain historical circumstances tends to throw some doubt on the conclusion just stated. Mr. Pratt has lately taken pains in examining these points, and has given his reasons in the *Journ. of Sacr. Lit.*, Jan., 1864, pp. 475-482, for rejecting the theory that Quirinus was twice governor of Syria. Mr. Pratt, it must be said, is convinced that the true era of our Lord's birth was about October in 7 B.C.; and it is clear that, if this computation be accurate, the birth, and consequently the census, must have fallen under the administration of Sentius Saturninus. Nor did Quirinus immediately succeed; for Josephus declares that Varus was still governor after Herod's death, and as such was engaged in suppressing a dangerous outbreak of the Jews at Pentecost, while Archelaus was in Rome seeking confirmation from Augustus as his father's successor. Still further, Tertullian, in six different passages, alludes to the enrolment, and in one of these asserts that it was made under Sentius Saturninus (*Adv. Marcion.*, lib. iv. 19). Mr. Pratt thinks, from the repeated and positive mention of the census rolls, that Tertullian had inspected them himself, so that his testimony is to be relied on. On the other hand, Justin Martyr, an earlier writer, resident at Rome, while Tertullian lived in Africa, three times attributes the enrolment to Quirinus, and states that Jesus was born under Quirinus (*Apolog.*, i. 34, 46; *Dialog. cum Tryphon.*, 78). Mr. Pratt believes that Justin was careless, that he went to the record office and asked for the rolls of the census under Quirinus, and that, when they were handed to him, he did not discover that he was looking at documents relating to an event that occurred several years after that which he wished to verify. The reader must lay all the circumstances together, and decide for himself to which of these two writers, Justin or Tertullian, most credit should be given. But then there remains the testimony of Josephus; and it must be acknowledged that it is puzzling. Still, if Josephus is to be trusted, we can hardly imagine that Jesus was born in the governorship of Saturninus. For he places the death of Herod not earlier than 4 B.C., in the thirty-seventh year after his appointment as king (*Antiq.*, lib. xvii. 8, § 1), that appointment being 40 B.C. Varus became governor in 6 B.C.; and it is not probable that our Lord's birth was so long as two or three years before Herod's death.

Perfect certainty in this matter may not be at present attainable; but we must hope that future research may throw additional light upon it. So far, however, as the result can be now stated, there is, to say the least, high probability that Quirinus was governor of Syria about the supposed time of our Lord's birth; and that there *was* then an enrolment, whoever might be governor—so strong is the corroborative evidence—no candid person can doubt. St. Luke's words, as above noted, have been variously rendered by those who were ignorant of, and those who have disbelieved, the alleged early governorship of Quirinus. Mr. Pratt would understand them as affirming that the enrolment took place *before* Quirinus was governor of Syria. But, not to speak of the extreme harshness of the construction, if we are thus to render the sentence, it is almost inconceivable that St. Luke, ordinarily so plain in stating his notes of time, should not have obviated every misapprehension by simply saying that this enrolment was in the time of Saturninus, if that really were the fact.

A mere outline of the discussion is, of course, all that can be given here. The student who desires to know more will, doubtless, consult Mr. Pratt's interesting paper, to which reference has been made, and may also examine Dr. Lee's *Inspiration of Script.*, 2nd edit., p. 401, note 1, and append. Q., pp. 575-581; and Dr. Fairbairn's *Herm. Man.*, app., pp. 461-475; together with Bp. Ellicott's very sensible note in *Hist. Lect.*, lect. ii. p. 58.

CY'RUS (*the sun, splendour of the sun*). The founder of the Persian empire. The accounts of historians vary as to his personal history. He is said to have been the son of Cambyses, a Persian of the royal Achæmenian race, by Mandane, daughter of Astyages the king of Media. His grandfather ordered him to be put to death, because in consequence of a dream he apprehended danger from him. But he was secretly preserved and brought up in obscurity under the name of Agradates. Discovered by the spirit he showed, he was placed at the head of the Persians. In a revolt which followed against the Median power, Cyrus defeated and took Astyages prisoner at the battle of Pasargadæ 559 B.C. He was now a powerful king: he conquered Lydia: he took Babylon 538 B.C.; and the provinces of the Assyrian empire fell under his sway. He still went on enlarging his dominions; but having attacked the Scythians he was killed in battle 529 B.C. Such in substance is the account given by Herodotus (lib. i. 107-130, 190, 191, 214): that of Xenophon (*Cyrop.*) differs in many important particulars.

The relation in which Cyrus stood to the Jews deserves special attention. It was foretold by the prophet Isaiah that he should deliver the Jews from their captivity by his conquest of Babylon, and that he should direct the re-building of Jerusalem with the temple. The prophet's words have an inexpressible grandeur in them, calling the future conqueror by name, and describing him as anointed by the Most High, of whom in his eastern home he had never heard (Isai. xliv. 24-xlv.). We must recollect that the welfare of the church was involved, and that the deliverance from Babylon pre-signified a far greater deliverance and a much happier return. The prosperity with which God

blessed his people after he had placed them again in their own land was very sweet to the rescued captives; and the restoration of their temple-worship was a precious boon. But their worship was often interrupted; and their quiet was often invaded. So that we are not to conceive that the magnificent promises of lasting glory had their entire fulfilment in the return from Babylon. The prophet's eye ranged from the comparatively-near to the more distant prospect, and beheld adumbrated under worldly privileges the spiritual triumphs of Messiah's reign. Then indeed should Jerusalem be a name of joy for ever: then indeed should the redeemed dwell in blissful habitations; and their rapturous song of praise should cease no more.

Viewed in this light the commission of Cyrus was of the greatest magnitude. And it was a fitting occasion for the prophetic spirit to reveal with unwonted clearness the circumstances relating to him. Certain critics have taken exception to this, because the Persian prince is announced by name. It *could not*, they say, have occurred so long before: they bring down this prophecy, therefore, to a much later time, to the very time of Cyrus himself. This attempted dismemberment of the book of Isaiah cannot be now examined (See ISAIAH, BOOK OF): suffice it to say here that the appellation Cyrus was probably a title rather than a personal name; that the crisis demanded a peculiar manifestation of divine foreknowledge (Isai. xli. 21-29); and that there are other examples in scripture of individuals designated by name long before their birth (1 Kings xiii. 2).

Josephus, indeed, narrates a remarkable story. He says that the prophecies of Isaiah respecting Cyrus were shown to that king, and that, struck with the divine record, he was induced to issue his decree (*Antiq.*, lib. xi. 1, §§ 1, 2). Be this as it may, most unquestionably the decree, preserved in Ezra i. 2-4, not merely *refers to* the later chapters of Isaiah, but, as Kleinert has proved (*Ueber die Echtheit sämmtl. in dem Buche Jesaia enthalt. Weissagungen*, pp. 134 &c.), actually incorporates many of the words of them.

The edict of Cyrus, most important in itself, was the source and authorization of other edicts of Persian kings in favour of the Jews (Ezra v. 17, vi. 1-12). It inaugurates, therefore a new era in Jewish history, an era which, according to Mr. Westcott (Dr. Smith's *Dict. of the Bible*, vol. i. p. 380), was the 'beginning of Judaism,' when those great changes occurred 'by which the nation was transformed into a church.'

Cyrus was succeeded in his dominions by his son Cambyses: a tomb said to be his is still shown at Pasargadæ, the modern *Murg-Aub*.

D

DA'BAREH (*sheep-walk* ?). A Levitical city (Josh. xxi. 28): it is identical with Daberath.

DAB'BASHETH (*hump* of a camel). A border town of Zebulun (Josh. xix. 11).

DA'BERATH (*the sheep-walk* ?). A city, called also Dabareh, on the border of Issachar and Zebulun, but belonging to the former (Josh. xix. 12; 1 Chron. vi. 72). It has been identified as *Debûrieh*, a small modern village at the western foot of Tabor.

DA'BRIA (2 Esdr. xiv. 24).

DACO'BI (1 Esdr. v. 28). A corrupted form of Akkub (Ezra ii. 42).

DAD'DEUS (1 Esdr. viii. 46). Identical, it would seem, with Saddeus (45); probably corrupted forms of Iddo (Ezra viii. 17).

DA'GON (*little*, i. e. dear, or honoured, *fish*). The national deity of the Philistines, the god, as Atargatis or Derceto was the goddess. There was a temple of Dagon at Gaza (Judges xvi. 23), and one at Ashdod (1 Sam. v. 1-7), which last was destroyed by Jonathan Maccabeus (1 Macc. x. 83, 84); and we may conclude that occasionally the worship of the male and female deities was conjoined in the same sanctuary (1 Sam. xxxi. 10; 1 Chron. x. 10). There are places called Bethdagon, where doubtless this idolatrous worship prevailed (Josh xv. 41, xix. 27). Dagon was represented with the face and hands of a human being, and with a fishy

Assyrian Fish-God. Nineveh Marbles, Brit. Mu

tail. A fish-god was worshipped by the Babylonians. It was said to have emerged from the Red sea, and to have taught men the use of letters, the arts, religion, and agriculture. Other similar beings, according to the story, from time to time have appeared: the name given to the last of them was Odarkon. Some have identified this with the Phœnician Dagon, but perhaps without sufficient reason. The fishy shape was the symbol of fruitfulness, and therefore likely to be adopted in various places, especially among maritime tribes. Some representations of a fish-god have been discovered among the Assyrian sculptures.

DAI'SAN (1 Esdr. v. 31). Perhaps for Rezin (Ezra ii. 48).

DALAI'AH (whom *Jehovah hath freed*). A descendant of David (1 Chron. iii. 24).

DALMANU'THA. A place near the sea of Galilee, into the parts of which our Lord is said to have come (Mark viii. 10). But St. Matthew, recording the same journey, says (Matt. xv. 39) 'into the coasts of Magdala.' The two must therefore have been contiguous. Now Magdala was close upon the shore at the southern end of the plain of Gennesaret. A mile beyond this, at the mouth of a narrow glen running down from the west, are fields, and gardens, and copious springs, and ruins. The place is called *'Ain el-Bârideh*. Here Mr. Porter supposes was Dalmanutha.

DALMA'TIA. A part of the Roman province of Illyricum, on the east coast of the Adriatic sea, to the south of Liburnia. Its chief towns were Salona, Epidaurus, and Lissus. St. Paul speaks of Titus going thither (2 Tim. iv. 10).

DAL'PHON (*swift?*). A son of Haman (Esth. ix. 7).

DAM'ARIS (probably *delicate woman?*). A female at Athens converted by the instrumentality of St. Paul (Acts xvii. 34).

DAM'ASCENES (2 Cor. xi. 32). Inhabitants of Damascus.

DAMAS'CUS (*activity, alertness*, perhaps in reference to traffic). A noted and most ancient city of Syria, seated in a fertile plain at the eastern base of the Anti-libanus. It is first mentioned in scripture in connection with Abraham's slaughter of the confederate eastern kings (Gen. xiv. 15). There is also a legendary story that the patriarch, on his way to Canaan, stayed some time at Damascus. This may well have been so, if Dr. Beke's belief that Haran was in the neighbourhood be well founded (see HARAN). Abraham held certainly some relation to the Syrian city; for the steward of his house was a Damascene (xv. 2).

We hear no more of it in scripture till the time of David, when the inhabitants of that territory of which Damascus was the capital ventured to assist their neighbours of Zobah against the Israelitish monarch, and were by him reduced to subjection (2 Sam. viii. 5, 6; 1 Chron. xviii. 5, 6). It is very possible that David might permit the native prince still to occupy the throne of Damascus as his vassal. His name, if we may credit Nicolaus Damascenus, an author cited by Josephus (*Antiq.*, lib. vii. 5, § 2), was Hadad; and his posterity reigned for ten generations. We find, however, that in Solomon's reign, probably towards the end, a certain Rezon gathered partizans and possessed himself of Damascus (1 Kings xi. 23-25). He must have been either an usurper, or the same with Hezion of whom we afterwards read, whose son was Tabrimon, and grandson the Ben-hadad with whom Asa made a league, there having been a similar alliance between Tabrimon and Abijah (xv. 18, 19). This Ben-hadad overran the northern part of Israel, and secured a kind of authority, called that of making streets, in Samaria (20, xx. 34). His son, likewise named Ben-hadad (the second so designated in scripture), was the antagonist of Ahab and Jehoram (xx., xxii.; 2 Kings vi., vii.). In his reign Syria appears to have been pressed by the Assyrian power now beginning to turn westward. Hazael succeeded (viii. 15), and transmitted the crown to his son Ben-hadad (xiii. 3, 24). Afterwards, whether in Ben-hadad's reign is uncertain, Damascus was subjected by the Israelitish king Jeroboam II. (xiv. 28). We hear nothing more of the city or its king till the reign of Ahaz, when Rezin joined with the king of Israel against Judah; but, Ahaz having solicited the aid of Tiglath-pileser, the Assyrian came, slew Rezin, occupied Damascus (where Ahaz went to meet him), and carried off many of the people captive (xvi. 5-10). This catastrophe was predicted by Isaiah (Isai. xvii.) and by Amos (Amos i. 3-5). Further calamities were in store for Damascus, foretold by Jeremiah (Jer. xlix. 32-27), inflicted according to Josephus (*Antiq.*, lib. x. 9, § 7), by an invasion of the Chaldeaus five years after the destruction of Jerusalem; when Cœle-syria was occupied and Ammon and Moab subdued. Damascus passed afterwards into the hands of the Persians, the Greeks, and the Romans. It was the scene of the conversion of St. Paul (Acts ix.); and certain localities connected with the apostle and the street called 'Straight' are still pointed out. But little credit can be given to these identifications. For the authority of Aretas at Damascus (2 Cor. xi. 32) see ARETAS. This city, advantageously situated, has always been a place of great traffic. Ezekiel mentions the commodities supplied by it to Tyre (Ezek. xxvii. 18); and it would seem that it was very early noted for textile fabrics; for the text (Amos iii. 12) might be better rendered, 'on the couch of damask' (damask taking its name from Damascus, from which it is said to have been originally brought). See, however, Ewald, *Die Proph. des A. B.*, vol. i. p. 97; Henderson, *Minor Proph.*, p. 144.

Damascus is still a great city under Turkish rule; reckoned to contain 140,000, of whom 12,000 are Christians, and 12,000 Jews. But it suffered great calamities in the late Druze disturbances. A fearful massacre of Christians was perpetrated there July 9, 1860. See Churchill, *The Druzes and the Maronites*, chap. vii. pp. 207-221. Travellers have vied with each other in describing the beauty of Damascus. 'From the edge of the mountain range' says Dr. Stanley, 'you look down on the plain. . . . It is here seen

DAMASCUS FROM THE WEST.

in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have as long as the world lasts. The river (Barada), with its green banks, is seen at the bottom rushing through the cleft (see ABANA): it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel. . . . Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Baghdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its wide arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene. Close behind are the sterile lime-stone mountains; so that you stand literally between the living and the dead' (*Sinai and Palestine*, p. 410).

DAM'MESEK (2 Kings xvi. 9, marg.). Damascus.

DAM'MIM (1 Sam. xvii. 1, marg.). See EPHES-DAMMIM.

DAN (*judge*). A son of Jacob by his concubine Bilhah, Rachel's handmaid (Gen. xxx. 6, xxxv. 25; Exod. i. 4; 1 Chron. ii. 2). Of Dan's personal history we know nothing, except that he had one son, Hushim or Shuham (Gen. xlvi. 23; Numb. xxvi. 42). He shared with his brethren the prophetic blessing of Jacob (Gen. xlix. 16, 17), fulfilled, perhaps, in the administration of Samson, and in the craft and stratagem which his descendants used against their enemies. Other explanations, however, have been given. Those descendants multiplied largely; for at the first census after quitting Egypt the tribe numbered 62,700 males above twenty years of age; and, when numbered again on their coming to Jordan, they were 64,400 (Numb. i. 38, 39, xxvi. 42, 43). Moses ere his death, as Jacob, pronounced a prophetic blessing. 'Dan is a lion's whelp: he shall leap from Bashan' was the utterance respecting this tribe (Deut. xxxiii. 22), fulfilled in the predatory expeditions, of which one at least is recorded in their subsequent history.

When the Israelites had subdued Canaan and were apportioning its territory among the tribes, to Dan was allotted a pleasant region, narrow in extent, but rich and fertile in its general character. It was to the west of Benjamin, reaching to the Mediterranean, bordered by Ephraim to the north, and by Judah to the south-east. But then there were other neighbours. For the Philistines were occupying much of that fruitful plain; and Dan would need the wisdom as well as the venom of the serpent to resist their horsemen and their chariots (Josh. xix. 40-46). Some of the cities of Dan seem to have been taken from the territories of other tribes, from Judah or from Ephraim. They were not many in all, but seventeen or eighteen; and four of them were assigned to the Levites (xxi. 23, 24). Several of these cities were retained by the Philistines. Hence the Danites found their territory too circumscribed. And so they sent out a small party to explore, who, wandering to the far north-east, fixed upon a spot where they thought they could surprise and overcome the careless inhabitants. A large detachment accordingly marched to Laish, seized it, and called it Dan after their ancestor. It was a well-planned but wild and lawless foray (xix. 47; Judges xviii.). Some of the tribe appear to have taken to the sea (v. 17), engaged in fishing probably or this coasting-trade; and perhaps they cultivated the arts: two at least of the artists mentioned in the construction of the tabernacle and of the temple were connected with the tribe (Exod. xxxv. 34; 2 Chron. ii. 14). There is little more to be said. A prince of Dan is mentioned in 1 Chron. xxvii. 22; but the tribe is hardly again named. In Ezek. xlviii. its lot is placed in the far north: in Rev. vii. it is omitted. Had it proved altogether faithless to its trust? Legend adds that antichrist is to spring from Dan.

DAN (*id.*).—1. A place, originally Leshem or Laish, seized by a party of Danites and called Dan from the ancestor of their tribe. The original inhabitants are said to have lived 'after the manner of the Zidonians,' but far from them. Probably they were a colony of Zidon. The Danite free-booters brought hither the images they had stolen from Micah, and the Levite who was his priest; and here for long this illicit worship continued (Josh. xix. 47; Judges xviii.) Subsequently Jeroboam set up one of his calves at Dan (1 Kings xii. 29, 30). This city being in the extreme north, as Beer-sheba was the extreme south, a proverbial expression came into common use to express the whole extent of Palestine: 'from Dan even to Beer-sheba' (Judges xx. 1, and elsewhere). Dan is twice mentioned in the Pentateuch (Gen. xiv. 14; Deut. xxxiv. 1). In the last-named place, probably Dan Laish is meant; as the account of Moses' death must have been supplied by a later writer. As to the former it is not easy to decide. There might have been another Dan in Abraham's time; but the matter is one of those on which we can only conjecture. Dan was near Paneas, on the road to Tyre, just by the mound now called *Tell el-Kady*, close by which rises the Leddan. But 'not one solitary habitation is there. The fountain still pours forth its river of delicious water; but herds of black buffaloes wash and wallow in its crystal pools. You cannot even examine the site with satisfaction, so dense is the jungle of briers, thorns, and thistles which have overspread it' (Thomson, *The Land and the Book*, p. 216).—2. (Ezek. xxvii. 19). See VEDAN.

DAN-JA'AN (perhaps *woodland Dan*). A place to which Joab, and his officers, extended their circuit in taking the census of Israel (2 Sam. xxiv. 6). It is most generally believed identical with Dan, formerly Laish.

Some, however, are disposed, from its being named along with Gilead, to believe it in or near to that district; and others would place it elsewhere. But these are mere conjectures.

DANCE, DANCING. The inhabitants of warm climates are more accustomed to express their feelings by bodily gestures than the more staid natives of the north. Just as impassioned language became poetry, and song broke forth from the lips, so the limbs partook of the excitement (Psal. xxxv. 10), and joy was exhibited in dancing.

We read of dances among the Hebrews at solemn religious festivals. Thus David danced before the Lord at the bringing up of the ark into Jerusalem (2 Sam. vi. 14). His wife Michal reproached him for his conduct; but her objection did not apply so much to the act of dancing as to the exposure of his person in the light dress he necessarily wore (16, 20-22). It might be that Michal's reproaches had some effect; for in all the ordinances which David made for praise, dividing the Levites into choirs, and in subsequent festal rejoicings, we find no mention of the dance through the whole period of scripture history. In later times, indeed, the Mishna speaks of a torch-dance on the first day of the feast of tabernacles, when Jerusalem was illuminated. Besides dances performed by men, there were dances of Hebrew women. We have an example of this after the passage of the Red sea. There was a responsive song of triumph: the men, however, are not said to have danced, but the women did (Exod. xv.). Similar were the dances that celebrated David's victory over Goliath (1 Sam. xviii. 6: see also Psal. lxviii. 25); the 'timbrels' being musical instruments invariably accompanied with dancing. We do not find that the sexes were mixed in social dances. Thus it is evident that the daughters of Shiloh were not accompanied by even their male relatives (Judges xxi. 21). Theirs would seem to have been a religious festival. Of course, there were also dances of mere pleasure and revelry (1 Sam. xxx. 16; Job xxi. 11; Jer. xxxi. 4, 13; Luke xv. 25). Of the modes or figures of the Hebrew dance we know little; whether it was in a ring, or whether the performers were arranged in more than one row. In the east at present a female leads the dance; and others follow, imitating exactly her movements. Possibly double rows, something similar to the country-dance, may be alluded to in Sol. Song vi. 13; where Ginsberg translates 'Like a dance to double choirs' (*Song of Songs*, pp. 176, 177). The daughter of Herodias danced alone (Matt. xiv. 6). See Saalschütz, *Arch. der Hebr.*, vol. i. cap. 28, pp. 296-302. It may be observed that a Hebrew word, *mahhol*, rendered 'dance' in our version (Psal. cl. 4, and elsewhere), is supposed by some to mean a musical instrument.

DAN'IEL (*judge of God*).—1. One of the sons of David, born in Hebron, of Abigail, the Carmelitess (1 Chron. iii. 1). He is elsewhere called Chileab (2 Sam. iii. 3).—2. A priest of the family of Ithamar, who returned from captivity with Ezra (Ezra viii. 2). Possibly he, or his representative, was the person who sealed the covenant (Neh. x. 6).

3. One of the greater prophets. He was of royal, or at least noble, race, and was one of the young captives carried to Babylon after the attack on Jerusalem made in the third year of Jehoiakim (Dan. i. 1, 2). It has, however, been objected that no assault or capture of Jerusalem could have taken place so early in Jehoiakim's reign. But this objection will be considered in the succeeding article, and in that on JEHOIAKIM, which see.

Daniel, and some of his companions, were selected for training in the learning and tongue of the Chaldeans. They were favoured by the prince of the eunuchs, and permitted to decline the 'king's meat' and wine, from which they would have contracted ceremonial defilement; and, though they lived on plain and scanty fare, by God's providence their health was preserved. New names were given them, that of Daniel being Belteshazzar; and, after a three years' course of instruction, they stood before the king, and were found to have more wisdom than the Chaldean magicians and astrologers (3-20). Shortly after this, Daniel's knowledge was tried. Nebuchadnezzar, in the second year of his sole reign, dreamed a remarkable dream, which, on awaking, he had forgotten. He was about to put all the wise men to death because they could not tell him his dream and the interpretation. But the secret was supernaturally revealed to Daniel, who explained the vision to the king, and was, in consequence, advanced to be 'ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon' (ii.). Whether he retained his official rank through the whole of Nebuchadnezzar's reign we do not know; nor are we informed how he escaped when the king set up his golden image for worship; we may only be sure that it was by no unworthy compliance. He might have been absent in some other province; or perhaps, as Prideaux supposes, 'his enemies thought it fittest not to begin with him, because of the great authority he had with the king, but rather to fall first on his three friends, and thereby pave the way for their more successful reaching of him after it' (*Connect.*, vol. i. p. 74, edit. 1858). Zündel, considering the required homage to the golden statue to have had more a political than a religious object, believes that neither Daniel, who was placed over the wise men, nor the wise men themselves, would be called on to make the prostration, since their office was not political (*Krit. Untersuch. über die Abfass. des B. Daniel*, p. 13). We read of Daniel's interpreting another dream of Nebuchadnezzar in the later part of that monarch's reign (Dan. iv.). He was then addressed as 'master of the magicians;' but, from the way in which he is spoken of as coming in last, it is not improbable that he was not residing in Babylon, and was sent for thither; or else that, though called 'master, he stood apart from, and in a higher grade

than, the caste of ordinary wise men (8). In the time of Belshazzar he was evidently neglected (v. 11, 12), but appears to have held some post at Susa (viii. 1, 27). In that reign he had two of his remarkable visions (vii., viii.); and he interpreted the handwriting on the wall (v.). By Darius he was made first president of the kingdom; and then occurred the plot for casting him to the lions. His integrity, fearlessness, and faith, were most remarkably illustrated at this crisis (vi.). In the first year of Darius he had another vision (ix.); and the last recorded was in the third of Cyrus, Daniel being at that time on the banks of the Hiddekel, i. e. the Tigris (x. 1-4). Of his death we have no certain account; but he is said to have died at Susa; and what is called his tomb is still shown there. His life must have been long, probably not less than 85 years. Daniel is mentioned by Ezekiel, specially for his wisdom (Ezek. xiv. 14, 20, xxviii. 3); and this is not wonderful, seeing that he was so greatly distinguished at court, and held at the time the appointment of chief of the wise men.

DANIEL, THE BOOK OF. The book bearing the name of Daniel is in our bibles placed immediately after that of Ezekiel, as the fourth of the so-called greater prophets. In the Hebrew canon it is ranked in the third division called *khethubim*, or, according to the Greek name, *hagiographa*.

This book is composed partly in Hebrew; part, viz., ii. 4—vii. 28, in Chaldee. A portion of it is occupied with a narrative of events; and the rest is a series of prophetic visions. In the history Daniel is spoken of in the third person; while the visions profess to be recorded by himself. There is no reason, however, to question the unity of the book. 'You may divide it,' says Zündel: 'you cannot possibly pull it to pieces. Separate it according to the languages. This you cannot do; for there is a clear reference in the Chaldee pieces, ii. 49, iii. 12, 16, 23, 30, to the Hebrew, i., and also a substantial connection between the Hebrew, viii.-xii., and the Chaldee, vii.; a similar notation of time being found in vii. 1 and viii. 1. Divide it according to the contents, the narrative and the visions, i.-vi., and vii.-xii. You are met by an equal difficulty. For i. is clearly by its contents an introduction to the historical ii.-vi., and by the language and style connected with the visions viii.-xii., linking through the Hebrew the former with the latter division, just as vii. links the first and the last through the Chaldee' (*Krit. Unters. über die Abfass. Daniel*, pp. 40, 41). Other references from one part of the book to another might be pointed out: see De Wette, *Einleit. in A. T.*, § 256, p. 350; Keil, *Einleit.*, § 134, p. 443; Horne, *Introduct.*, vol. ii. p. 842, edit. Ayre. But it is needless to discuss this point further: critics are generally agreed that the whole book proceeds from the same hand.

Received into the Jewish canon, this book has been generally attributed to the prophet Daniel. This belief, however, questioned by certain ancient opponents of Christianity, has of late years been keenly disputed; and many able writers are now of opinion that the date of its composition must be brought down to the Maccabean times, and consequently that much of it is unhistorical. They do not impute to the writer any improper motive or intent to deceive: they suppose him a patriotic Jew, who was anxious to inspirit his countrymen under the persecution of Antiochus, and who selected the names of his principal figures from the lists of Ezra and Nehemiah (e.g. Ezra viii. 2, x. 28; Neh. viii. 4, x. 2, 6, 23), guided perhaps by some traditionary stories of Daniel as a celebrated Hebrew exile. Whatever may be thought of the theory generally, that this book is of a late date, such fanciful confirmations must be allowed to be worthless. Neither can the opinion that the author was a pious patriotic Jew be easily approved. For he distinctly assumes the name of Daniel: he relates with all gravity circumstances that are said to have happened to Daniel: he professes as Daniel to have received divine communications, which he delivers as solemn prophecy. In regard to some books it matters little who penned them: their authority and credit will not be interfered with. And others bear merely a name in the title without further allusion to it. But here Daniel's history is found in every paragraph: Daniel personally presents himself everywhere: Daniel speaks continually as from the mouth of Jehovah: you cannot take away Daniel's authorship without most seriously impeaching the real writer's honesty, and reverence, and truthful purpose. He trifles with the living God. He speaks in the Lord's name; and yet the Lord did not send him: he utters oracles which are based upon a lie. This assertion is made deliberately and after careful consideration of the whole bearings of the case. And the conclusion is that, if the book can be proved to be the composition of some one much later in date than Daniel, it ought to be rejected as utterly unworthy of a place in the sacred canon.

It is necessary to examine the reasons that are urged against this book's being really the production of the prophet Daniel. In the brief space which can be given here to the investigation, only a few of the principal arguments can be adverted to; and the objections of less weight may well be passed over. Thus it is useless to dwell on the assertion that Greek names are given to some of the musical instruments enumerated in iii. 5, 7, 10, 15. If it were so, what then? It is admitted that Greek influence spread far in Asia at a very early date, that Sennacherib encountered a Greek army in Cilicia, and that Esar-haddon had Greeks in his service, from whom doubtless Greek words passed into eastern speech. And, besides, some Greek names of musical instruments were really words of Persian origin Grecized (see Zündel *ubi supr.*, pp. 5, 6). Few would be inclined now to lay stress on such a reason for the late composition of the book. Neither need much attention be paid to the alleged improbabilities of the narrative. It is said that no king would have required his wise

men to tell him the dream he had forgotten, as well as the interpretation of it (Dan. ii. 1-9). On the contrary, it was the most sensible thing Nebuchadnezzar could do. If the magicians had really supernatural knowledge, they could describe to the king his dream as well as interpret it. So the event proved, distinguishing between the false and the true; for the heathen astrologers who could not tell the dream had no power to unroll its prophetic signification; while Daniel, who could by divine revelation expound, by divine revelation told also what the dream had been. It was an admirable test which was thus applied.

Cases, however, are alleged of actual mistake or misrepresentation. Such is the statement that Daniel was carried captive to Babylon in the third year of Jehoiakim i. 1-6). Nebuchadnezzar, it is said, was not then king; for his reign commenced in Jehoiakim's fourth year (Jer. xxv. 1); and, besides, it is argued, from the terms of Jeremiah's prophecy (8-11), that the Babylonian invasion was then future. But the fact is that, the different places being compared, there is, instead of mistake or contradiction, a marvellous harmony. For Nebuchadnezzar's march on Jerusalem in Jehoiakim's third year (perhaps the earlier part of it) was before the victory of Carchemish (xlvi. 2), while Nebuchadnezzar's father was still upon the throne. What wonder that the Jews, finding that he wielded all the power of Babylon, called him by the title which not long afterwards was exclusively his own? And the taking of Jerusalem at that time was not that utter destruction which Jeremiah predicted in the words above referred to, and which did not come upon the city till many years later. Jehoiakim submitted, and was continued on his throne as a Babylonish vassal; and for three years he was faithful to his liegelord (2 Kings xxiv. 1: 2 Chron. xxxvi. 6, 7). Now observe that at the end of Jehoiakim's fifth year a fast was proclaimed in Jerusalem (Jer. xxxvi. 9), when Jeremiah's prophecies of the destruction of the Judean kingdom by the Chaldeans were publicly read (10). Who can doubt that this fast was held in preparation for the revolt from Nebuchadnezzar? and thus Jehoiakim's rage and destruction of the roll may be readily accounted for (22-26). Jeremiah's testimony just contradicted the king's determination. Mark, further, that Daniel and his three companions were to be three years in training (Dan. i. 5). But in Nebuchadnezzar's second year Daniel stood before the great monarch (ii. 1, 25). Exact is the correspondence, if the captivity be as early as Jehoiakim's third year: the three years of previous study had just ended. Again, objectors have been bold to declare that there never was such a king as Belshazzar: he is mentioned nowhere else. On this nothing need be said here: the matter has already been discussed: see BELSHAZZAR. Moreover, Darius the Mede, the son of Ahasuerus is a great stumbling-block to modern critics: see DARIUS, 3. But we may well say with Zündel, suppose this book of Daniel a late apocryphal unhistoric production, and see the wonderful good-luck of the writer. He puts down at hap-hazard a date of Daniel's deportation, and a year of Nebuchadnezzar's reign (i. 1, ii. 1); and lo! patient investigation shows that his dates tally, and are in remarkable correspondence with other parts of scripture. He invents a king, Belshazzar, whom no one ever heard of; and, surprising to relate, modern discovery dis-inters a real Belshazzar. His good fortune still does not forsake him. He introduces a Median Darius, whom Herodotus never names; and yet there can be no doubt that he has spoken of a veritable personage. Who will be credulous enough to imagine that all this has happened by chance (*ubi supr.*, p. 38)?

The great objections, however, to the authority of this book are the supernatural character of its narratives, and the minuteness of its predictions, down to the time of Antiochus Epiphanes. With regard to the first objection all that shall be said at present is that the wonders related are an essential part of the book. They cannot be supposed to be interpolations. If they are rejected, you must reject the whole.

As to the minute prophetic detail down to Antiochus, and the consequent presumption that the book was composed in his times, let us see how such a supposition will agree with facts. If we imagine some pious Jew patriotically disposed, his object must have been to rouse and encourage that resistance to arbitrary profane power which, under the leadership of the Maccabean family, actually resulted in establishing the independence of the Jews. But certainly neither the histories nor the visions of this book are calculated to call out such a spirit: they suggest patient submission rather than bold opposition: written in the time of the Maccabees they would have tended to paralyze rather than to strengthen those valiant captains' hands. And, then, what could have been meant by the predicted resurrection of xii. 1-4? Who would have made it just follow the downfall of Epiphanes? Zündel places in parallel columns the historical facts of the book and the occurrences and position of the Jews in Maccabean times (pp. 67-73). A glance at his tables is sufficient to show the utter dissimilitude. One cannot conceive a man taking up old legends of quite a different cast, and trying to illustrate what was happening around him by comparisons which fail at every point.

The visions are equally inapposite. Besides, they reach far down below the time of Antiochus Epiphanes. This is a point of great importance. For, if it can be proved, it at once puts an end to the notion that the writer was some Maccabean uninspired patriot. Now it will hardly be denied that the visions of ii. and vii. are parallel, and also that we have in viii. a special illustration of parts of the preceding visions. Let us place these over-against each other.

chap. ii.	chap. vii.	chap. viii
The golden head.	The winged lion.	
The silver breast.	The bear.	
The brass body and thighs.	The four-winged leopard.	The two-horned ram.
The iron and clay legs and feet.	The ten-horned beast.	The he-goat.

The golden head is declared to be the Assyrio-Chaldaic kingdom (ii. 37, 38). The two-horned ram is the Medo-Persian dominion; and the he-goat the Grecian (vii. 20, 21). What, then, can be intended by the ten-horned beast, and by the iron and clay legs and feet of the great image (ii., vii.)? The natural answer would be that it was that world-wide empire which rose upon the ruins of preceding sovereignties, which held for long in its iron grasp all known civilized lands, but which ultimately, showing signs of weakness and decay, was divided into many (generally reckoned ten) inferior kingdoms, while under its rule God set up another kingdom of diverse character, which grew little aided by human hands, which has spread itself mightily, which will embrace within its ample sway all nations, and shall never be destroyed. Of course, if this interpretation stands, the patriotic Jew of the time of Antiochus, wishing merely to rouse his nation against the tyrant, vanishes; and it must be acknowledged that the inspiration of God is here. Accordingly, critics explain the ten-horned beast and the iron and clay legs and feet of the Grecian kingdom, identifying these with the he-goat of viii., and so dividing the Medo-Persian sovereignty that the silver breast and the bear are made to symbolize the Medes, the brass body and thighs, and the four-winged leopard, the Persians. The following scheme will represent this interpretation.

chap. ii.	chap. vii.	chap. viii.	
The golden head.	The winged lion.		Babylon.
The silver breast.	The bear.	One horn }	Media.
The brass body and thighs.	The four-winged leopard.	The other horn } of the ram.	Persia.
The iron and clay legs and feet.	The ten-horned beast.	The four-horned he-goat.	Greece.

But surely the parts of this scheme do not fit in well together. The bear with unequal sides corresponds better to the unequally-horned ram than with a single horn of it; and the four-winged leopard which had suited exactly with the four-horned he-goat is strangely identified with the second horn of the ram; while, again, propriety is violated in setting the ten-horned beast over-against the four-horned he-goat. Great allowance certainly would have to be made for the patriotic Jew, if such were the writer of the book, for his ill-management of his symbols. Besides, it was doubtless the Messiah's kingdom, the Christian dispensation, that was ultimately to have sway; and this unquestionably does not date from the time of Grecian rule. It is objected, indeed, that to regard the fourth empire under which it rose as the Roman, would contradict ii. 44, 45; these verses being taken to assert that the fourth empire was subverted at the commencement of the Messianic kingdom. But this is an untenable gloss, to be maintained only on the supposition that Messiah's dominion was of a worldly nature.

It may be properly asked, When, at what exact juncture, did the supposed Jewish patriot compose the book? Was it before or after the death of Antiochus? If before, then he actually uttered prophecy; for in vii. 25 we have the prediction that the persecution should continue 3½ times; if after, the announcement of the resurrection (xii. 2) becomes absolutely monstrous. And then, instead of cheerful consolation, which it is assumed the book was to inspire, Daniel is represented after repeated visions as disappointed and mournful (x. 2, 3). What intelligible explanation can be given of this? Believing that the book was written by the Daniel of the captivity, the matter is plain enough. In the third year of Cyrus little fruit had been gained of the liberation, and of the decree of his first year. Expectations had not been realized. Opposition had shown itself and had prevailed. Jerusalem was still desolate: the temple had not been reared. No wonder that the prophet mourned. And then it is that the far future is laid open to him, the one and twenty days' resistance of the prince of Persia, the rapid sketch of Persian history, the power of Alexander, the fortunes of the Syrian and Egyptian kings, who had shares of his dominions, all is intelligible on the supposition that God is unfolding to a true prophet the things that should come to pass, and letting him see that, though disappointments might occur, an over-ruling hand was at work, and all things tending, through worldly change and succession of kings, to that great consummation, the establishment of an endless dominion of peace and glory. On any other view we have an inexplicable riddle. Ascribing the composition to Maccabean times, it is hard indeed, as above noted, to see how the writer could imagine that such narratives and such visions would rouse his countrymen to valiant resistance against their persecutors: and it is still harder to believe that the readers would have detected any incentives in the book sufficient to inspire them with hopeful expectations from such a contest. Minute investigation into the internal character of the composition, the farther it is carried, shows the more clearly that the presumption of a late origin does not fit the circumstances of the case, does not supply the key to unlock the mysterious casket.

Let us proceed to another part of the enquiry, and see if any positive reasons for settling the date can be produced.

Weighty proof of the early existence of

the book of Daniel is to be gathered from the circumstances of the Septuagint translation. It is acknowledged that the various parts of scripture were rendered into Greek at different dates; the version of the Pentateuch being the earliest. Let us see whether we can approximate to that of Daniel. Now there is no doubt that this must have been in existence when the first book of Maccabees was composed. For the expression of 1 Macc. i. 54 is evidently from the Septuagint Dan. ix. 27. And the first of the Maccabees may be fairly dated about 100 B.C. Again, we gather from the second prologue to the book of Ecclesiasticus, that the whole of the Old Testament was at that time in Greek; the writer speaking of 'the law, the prophets, and the rest of the books.' This prologue was composed about 130 B.C. Hävernick and Zündel still further argue that, as the Septuagint text substitutes 'Romans' for 'Chittim,' in xi. 30, the translator must have been contemporary with Antiochus Epiphanes, who was peremptorily forbidden by the Roman envoy to prosecute his hostile designs against Egypt (Hävernick, *Einleit.*, § 272, vol. ii. 2, p. 458; Zündel, *ubi supr.*, p. 175). If this be admitted, or even if the later date, 130 B.C., only be taken, then, since it is allowed by critics generally that the original composition must have preceded the translation 50 or 60 years, the notion that the book was first written in Antiochus's time is distinctly disproved.

That there would be a considerable interval of time between the original and the translation is evident from the fact that the Septuagint text abounds in faults, mistakes, variations of every possible kind. These would not have been made, had the version come close upon the original composing of the book. So faulty is this translation, that it was for a long time laid aside, and that of Theodotion substituted in Greek bibles; and it was not till modern times that the Septuagint Daniel was discovered and published, viz., in 1772 A.D. Zündel has with singular acuteness examined and compared the Septuagint, the version of Theodotion, and the original, arranging several paragraphs in a tabular form, and from his investigations, for which the reader must be referred to his book, pp. 176-182, he comes to the conclusion that the Septuagint translator must have had a *prior* version before him when he did his work. If this be so—and the arguments used are very forcible—the first composition of the book is thrown yet farther back: and what then becomes of the notion of the patriotic Jew writing it in the time of Epiphanes?

There are some other particulars which must not be passed over. It can hardly be doubted—De Wette, indeed, acknowledges it (*Einleit. in A. T.*, § 323)—that the author of the apocryphal book of Baruch was acquainted with Daniel: comp. Bar. i. 11 with Dan. v. 11; Bar. i. 15-17 with Dan. ix. 7-10; Bar. ii. 7 with Dan. ix. 13; Bar. ii. 10, 11 with Dan. ix. 5, 15; Bar. ii. 15 with Dan. ix. 19; Bar. ii. 19 with Dan. ix. 18. The question is, When was Baruch composed? In a former article (see *BARUCH, BOOK OF*), it was said that the earlier chapters of that apocryphal work were probably written in Hebrew towards the end of the Persian rule, and that these were translated, and the whole made complete as we have it about 160 B.C. If this be so, Daniel must have been written before the time of Antiochus. And so Zündel, who believes that the whole of Baruch was composed in Hebrew, and that it must have existed in the fourth century B.C., concludes that we have here a weighty proof that Daniel was in existence and circulation at least as early as that fourth century (pp. 188-193).

Take, again, the apocryphal additions to Daniel. We cannot, indeed, with certainty fix upon the dates of these pieces; but they were composed by different authors, possibly in different languages. Zündel would ascribe them to different localities. He imagines the story of Bel and the Dragon to be of Babylonian origin, the account of Habbacuc appended to it Palestinian, while Susanna is clearly Syrian. Time was required to get them together, more to attach them to the canonical book; and, as spurious additions are not made to works just upon their appearance, we may reasonably infer a considerable interval between the canonical Daniel and these excrescences. But, if Daniel was not written till the time of Antiochus, 163 B.C., how could such additions have established themselves in the Greek bibles, in the Septuagint version, by 130 B.C. (*ibid.* pp. 182-187)?

It is impossible to dwell here on all the various points which might be argued: the reader will find much more in Zündel's work, which has been so frequently referred to. But a word must be said upon the question, How did the book of Daniel get into the Jewish canon, if it is to be dated in the Maccabean times?

Of course, as much as possible is made of the fact that Daniel appears in that division of the sacred volume called *khethubim* or *hagiographa*, the latest portion, we are told, of the canon; just as, if after the gathering of the law, and of the prophets, seeing that there were at a posterior time several other books, floating as it were unconnectedly about, they were at length collected into a late supplement or appendix. But such a notion has no sufficient foundation. In fact, the reasoning we find is in a circle: the collecting of the *hagiographa* was late, because Daniel is there; and Daniel is late, because it is placed in the *hagiographa*! The books of the law naturally formed a single class. Those called in the Hebrew nomenclature 'the prophets' had a mutual interdependence. True, some are historical, and some are prophetical; but there was a bond of connection. There was prophetic teaching, if not by words, yet by actions. The *hagiographa* had a different character; and it was at least as much in reference to their contents, as to any consideration of date, that these books were arranged. For the Davidical psalms are there, not left for a long time out of the canon, but regarded from the first as a part of the sacred word, and placed as a nucleus round which other writings deemed fitting to be associated therewith might gather. This part of the

subject is argued at length by Zündel (pp. 214-226), who, reaching by independent investigation the conclusion that the canon was closed about the end of the fourth century before Christ (pp. 226-239), finds in this a strong proof of the antiquity of Daniel. In any case, it would be hard indeed to explain how a production of the date of Antiochus Epiphanes could get into the sacred canon.

But we may look a little more particularly at the cause why the book of Daniel occupies the place in which we find it. Good reasons for the arrangement there certainly are, though they might not perhaps even appear so forcible in later times; and hence a collateral proof is furnished of the early settling of the canon. Thus, there is a vast difference between the contents of Daniel and those of other prophetic books. There are no fervid addresses in it to the Jewish people, as in the others: how then could it be classed with them? There is not the theocratic tone; nor even is the Jewish nation touched save as having a place in the world-system, to which, and not to the destiny of his own people, the prophet's eye was mainly directed. How well, then, was the wisdom of the sages who gathered the sacred books guided to place this in that division, the contents of which were rather for private edification than (except at certain festivals, the five *megilloth*) to be read in public assemblies. 'The distribution of the sacred books was (as Zündel well says) according to their public use. The law was the basis handed down from the fathers of all public teaching. The prophets, in the constant public use of them, discharged towards the people the peculiar office which belonged to such divine messengers. The *hagiographa* or *khethubim* were for the private use of pious Israelites. And, besides these, there were apocryphal writings, set aside and withdrawn from authoritative use altogether' (see p. 224). A similar distribution is made in the New Testament; and no man carps at it: why is not the Revelation discredited because it stands last?

Such are but a few of the reasons which can be produced for disbelieving that the book of Daniel is a late production of the Maccabean age. And, it may be added, if it is not of the Maccabean age, it is what it professes to be, of the exile and time immediately succeeding. For there is no pretence for placing it in the interval; and no one has ascribed it to that interval. Well and deeply, in regard to this part of the subject, should the words of Dr. Mill be pondered. The objection, he observes, is an old one, as old as the time of Porphyry, who concluded, from the particularity of detail, that the prophecy was merely history, written after the events. 'To those who conclude that Gen. xlix. must have been written after the establishment of David's dynasty, and all of Isaiah, from the fortieth chapter to the end, after the restoration of the Jews from Babylon—simply because the royalty of Judah is mentioned in the one, and the edict of Cyrus in the other—this argument must needs be irresistible. Unfortunately, however, it assumes as granted the whole matter on which such critics are opposed to ourselves, viz., that no higher intellect than that of man has been concerned in what those writers of Israel propounded to the world. And it is quite sufficient to reply that, in all to which the art of criticism properly relates, the criteria of human authorship and transmission of meaning which are common to these writings with all others, there is nothing to justify their allegation, but everything against it' (*Observ. on Appl. of Pantheist. Princ.*, part ii. chap. i. sect. iv. pp. 133, 134).

It was observed above, that the supernatural character of the narrative portion of Daniel was used also as a main argument against its authority. To those enlightened men who have discovered the impossibility of a miracle, the alleged occurrence of one is a fatal objection to a book. On this question nothing need be said here: see MIRACLE. But, as a sufficient reason for vindicating the ways of God, the observation of Zündel is very weighty, that, where the welfare of God's Israel is brought face to face with the world's power, there the wonder-working hand of the Lord is stretched forth. We may see it in the contest with Pharaoh, we may see it when the holy ark was placed in an idol's temple by the Philistines: it was reasonable to expect it in the crisis at Babylon (*ubi supr.*, pp. 51, 52).

Little can here be said of the notice we find of Daniel by the prophet Ezekiel (Ezek. xiv. 14, 20). He is coupled with two eminent patriarchs, Noah and Job. Now, if Daniel had been endowed with eminent wisdom, if he had been able to interpret the dream of the Babylonian king, if he was consequently raised to high place in the empire, we cannot wonder that one so distinguished, a faithful minister in a heathen court, should be ranked among the Lord's most favoured servants. If, on the other hand, the history we have be false, if no such prophet had attracted Nebuchadnezzar's favour, or received such marvellous communications of the divine Spirit, if Daniel were but a mythic personage, how is the mention of the name by Ezekiel to be explained?

There is a yet more august reference to him. Events in God's providence repeat themselves; and those which fulfil a divine prediction are in turn pre-significative of a yet more complete accomplishment. Now the pollution of the sanctuary by Antiochus had been predicted (Dan. xi. 31). But the prophecy was not exhausted by the Syrian king's profanation. There would be a more fearful desecration in a far more calamitous time. And of this our Lord speaks. He tells his disciples it would come, and warns them of it as the signal of their flight from the doomed city. And he expressly ascribes the prediction to Daniel (Matt. xxiv. 15). Now observe. He does not speak here as he does of Moses, just quoting a book which bore Moses' name. He does not speak as he does of Jonah, referring to a circumstance which, if it were but legendary, might yet be used for

illustration. Here Christ cites a prophecy *yet to be accomplished*, attributes it to a certain individual, and declares its approaching accomplishment—and that in the same breath in which he denounces and cautions the apostles against false prophets, pretenders to divine gifts (11, 24). Will any man dare to say that the prophecy he so refers to was merely the word of an impostor, of a man who had concocted a legendary book, and whose pretended prediction was but the clothing of past events in the phraseology of the future? To all reasonable arguments let due weight be given: all reverent treatment of a mysterious matter may have its honour; but the criticism which attributes such ignorance, such perversion of fact, to the Only-begotten is too daring: let no man who venerates the Saviour give it the least countenance.

It has been repeatedly said that brevity is necessary in the present notice. The futility, therefore, of the objections taken from the presumed use of Greek names (slightly touched above), and from the style and phraseology of the book cannot be here dwelt on: the reader may be referred on such points to the satisfactory disquisitions of Hengstenberg.

Neither can the positive evidence of Dan. ix. be exhibited. It can only be said that, if, as many of the best expositors seem to have proved, the prediction of the 70 weeks reaches to the very times of Messiah (see MESSIAH), that is sufficient proof of the authority of this book. Yet it must in all fairness be said, that critics of name, who admit the genuineness of Daniel, do otherwise interpret this prophecy. Nor can the fact be more than hinted, that the book of Revelation—to say nothing of some other prophetical parts of the apostolic writings—is grounded upon Daniel. Could an inspired book take its colour from a clumsy forgery?

Shortly as the question has been here treated, enough, it is hoped, has been urged to vindicate the authority of this book. Let no reader suffer himself to be influenced by that weakest of all arguments, that all the most enlightened critics now give up the genuineness of Daniel. Were this indeed the case—and it is not so—it should not weigh with the honest enquirer after truth (John vii. 48).

The book, as already intimated, is divided into two parts:—1. The historical portion, including the interpretation of Nebuchadnezzar's prophetic dream, i.-vi.—2. The prophetical part, vii.-xii.

Several works have been referred to as useful for the elucidation of this book. It would be easy to draw out a long list of critics and commentators upon it. It must suffice to mention that work of Zündel so often cited; Hengstenberg's *Die Authentie d. Dan.*, 1831; Hävernick's *Comm. über d. B. Dan.*, 1832; Auberlen's *Der Proph. Dan. und d. Offenb. Joh.* 2nd edit. 1857, with, of English books, Birks' *Four Prophetic Empires*, 1844, and *Two Later Visions of Daniel*, 1846. The commentary of Barnes is plain and worth consulting. More learned works are purposely here omitted.

DANIEL, APOCRYPHAL ADDITIONS TO. These are the Song of the three Children, the story of Susanna, and that of Bel and the Dragon, pieces which are found in the ancient Greek translations of Daniel, the first introduced between vv. 23, 24 of chap. iii.; the others, one at the beginning of the book and one at the end, in some editions, while other editions place them at the end as chaps. xiii., xiv. Jerome separated them and expressly noted that he had not found them in the original Hebrew, but had translated them from the Greek version of Theodotion. They appear, however, in the Vulgate without this cautionary notice, and have been received as canonical by the council of Trent. They were not so received by the Jews, nor by the Christian fathers who adhere to the Hebrew canon. And, though occasional references to them are found in early writers, they are generally (the last two) treated as fables; and it may be added, as an additional proof of the small veneration paid them, that they appear to have been amplified after their first composition. Of their origin nothing can be said with certainty. The Song of the three Children, consisting of a prayer and a canticle of praise, is believed by De Wette (*Einleit.*, § 258) to have been written in Chaldee. But the reasons he adduces establish hardly more than a faint presumption. He thinks also, by a comparison of vv. 15, 31, 32, 62, 63, that the whole did not proceed from a single hand. The stories of Susanna and of Bel and the Dragon were indisputably written in Greek. There is a play on words in the first of them, which holds only in that language. But the legend of Habbacuc appended to the last (33-42) was perhaps originally Hebrew. Possibly there may have been some such person as Susanna; but this can be merely conjectured. The other piece is clearly fictitious. It describes a kind of idolatrous worship which did not exist in Babylon.

DAN'ITES. The descendants of Dan (Judges xiii. 2, xviii. 1, 11; 1 Chron. xii. 35).

DAN'NAH (*low land?*). A city among the mountains of Judah (Josh. xv. 49).

DAPH'NE. A grove and sanctuary of Apollo, with the right of asylum, near to Antioch. It was in a situation of great natural beauty, and was founded by Seleucus Nicator (2 Macc. iv. 33).

DA'RA (1 Chron. ii. 6), probably contracted or corrupted from

DAR'DA (*pearl of wisdom*). One of the persons whom Solomon is said to have surpassed in wisdom (1 Kings iv. 31). It is impossible to say when Darda lived; for, even if we suppose him to be identical with Dara, called the son of Zerah, the word 'son' is often used in so extended a sense, that we can by no means fix him to the generation immediately after Zerah.

DARIC. This word does not appear in our translation; but it is the proper name of a piece of money rendered 'dram' (1 Chron. xxix. 7; Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72). The daric was a Persian gold coin, common among the Jews while under Persian rule. It usually bore the image of an

archer with a tiara, and on the reverse an irregular square. The weight was about 128 grains troy. Specimens exist in collections, but probably none earlier than the reign of Xerxes. The name daric is supposed to be taken from Darius; but there are other derivations proposed of the Hebrew word for this coin. Some Persian silver pieces are said also to have been called darics. See MONEY.

sents Astyages as dying without male issue, and that, Xenophon alone mentions Cyaxares. Zündel, however, believing Darius to be Cyaxares II., imagines him the brother and not the son of Astyages; both these princes being sons of Cyaxares I. (*Krit. Untersuch. über die Abfass. des B. Danie.* pp. 34-38).

DARI'US (1 Macc. xii. 7). This would seem to be put for Areus: comp. 20.

Silver Daric.

Gold Daric.

DARI'US (*coercer, conservator?*).—1. The son of Hystaspes, a king of Persia, who obtained the crown after that the false Smerdis, who succeeded Cambyses, had been put to death. His reign was long, 521-486 B.C., and was for the most part occupied with internal troubles and foreign wars. It was against the forces of Darius that the Greeks gained the battle of Marathon, 490 B.C. The policy of this monarch was favourable to the Jews. He confirmed the edict of Cyrus, and permitted the re-building of the temple at Jerusalem. The works which had been stopped under Cambyses and the false Smerdis were accordingly resumed in the second year of Darius, and the house of God was completed and dedicated in his sixth year (Ezra iv. 5, 24, v., vi.; Hagg. i. 1, 15, ii. 10; Zech. i. 1, 7, vii. 1).—2. A Persian king (Neh. xii. 22), who is generally identified with Darius II. Nothus, son of Artaxerxes Longimanus, and reigned 423-404 B.C. Some difficulty, however, has been felt, because in the same passage the line of the high priests is carried down to Jaddua, who was contemporary with Alexander the Great: the Darius in question might therefore be Codomannus the last king of Persia, 335-330 B.C. But this would bring down the date of the book of Nehemiah to a late point; and Keil argues very strongly against such a supposition, *Einleit.*, § 152, pp. 526, 527.—3. A sovereign called 'the Median,' 'the son of Ahasuerus of the seed of the Medes,' who took the kingdom after the death of Belshazzar (Dan. v. 31, vi., ix. 1, xi. 1). Various conjectures have been hazarded in regard to this prince. Perhaps, however, we may conclude that he was either the Astyages of profane history, grandfather to Cyrus, or Cyaxares, Cyrus's uncle. The last supposition is the most reasonable; and it agrees with the account of Josephus, who identifies this Darius with Cyaxares II., the son of Astyages, and says that he was known among the Greeks by another name (*Antiq.*, lib. x. 11, § 4). It is true that Herodotus repre-

DARKNESS. Twice in scripture history darkness is said to have occurred of an extraordinary and (it must be admitted) a supernatural character. A plague of darkness was inflicted upon the Egyptians, the more remarkable because Israel in Goshen had light in their dwellings. In this darkness the atmosphere was thickened so that it might, as it were, be felt: so intense was it, that no person could move; artificial means of light, it would seem, being useless: it lasted, too, three days (Exod. x. 21-23; Psal. cv. 28). Some, pressing, perhaps too literally, the Psalmist's expression (lxxviii. 49), have imagined that lurid spectres glided through the gloom. No doubt this, like the other plagues, stood in connection with the natural phenomena of Egypt; still no sufficient reason can be assigned for it from merely physical causes. There is said to be a peculiar wind in Egypt, and, while it blows, the sun is obscured, the atmosphere filled with dust, and intense darkness sometimes produced. But, in the case before us, there were circumstances, the sudden occurrence, the prolonged duration, the limited area, which cannot be explained, save on the assumption that, while natural causes are often made to carry out the divine will, there was a greater cause in operation, that in short (as the magicians had been previously compelled to acknowledge) the finger of God was there. There was also a strange darkness while our Lord was on the cross (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, 45). Opinions differ on the point, whether this was confined to Judea, or had a wider influence. But it is of comparatively-little moment. Some are inclined to attribute this darkness to an eclipse of the sun. And it is said there was an eclipse at noon, in or near the year of the crucifixion, attended by an earthquake in Bithynia, which Phlegon of Tralles mentions. To be sure the passover was to be held just after the full moon; but it has been argued that the Jewish calendar had got into confusion, so that the statutable

times of their feasts were not observed. It is not, however, easy to believe that there would be a great departure from the regular times of festivals made dependent upon the phases of the moon which every one could observe, And various scholars have satisfied themselves that Phlegon's eclipse *could not* occur in any year likely to be that of the crucifixion. Besides, the duration of three hours, assigned by the evangelists, far passes the limit of an eclipse. Here, therefore, again we must acknowledge that a supernatural fact is recorded.

Darkness is often figuratively used in scripture for privacy or concealment: as when God is said to dwell in thick darkness (Exod. xx. 21; 1 Kings viii. 12), because mortal eye cannot penetrate to him; for misery (Isai. v. 30, lix. 9, 10); for ignorance or sin (Rom. xiii. 12; Eph. v. 11); for final punishment (Matt. viii. 12).

DAR'KON (*scatterer*). A person whose descendants returned from Babylon (Ezra ii. 56; Neh. vii. 58).

DAR'MESEK (1 Chron. xviii. 5; 2 Chron. xvi. 2, xxiv. 23, xxviii. 5, 23, marg. in all the places). See DAMASCUS.

DATE. The fruit of the palm (2 Chron. xxxi. 5, marg.). See PALM.

DA'THAN (*belonging to a fountain*). A chief of Reuben, who joined in Korah's treason (Numb. xvi., xxvi. 9; Deut. xi. 6; Psal. cvi. 17).

DATH'EMA (1 Macc. v. 9).

DAUGHTER. The word is used, in a similar way with 'son,' in a much wider sense than the literal acceptation would allow; as for grand-daughter or more remote descendant (Gen. xxiv. 48; Luke i. 5), for any dependent relationship, e.g. the daughters of a tree, that is, the branches (Gen. xlix. 22, marg.), the daughter of a strange god, that is, an idolatrous woman (Mal. ii. 11). It is also used of cities by personification (Isai. x. 32, xxxvii. 22, and elsewhere), and especially of villages or small places dependent upon the chief town of a district (Numb. xxi. 25, marg.; 1 Chron. vii. 28, marg.; Ezek. xvi. 46, 48, and elsewhere). Hence it easily comes to signify the women of any particular family, or city, or race (e.g. Gen. vi. 2; Judges xi. 40, xxi. 21), and is sometimes put for women in general (Prov. xxxi. 29; Isai. xxxii. 9).

DA'VID (*beloved*). The distinguished king of Israel. He was the eighth youngest son of Jesse, the Beth-lehemite, of the tribe of Judah. Six of his brothers are named in scripture (1 Chron. ii. 13-15): of the other, we know only the fact of his existence (1 Sam. xvii. 12); and it is needless to mention the conjectures which have been formed of him. David had also two sisters (1 Chron. ii. 16, 17). His mother's name is not recorded, unless, as some have believed, she was the Nahash of 2 Sam. xvii. 25. See NAHASH.

The first notice that we have of David is when the Lord, provoked by the ungodly conduct of Saul, had determined to choose out another king who would more faithfully rule his people. Accordingly, Samuel was directed to proceed to Beth-lehem: there among the sons of Jesse he should find the future sovereign. The prophet obeyed with some reluctance; and, when he saw Eliab, Jesse's eldest-born, struck with his bold bearing and goodly stature, he conceived that this was to be the Lord's anointed. Nay, God seeth not as man seeth; and the rest of the family must pass before him. None of those present was selected; and it was not till the youngest, the lad that tended the sheep, was sent for, that the divine intimation was given: 'Arise, anoint him; for this is he.' David's personal appearance is minutely described. He was a bright and beautiful boy, of a fair complexion, with reddish or auburn hair, and sparkling eyes (1 Sam. xvi. 12, xvii. 42). Some have supposed him short of stature: possibly he was not tall; but had he been at all dwarfish he could hardly have possessed the strength which he manifestly had. For to be a shepherd was no peaceful charge. Marauders might have to be resisted; or, at least, wild beasts were prowling round; and two of these one night this shepherd lad had conquered and slain. Samuel anointed him 'in the midst of his brethren' (xvi. 13); and the Spirit of God was from that day specially upon him; though whether he and his family fully understood the whole signification of the prophet's deed may be doubted. David returned to the care of his flocks. Such education as the times afforded he had doubtless had: and God's word was his study. He had poetic genius, too; and music was his delight. We may imagine him—as he traversed the neighbourhood of Beth-lehem, and looked upon the rich pastures dotted with flocks and herds, or when he watched his sheep by night, and beheld the starry host—arranging the thoughts which gushed up in his mind in such strains as Psalms viii., xix., xxiii.; while, more free from care than when afterwards he wore a crown, he sang to his harp the praises of Jehovah.

The name of the gallant youth was ere long known beyond his immediate circle. And, when the sovereign, afflicted now with that black spirit of melancholy which his sins had justly brought upon him, might, it was thought, be soothed by a minstrel's music, some one of his body-guard mentioned Jesse's son, famed for his musical skill, and, as his prowess in defending his flock recurred to memory, a mighty valiant man; sure that such an eulogium would be most likely to recommend him to the warlike monarch. Accordingly, David took his harp to the palace; and his music calmed Saul's distemper; and Saul was gratified and became attached to his skilful attendant. He was not indeed altogether removed from home. He went backwards and forwards, as the king's dark hour was upon him, and his services were needed. In 1 Sam. xvi. 21 it is said that Saul made David his armour-bearer. And this has puzzled commentators exceedingly. For it then would have been strange if neither Saul nor any one about his person had recognized David when he came, as we find in the next chapter, to accept Goliath's challenge. And so all sorts

of devices have been contrived to get the history into chronological order; some imagining that the fight with the Philistine was before David's being attached to Saul as the minstrel. The same difficulty would be found with any history whatever. You cannot, if you want to keep it intelligible, detail all the facts exactly as they occurred. You must sometimes sum up, and relate the steps thereto afterwards. So it is here. The sacred historian tells of the impression David made on Saul, and says that he advanced him. And then he returns to describe how it was not merely a minstrel's reward that was bestowed, on his becoming armour-bearer, but how he earned it on the field of battle, the forgotten minstrel proving himself unexpectedly able to take rank with the mighty warriors of the kingdom. The Philistines had gathered their hosts; and Goliath came forth to defy the armies of Israel. Obliged to head his forces in the field, Saul had lost his moodiness. It is then that David, sent by his father to see his three brothers who were with the army, hears of Goliath's challenge, and with characteristic spirit expresses his wonder that no Israelite, valiant for his God, would meet the heathen giant. His words are bold and burning; and they are carried through the camp, till some one reports them to Saul. The king sends for him, but fails to recognize him. It is no wonder: he had scarcely seen him, save when the evil spirit was on him; and months, perhaps, had passed since David's harp was touched before him. David offers to engage Goliath; but Saul doubts whether the young man was equal to such a perilous encounter; and David of course makes no allusion to his having previously stood before the king. Had it come out then that he was but the minstrel, the discovery would have been enough to prevent his being allowed the combat: he tells, therefore, how he killed the lion and the bear; and his evident enthusiasm wrings a consent from Saul that he shall go to battle. Saul accordingly arms him—not with his own personal armour, as some have not very wisely supposed: the stalwart king would have known better than to encumber the stripling with his own coat of mail—but with weapons—plenty were no doubt in the royal tent—more suited to his size. With these, however, unaccustomed as he was to such harness (an additional proof that he had never yet been Saul's armour-bearer), David refuses to go. He will rather take his shepherd's sling, and choose him out pebbles from the brook. As he passes forth to the battle, some reminiscence seems to strike the king; and he appeals to Abner: 'Whose son is this youth?' Abner, captain of the host, usually at the head of troops, had never troubled himself about the royal minstrel, perhaps he had never seen him, or, if he had, he was not the man to help him forward now. Abner was selfish, and foresaw, if David succeeded, a rival to himself, and therefore he indifferently said that he knew not who he was. David was successful: the huge Philistine fell; and the Israelitish troops pealed out their shouts of victory. Then Abner was willing to appear as a patron, and took the conqueror to Saul. And, in answer to the king's query, David replies, 'I am the son of thy servant Jesse the Beth-lehemite (xvii. 58), adopting the style by which he was first named to the king (xvi. 18). He is now fully recognized, found both a skilful musician and a valiant soldier, and attains the position mentioned before (xvi. 21). Saul loves him, and makes him his armour-bearer, and sends a second message to Jesse (22), which, if not explained in this way, would seem unnecessary (see 19). David is now established in the king's favour: he is specially beloved by Jonathan: he is set over the men of war (xviii. 5), perhaps made captain of the body-guard, and employed in various services the rest of the campaign; by which his popularity was increased. But the king's mind began ere long to change. The rejoicings at the re-establishment of peace provoked his jealousy. For the chief praise in the songs of the women was given to David (6-9). And speedily the evil spirit resumed his sway. David did not then refuse to take up again his harp; though once or twice the maddened king strove to kill him with his javelin, and, because he could no longer bear his constant presence, removed him from the body-guard to a separate command (13).

The course of David's life, and the steps of the estrangement which led to his becoming an outlaw, must be more briefly told. After he had married Saul's younger daughter Michal, instead of the elder Merab, who had been promised him, Saul, further enraged by David's increasing credit with the nation, and understanding, it is likely, by this time, that the young Beth-lehemite was the chosen of the Lord to whom the kingdom was to be transferred, sent to arrest him in his house. By Michal's stratagem he escaped, and fled to Samuel at Naioth in Ramah. Hither, however, he was followed (xix.), and again he fled; his stay with Samuel, whom he had perhaps not seen since the anointing, being in all probability not longer than a day or two. Convinced by an interview with Jonathan that Saul's enmity was no mere transient passion (xx.), David went to Nob, where his duplicity cost the high priest his life, and thence to Achish, king of Gath, where, to escape the jealousy of the Philistines, he simulated madness (xxi.). Returning into Judah, he gathered a band of men, and maintained himself sometimes in the wilderness, sometimes hiding in caves, sometimes occupying a town, as Keilah. His father and mother he had placed with the king of Moab (xxii. 3); and he had now the presence of the prophet Gad (5). At Keilah, too, Abiathar, become high priest on his father's murder, joined him (20, xxiii. 4), and various warriors: eleven Gadite chiefs are particularly specified, and some of Judah and Benjamin (1 Chron. xii. 8-18). To this period belong the circumstances narrated in the concluding chapters of the first book of Samuel—the adventure with Nabal, and David's marriage with Abigail;

his twice sparing Saul's life; perhaps the battle for the water of the well of Bethlehem (1 Chron. xi. 15-19); and, in fine, the residence with Achish, who gave him Ziklag. David's conduct at this time cannot be justified. He laid waste the country of Philistine allies, and pretended that he had destroyed only the tribes dependent upon Judah; and he joined Achish's army when marching to the battle of Gilboa. Here he was reinforced by some Manassites xii. 19, 20), but was dismissed from the expedition through the renewed jealousy of the Philistine lords. He returned, therefore, to Ziklag, to find it plundered and burnt. However, he recovered what was lost, and obtained greater spoil, which he politicly sent to his friends in Judah, and, on the news of Saul's defeat and death just after, he repaired, by God's direction, to Hebron, and was anointed king (2 Sam. ii. 2).

We are now to view David in another capacity, as a monarch. He reigned as yet over only a part of the nation; for Abner established Ish-bosheth, Saul's son, on the west of the Jordan, and over Israel generally. But gradually the tribes were flocking to David (1 Chron. xiii. 23-40); and Saul's house was weakening as he was strengthened; till at length Abner himself came with a proposal to transfer to him the whole kingdom (2 Sam. iii.). But Abner was murdered by Joab, David's nephew and commander-in-chief, a man too powerful to be punished; and shortly after Ish-bosheth was assassinated by two of his officers; and then the nation was re-united; and David reigned over the kingdom of Israel; seven years and six months having elapsed since his assumption of the crown of Judah (iv.,v.). He was now 'one of the great men of the earth' (vii. 9). He consolidated his power at home, took Jerusalem and made it his capital, removing thither the ark of God (vi.), organized his army (1 Chron. xi.), and regulated the services of the sanctuary (xv., xvi.), enlarged his harem (2 Sam. iii. 2-5, v. 13-16), opened a commercial intercourse v. 13-16), opened a commercial intercourse with the king of Tyre (v. 11), and also extended his power abroad, subduing the Philistines, Syrians, Moabites, and Ammonites. His dominion, therefore, was no petty chieftainship: it was an empire, extending far as the large promise made originally to Abraham, and repeated again and again to the chosen people (Gen. xv. 18-21; Exod. xxiii. 31; Deut. xi. 24).

But, just at that time when David's power was established, the cloud was rising which overshadowed more or less the rest of his career. He had lingered at Jerusalem, while Joab was besieging Rabbah of the children of Ammon. And then occurred those shameful deeds, the adultery with Bath-sheba, and the murder of Uriah, which at first, it seems, did not touch his conscience, but which, when charged home upon him by the prophet Nathan, humbled the guilty monarch in the dust (2 Sam. xi., xii.). He repented deeply; and he obtained pardon by God's mercy. But he was not again the David of former days. The sword was never to depart from his house (xii. 10). And it never did. Heretofore, with the Lord's blessing upon him, he had run a course of almost-uninterrupted prosperity: henceforth one frightful event after another showed him, and left it to the world as a lesson, that it is an evil and a bitter thing to depart from God. There was the defilement of Tamar, and the murder of his first-born Amnon (xiii.); and then Absalom's unnatural rebellion and death (xv.—xviii.); and Sheba's insurrection (xx.); and the plague for the numbering of the people (xxiv.); and Adonijah's seizure of the government, when the most long-tried counsellors of David deserted him, a movement that could be crushed only by the aged monarch's devolving his crown upon Solomon (1 Kings i.); with various other griefs. Yet, perhaps, in the humiliations of his later years, the king gathered more instruction, and found more true peace, than in the proud days of victory, when courtiers flattered him, and suppliants crowded his presence-chamber, and subject nations crouched before him. He learned more of the evil of his heart, and found it good to be afflicted. And he died in hope. He had the promise of an assured throne to his descendants: he transmitted a magnificent heritage to Solomon, to whom he left the carrying out of that purpose he had long before conceived (2 Sam. vii.; 1 Chron. xxviii., xxix.), of erecting a habitation for the mighty God of Jacob. And no doubt his prophetic eye rested in the far distance on one of his line, who should be great, the Son of the Highest, to whom the Lord God would give David's throne, and of whose kingdom there should be no end. Of him in many respects David was a type. And many of the predictive utterances, setting out from David, have their full meaning in David's glorious Son (Jer. xxx. 9; Hos. iii. 5).

David's character is clearly shown in the events of his life—a shepherd, a soldier, a statesman, a poet, a prophet, a king, tender, generous, sometimes fierce, easily moved to passion, and easily appeased, a faithful friend, an indulgent father—there is scarce a personage of scripture history on whom our thoughts and love centre so much as on David, whose strains of inspired song intertwine with all the devotional and joyful feelings of God's people in every age. The psalms are a rich heritage to the church. Very many were from David's pen. And, though we cannot with precision point out all he wrote, or describe the times and circumstances under which those were penned that we know did come from him, yet we delight to couple particular compositions with various crises of David's life—as Psal. xlii. with his flight across the Jordan in Absalom's rebellion; Psal. xxiv. with the bringing up of the ark to Jerusalem; Psal. xviii. with David's deliverance from his enemies, &c., and to see his emotions of praise, and hope, and repentance, and gratitude, and faith, at the wonderful dealings of God with him.

Of the children of David many are mentioned in scripture; and there were probably more: twenty-one sons are enu-

merated and one daughter (2 Sam. iii. 2-5, v. 13-16, xii. 15, 24; 1 Chron. iii. 1-9, xiv. 3-7; 2 Chron. xi. 18).

David left the impress of his reign upon the nation, both politically and religiously. It is true that in the days of his grandson that schism occurred which rent from his house a large portion of their inheritance. Nevertheless, his seed continued to possess Judah; and David's regulations (1 Chron. xxiii.—xxv.), however they might be disregarded by ungodly princes, were always referred to as a standard in times of reformation (2 Chron. xxix. 25-27, 30, xxxv. 4). Never was a promise more thoroughly fulfilled than that to David (Psal. lxxxix. 35); and the most blessed heritage which can even now be desired is the 'sure mercies of David' (Isai. lv. 3; Acts xiii. 34).

DAVID, CITY OF—1 (2 Sam. v. 7). Zion, which see.—2 (Luke ii. 4, 11). Beth-lehem, which see.

DAY. The natural day from sunrise to sunset is continually varying. It has therefore been found convenient to take one revolution of the earth, a day and night, as the standard of time. Different nations have begun their day at different points. We, like the ancient Romans, begin it at midnight: the Hebrews, probably from the narrative of creation (Gen. i. 5; see Dan. viii. 14, marg.), began theirs at sunset (Lev. xxiii. 32). Their divisions of the day appear to have been in early times very inartificial. Thus we read of a distribution into three parts, evening, morning, and noon (Psal. lv. 17). Other more minute divisions are also spoken of, such as dawn, sunrise, heat of the day, noon, cool of the day, evening; but these were rather occasional notings of time, than recognized parts of the ordinary day. At length, however, hours were introduced. The first mention of an hour is by the prophet Daniel (Dan. iii. 6, 15, iv. 19, v. 5): probably, then, the reckoning of the twelve hours of the day was borrowed from the Chaldeans. In New Testament times it was a well-understood distribution of time (John xi. 9). These twelve hours, extending from sunrise to sunset, were of course of variable length. The variation is not, however, so much as it would be in our latitude; and, the sixth hour being noon, the third may be roughly said to be our 9 in the morning, the ninth 3 in the afternoon. The nights were divided into watches, at first three, afterwards four.

The word 'day' is used in various senses, sometimes for a festal or birth-day (Job iii. 1), sometimes for the great day of God's judgment (Acts xvii. 31; 2 Tim. i. 18). The meaning is sometimes indefinite, as it is with us (Gen. ii. 4); and according to some the 'days' of creation (i. 5, 8, 13, 19, 23, 31) indicate not natural days, but long periods of time. Day is also used symbolically (Numb. xiv. 34); and sharp contests there are among interpreters of prophecy whether the days of Dan. xii. 11, 12; Rev. xi. 3, 9 do not mean years. For the arguments used their works must be consulted. See Evening, Watch.

DAYSMAN. An umpire or arbitrator (Job ix. 33). The word occurs in this sense in old English writers, e. g. Spenser's *Faerie Queene*, book ii. canto viii. 28.

DEACON. The designation of an office-bearer in the Christian church. It has generally been connected with the appointment of the seven who were to relieve the apostles in the 'daily ministration,' the distribution of the public money, or the apportionment of the public meals (Acts vi. 1-6). The special name of deacon is not, however, given to these seven; and it may be questioned whether this appointment was not rather to meet a particular case; the order called deacons being subsequently established, and founded upon or in imitation of the temporary office committed to the seven (See Alford, *The Greek Test*, note on Acts vi. 5). It has indeed been imagined that there was already a class called 'the young men,' as contradistinguished from 'the elders,' and that this body of young men was the prototype of the diaconate. Such 'young men' are certainly mentioned (Acts v. 6, 10); but the fact that different Greek words are used in the two verses just referred to seems fatal to the supposition. Surely one definite name, had such a class or order been constituted, would have been applied to them.

The Greek word for deacon often occurs in a general sense to indicate any person ministering in God's service. Thus it designates our Lord himself (Rom. xv. 8); and St. Paul describes by it his own position (2 Cor. vi. 4; Eph. iii. 7; Col. i. 23); in all which places it is translated 'minister.' But after a while it began to be used of a particular order in the church (Phil. i. 1; 1 Tim. iii. 8-10, 12, 13). In the last-named place the qualifications of deacons are described; from which in some measure their duties may be deduced. They were to hold a certain authority, and to show themselves patterns to believers. They were to be pure in faith; but it is not required, as it is of the bishop or overseer, that they should be 'apt to teach.' The inference undoubtedly is that, even if there were exceptions, teaching was not an ordinary part of the deacon's employment. Still, from the example of at least some of the seven, it must be admitted that there was no essential reason why teaching might not be conjoined with the more secular 'daily ministration.' And, though St. Paul does not affirm that it was, his words constitute no proof that it was not. It has been questioned whether the diaconate was originally a step to a higher ecclesiastical office; and different interpretations have been given of 1 Tim. iii. 13. These interpretations may be seen in Dr. Alford's note upon the passage; and, though critics of name advocate other views, it must be confessed that more properly the honour spoken of should be interpreted as that attained in the deaconship, and not in promotion to another office. Generally speaking, too, permanence in the diaconate seems to have been the rule in primitive times.

It is obvious that, as the church was more thoroughly organized, the duties of deacons would be more precisely marked out.

The services are noted below which, according to Bingham, devolved upon them. And that their ministrations very early were ecclesiastical as well as secular we have sufficient authority. Thus they are said to be 'ministers of the mysteries of Jesus Christ,' 'not merely of meats and drinks, but of the church of God' (Ignatius, *Epist. ad Trall.* 2). After insisting that deacons were always reckoned one of the three sacred orders, Bingham shows that they were:—1. To take care of the utensils of the altar.—2. To receive the oblations of the people, and present them to the priest, reciting the names of those that offered.—3. To read the gospel in some churches.—4. To minister the consecrated elements in the eucharist, though they were not allowed to consecrate.—5. Occasionally to baptize.—6. To bid prayer in the congregation.—7. To preach by the bishop's authority.—8. To reconcile penitents in extreme cases, and sometimes to suspend the inferior clergy.—9. To attend upon their bishops, and sometimes to represent them in general councils.—10. To rebuke and correct those who behaved irregularly in the church.—11. Anciently, to perform the offices of all the inferior orders of the church.—12. To be the bishop's sub-almoners.—13. To inform the bishop of the misdemeanours of the people: hence they were called the bishop's eyes, his mouth, angels, prophets, &c., &c. (*Orig. Eccles.*, book ii. chap. 20). As the duties to be performed were so multifarious, it was customary to have many deacons in a single church. Some churches, however, in imitation of the apostolic appointment of the seven, were careful to limit the number of their deacons to seven. Thus, in the middle of the third century, while there were forty-six presbyters in the church of Rome, there were but seven deacons (Euseb., *Hist. Eccles.*, lib. vi. cap. 43). There was also an archdeacon in early times; though the first establishment of the office is in dispute. He was of the same order with the deacons, was selected from them, and had special authority over them and the other inferior clergy (Bingham, *ubi supr.*, chap. 22).

DEACONESS. Mention is made (Rom. xvi. 1) of a 'servant' (deaconess) of the church of Cenchrea; and notices are scattered through several of St. Paul's epistles of women who were engaged in Christian ministrations (3, 12; Phil. iv. 2, 3; 1 Tim. iii. 11, v. 9, 10; Tit. ii. 3, 4). It is very likely that no distinct order of women bound by certain rules was at this time established. But surely we may see here the beginnings of such a class. And it is certain that, a few years later, deaconesses were a recognized body. Pliny, in his famous letter to Trajan (lib. x. ep. 97), speaks of two whom he put to the torture, in order to extract information from them respecting the Christians; and ecclesiastical writers from a very early date frequently refer to them. A full account of deaconesses is given by Bingham, *Orig. Eccles.*, book ii. chap. 22.

DEAD SEA. See SEA.

DEAF. There was a merciful prohibition in the Mosaic law against cursing the deaf (Lev. xix. 14). Our Lord's power was manifested in restoring hearing to the deaf (Matt. xi. 5; Mark vii. 37); and this he appealed to as one proof of his Messiahship.

DEARTH. See FAMINE.

DEATH. By death, in the ordinary use of the term, is understood the separation of the soul and the body. Death was threatened to man as the penalty of disobedience to God's command (Gen. ii. 17). And, accordingly, when Adam sinned, the sentence of death was passed upon him (Rom. v. 12, vi. 23). It will be observed that such declarations of scripture apply simply to man, and must not be taken to deny that there might have been inferior animals before the fall subject to death.

There are various modes of expression used relating to death, such as returning to the dust (Gen. ii. 7, iii. 19; Eccles. xii. 7: comp. Psal. xxii. 15): this implies the dissolution of the bodily frame; the being deprived of the spirit or breath of life (civ. 29); the removing or taking down of a tabernacle in which the person, the soul, was dwelling (Isai. xxxviii. 12; 2 Cor. v. 1; 2 Pet. i. 13, 14). Akin to this idea is the being 'unclothed,' as if the body were the garment of the soul (2 Cor. v. 4). Death is also represented as a departure (Job x. 21; Matt. xxvi. 24; Phil. i. 23), and a sleep (Jer. li. 39; Dan. xii. 2; John xi. 11, 13; Acts vii. 60). But the word is not confined in scripture to the separation of soul and body; nor indeed was that the only penalty threatened against and inflicted for sin; there is spiritual death, when, the body yet living, the soul is dead, insensible to the voice of divine love, destitute of the power of divine grace. Hence the ungodly are said to be 'dead in trespasses and sins, (Eph. ii. 1, 5; 1 Tim. v. 6).

The term is also employed to denote the mortification of sinful affections and lusts in the believer: he is to die to sin (Col. iii. 3, 5). And then there is that second or eternal death, the sad destruction of the entire man, cut off for ever from God's life-giving presence. 'The lake of fire' is described to be 'the second death' (Rev. xx. 14). Thus it may not improperly be said that there are four kinds of death—death natural, and death spiritual, death temporal, and death eternal.

DE'BIR *(inner sanctuary)*. The king of Eglon, one of the five who combined against Israel after the Gibeonites had obtained terms of peace (Josh. x. 3).

DE'BIR *(id.)*.—1. A town formerly called Kirjath-sepher (Josh. xv. 15; Judges i. 11), and Kirjath-sannah (Josh. xv. 49). It was taken by Joshua (x. 38, 39, xii. 13); and the subsequent account of its capture (xv. 15-17; Judges i. 11-13) either is the detail of what was briefly recorded before—it being in all histories common to ascribe to the general-in-chief the exploits performed by commanders under him—or there was a second capture—it being very probable that, as is the case in every war, the Canaanites recovered towns which they had lost; so that they were again and again attacked. Debir was one of the places which the Anakim held (Josh. xi. 21): and these powerful people certainly would give up no post without continual struggle

Debir stood in the hill-country and was assigned to Judah (xv. 49), but was afterwards allotted to the priests (xxi. 15; 1 Chron. vi. 58). It was probably to the south-west of Hebron; but the site has not yet been fully identified.—2. A frontier place of Gad (Josh. xiii. 26) to the east of the Jordan. It was not far from Mahanaim, and possibly might be the same with Lo-debar (2 Sam. xvii. 27.)—3. A place on the north boundary of Judah, near the valley of Achor (Josh. xv. 7): its exact position has not been ascertained.

DEB'ORA (Tob. i. 8.) A person said to be Tobit's grandmother.

DEB'ORAH (*bee*).—1. The nurse of Rebekah, whom she accompanied into Canaan (Gen. xxiv. 59). She appears afterwards to have been with Jacob's family, by whom on her death she was buried at Beth-el under an oak, called the 'oak of weeping,' (xxxv. 9). Rebekah was doubtless dead when Jacob returned from Padan-aram, as we then hear nothing of her (comp. 27); and it is natural to suppose, Rebekah being dead, that the nurse would join Jacob's household. The Jews, indeed, have a tradition that it was at this spot, Beth-el, that Jacob learned the news of his mother's death; so that the name given to the oak referred to her as well as to Deborah. 2. A prophetess, the wife of Lapidoth, who judged Israel. She dwelt under, i.e. had a tent pitched beneath, a noted tree; a palm-tree it is called, and may have been at Baal-tamar (Judges xx. 33), or, it has been suggested, it might be the identical tree under which the first Deborah was buried, which certainly could not be far distant from the place indicated. Deborah incited Barak to deliver his people from the oppression of Jabin, at his desire accompanied him, though with a rebuke, and after the victory uttered a triumphal song of praise (iv., v.). See BARAK.

DEBT, DEBTOR, See LOAN, PLEDGE.

DECAP'OLIS. A region so called from its embracing ten cities in the north-eastern part of Palestine, near the lake of Gennesaret. These cities, without any special connection, seem to have been endowed with certain privileges by the Romans, under whose immediate authority they were; their population being for the most part heathen. Geographers differ as to the names of the cities. Possibly the same privileges were extended to others besides the original ten. The following is Pliny's list: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha; all of these, except Scythopolis, being east of the Jordan. But the district of Decapolis must have comprised a tract of country on both sides the river (Matt. iv. 25; Mark v. 20, vii. 31).

DECISION, VALLEY OF (Joel iii. 14). The place where the great crisis should occur when God's judgments would be inflicted on the assembled enemies of his people; no doubt identical with the valley of Jehoshaphat previously mentioned (2, 12).

DE'DAN (*low ground?*). 1. The name of a person or tribe, descendants of Ham (Gen. x. 7; 1 Chron. i. 9).—2. A son of Jokshan, Abraham's son by Keturah (Gen. xxv. 3, 1 Chron. i. 32).

It has often been supposed that from these two sources two different tribes descended; but it is more reasonable to believe that they were but a single people, and that the posterity of the Abrahamic intermarried with that of the Hamitic Dedan. The remarks of Dr. Kalisch on this matter are valuable. 'Dedan,' he says, 'is sufficiently defined by the biblical allusions, both with regard to its geographical situation and its social condition. It was a commercial nation of Arabia, which traversed the deserts with their goods (Isai. xxii. 13): their exports consisted especially of ivory and ebony, which they carried to the markets of Tyre (Ezek. xxvii. 15); and their trade resembled in extensiveness and importance that of Sabæa and Tartessus (xxxviii. 13). They are sometimes described as the immediate neighbours of the Idumeans (Jer. xlix. 8), whose territory is stated to have extended between Theman and Dedan (Ezek. xxv. 13); but in other passages they are called the inhabitants of an island (Jer. xxv. 23), and are therefore coupled with Tartessus and Greece, and other islands [i. e. maritime countries] (Ezek. xxvii. 12-15, 20). It is, therefore, evident that the tribes of Dedan settled in two different regions; partly on the north-western coast of the Arabian gulf, and partly nearer the mother land, Raamah, perhaps on the island *Daden* in the Persian gulf, from whence they took part in the trade from India and central Asia. The intercourse between both colonies was entertained by their lively commerce, and perhaps by various intermediate stations along the northern part of the Arabian peninsula; they might, therefore, have been regarded as *one* country, but it is not impossible that the inhabitants of that island were later either subdued by, or, at least, greatly intermixed with, emigrants from other tribes; and hence it may be explained that Dedan is reckoned with the Cushites; whilst it is in another passage (Gen. xxv. 3), ranged among the Shemites' (*Comm. on Old Test. Gen.*, p. 252).

DEDA'NIM. The inhabitants of Dedan (Isai. xxi. 13).

DEDICATION, FEAST OF THE. The temple of Solomon was solemnly hallowed, by the placing there of the ark, and dedicated at the feast of tabernacles (1 Kings viii. 2; 2 Chron. v. 3). The second temple was finished on the third of the month Adar, and probably was dedicated immediately; though the festival rejoicings seem to have lasted over the feast of the passover, which was held a little more than a month later (Ezra vi. 15-22). These rejoicings were celebrated but once. But there was a third dedication, which commenced on the twenty-fifth of the month Casleu or Cisleu, and extended over eight days, at the purifying of the temple from the polluting desecration of Antiochus Epiphanes. This feast was to be kept continually from year to year (1. Macc. iv. 52-59); and we find it mentioned in scripture (John x. 22). It was celebrated in a way similar to that in which the feast of tabernacles was kept, with branch-

bearing and psalm-singing (2 Macc. x. 1-8). The great Hallel (Psal. cxiii.-cxviii.) was sung every day in the temple; and in later times there were illuminations. Josephus calls it 'light,' from the joy felt at the unexpected deliverance (*Antiq.*, lib. xii. 7, § 7). Hence the solemnity was sometimes termed the Feast of Lamps or Lights. See LAMPS.

DEER. See FALLOW-DEER.

DEGREES, SONGS OF. Fifteen psalms, cxx.-cxxxiv., are so entitled. A variety of reasons have been supposed for this. The Jews believe that they were sung by the Levites on the fifteen steps which separated the men's court from the women's in the temple. Gesenius suggested that there was a kind of progression in the thought and phraseology; the last member of a verse or part of it being taken up, repeated, and amplified in the next verse, thus:

'I will lift up mine eyes unto the hills,
From whence cometh *my help*.
My help cometh from the Lord,
Which made heaven and earth.'
(Psal. cxxi. 1, 2).

But this structure cannot be detected in all of them. Hengstenberg and others believe that they were 'pilgrim-songs,' chanted by those who went up to Jerusalem at the solemn feasts. There is an ingenious disquisition on these psalms in the *Journ. of Sacr. Lit.*, Oct. 1854, pp. 39-53. The writer supposes that they are systematically arranged, being grouped round Psal. cxxvii., composed by Solomon, which furnishes a key-note with which the rest are in unison. They have their echo in the book of Nehemiah. So that, if we examine, we shall find a striking coincidence of thought, in many cases a verbal resemblance, to what we read in Nehemiah of that pious ruler's labour in re-building the walls of Jerusalem. Taking Psal. cxx. for an example: v. 1 is illustrated by Neh. ii. 17, also i. 3-11, ix. 37. In vv. 2, 3, the lying lips, &c. accurately describe Sanballat and other foes (Neh. ii. 19, vi. 2, 6, 8, 9, 10, 12, 13). In v. 7 the psalmist was for peace: Nehemiah's enemies were always picking quarrels (Neh. ii. 19, iv. 7, 8, vi. 12). The writer, further, connects these psalms with the steps which, from the natural position of Jerusalem and the temple, he supposes must have been frequent there. Pious Jews would often be likely to repeat Psal. cxxvii. as they paced the numerous stairs belonging to the temple. And it must be observed that Psal. cxxi. is extremely apposite to this idea. Thus, connecting Nehemiah with these psalms, the two-fold object of the collection is brought out—(1), 'a *historical memorial* of an important part of the national history of the Jews; and (2), the position which the songs occupied in the temple service rendered them instrumental in keeping up a *perpetual thanksgiving* to God for his goodness in regard to that national era.'

DEHA'VITES (*villagers*). A tribe from whom the king of Assyria had sent colonists into Samaria (Ezra iv. 9). They are probably the Dai mentioned by Herodotus (lib. i. 125), a Persian sept, near the Caspian, found also diffusing themselves in other regions.

DE'KAR (*a thrusting through, a lancer*). A person whose son (Ben-dekar) was one of Solomon's commissariat officers (1 Kings iv. 9).

DELAI'AH (whom *Jehovah hath freed*).—1. The head of one of the courses of the priests (1 Chron. xxiv. 18).—2. One whose descendants, of uncertain pedigree, returned from Babylon with Zerubbabel (Ezra ii. 60; Neh. vii. 62).—3. The father of a person who tried to intimidate Nehemiah (vi. 10).—4. One of the princes in the time of Jehoiakim (Jer. xxxvi. 12, 25).

DELI'LAH (*delicate, pining with desire*). A woman, most probably a Philistine, living in the valley of Sorek, who, bribed by the Philistine lords, succeeded in enticing Samson to disclose the secret of his strength (Judges xvi. 4-20).

DELUGE. See FLOOD.

DE'LUS (1 Macc. xv. 23). A small island among those called Cyclades in the Ægæan sea (*Archipelago*). It was peculiarly sacred to the classical god Apollo, who, with his sister Diana, was said to have been born there.

DE'MAS (probably contracted from Demetrius). A companion of St. Paul during his first imprisonment at Rome (Col. iv. 14; Philem. 24). The mournful note is subsequently made that he had forsaken the apostle, 'having loved this present world' (2 Tim. iv. 10). Whether this meant actual apostacy we know not.

DEME'TRIUS (*belonging to Ceres*).—1. A maker of silver shrines (models of the great temple) of Diana at Ephesus (Acts xix. 24).—2. A Christian mentioned with commendation by St. John (3 John 12).

DEME'TRIUS.—1. Demetrius I., surnamed Soter, 'the saviour,' king of Syria, was the son of Seleucus IV., called Philopator. At the time of his father's death, 175 B.C., he was a hostage at Rome. He found means, however, to quit Italy, and, landing at Tripolis in Phœnicia, 161 B.C., he obtained possession of the Syrian crown; Antiochus V. being put to death, and Demetrius's title being acknowledged by the Romans (1 Macc. vii. 1-4; 2 Macc. xiv. 1, 2). Incited by the Grecizing party, he sent four expeditions against the Jews (1 Macc. vii., ix.), but received a peremptory order from the Romans to molest them no more (viii. 31, 32). When Alexander Balas appeared as an aspirant for the crown of Syria, Demetrius endeavoured vainly to secure the help of Jonathan, brother of Judas Maccabeus. A decisive battle was fought between the rivals, in which Demetrius was slain, 151 B.C. (x. 1-50).—2. Demetrius II., called Nicator, 'the victorious,' was the son of No. 1. He made a descent on Syria, 147 B.C., in order to recover his father's dominions (67-69). He ultimately succeeded (xi. 19), and, though Jonathan had opposed him, he confirmed him in the high priesthood, and ratified the privileges of the Jews (20-37). By Jonathan's help he suppressed an insurrection (38-52). After a struggle with Tryphon, in which the Jews took part (53-74, xii. 24-53), and at length obtained from Demetrius immunity from tribute (xiii. 34-42), Demetrius invaded Media, and was taken

prisoner by Arsaces, king of Persia (xiv. 1-3). He was liberated by Phraates, successor of Arsaces, in order to oppose Antiochus Sidetes, and recovered his kingdom. But not long after he was defeated by a pretender to the crown, Zabinas, and put to death. See Winer, *Bibl. RWB.*, art. 'Demetrius.'

DEMON, DEMONIAC. The appellation 'demon' was given by classical writers to beings superior to man, including even the highest deities they worshipped. More exactly, or in later speech, the demons were regarded as intermediate between gods and men, those through whom the gods communicated with the human race, either the spirits of the dead or a distinct order of creatures. And, as thus placed in a certain relation to men, they were supposed to exercise a kind of tutelary care over individuals. The full idea of a naturally-evil and malignant character in these beings does not seem developed in classical writers. But, when we consider the debased notions (at least popularly) entertained by the heathen of the gods they worshipped, how they attributed to them human passions and sensual desires, the step was easy enough, especially if quickened by eastern influence, to the belief that there were evil demons, bent on moral and physical mischief, whose enmity must be counteracted or be bought off by those who would escape the effects of it. And, though there might be a lingering idea in the Jewish mind that there were good demons as well as bad, yet, generally speaking, such spirits were regarded by those who had the knowledge of the true God as foul and wicked.

The scriptures of the New Testament certainly corroborate this view. The demons are there invariably regarded as evil. For the clear explication of this, it must be observed that the original word which we translate 'devil' is used, when applied to an evil spirit, only in the singular number, as if designating one particular being; and that, when persons are said to be possessed by a 'devil,' or when 'devils' in the plural number are spoken of, the original word is that which might with more precision be rendered 'demon.' Now these are called 'unclean spirits' (Matt. x. 1), 'evil spirits' (Acts xix. 12, 13, 15, 16): fellowship with them is placed in direct opposition to fellowship with Christ (1 Cor. x. 20, 21); and they are said to tremble at that truth of God which they cannot but acknowledge (James ii. 19). They are, further, represented as subordinate to some chief, which chief is Beelzebub, or Satan, 'the devil' emphatically (Matt. xii. 24-28; Mark iii. 22-26; Luke xi. 14-20). So far then as the plain evidence of the scripture goes, we have a number of agents working with or under Satan for evil, probably 'the angels' of the devil (Matt. xxv. 41), exercising some great power, and actually taking the place in gentile worship that rightfully belonged to God (Lev. xvii. 7; 1 Cor. x. 20; Rev. ix. 20). The honour paid to mere idols, which in themselves were nothing, was really, it would seem, through the idols directed to, and appropriated by, these demons. And who shall say that it was not a reasonable and a just thing, when men, contrary to what even nature and the visible creation might have taught them, 'changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,' for God in retribution to give them up to evil powers, who might work their will in them (Rom. i. 18-25)? Questionless, there are awful indications scattered through scripture of the power of the wicked one over those who have thrown off their allegiance to God (2 Cor. iv. 3, 4; Eph. ii. 2; 2 Tim. ii. 26).

Some of the most noteworthy cases of power exercised by demons over men are found in the accounts of such as are said to be 'possessed with devils.' It is true that many expositors have thought fit to depart from the literal explication of the sacred narrative: they have presumed that its meaning was but symbolical, or that our Lord accommodated himself to the notions of the Jews of his time, treating what was mere insanity as if it were a residence of a demon in the sufferer's person. But, if the gospel be really a record of facts, if the history of Christ be the relation by eye-witnesses of what was obvious to their senses, the expressions used cannot be symbolical. Symbolical expressions occur in poetry or highly-wrought narrative: they are utterly out of place in a sober record of events. Nor would our Lord have acted as he did, if possession had been merely a Jewish notion. It is just conceivable that he might have forborne to rectify an error: it is inconceivable that he would himself have plunged into it. Dr. Trench makes a very just distinction. We may speak, he says, 'of certain forms of madness as lunacy, not thereby implying that we believe the moon to have or to have had any influence upon them; . . . but, if we began to describe the cure of such as the moon's ceasing to afflict them, or if a physician were solemnly to address the moon, bidding it abstain from injuring his patients, there would be here a passing over to quite a different region . . . . there would be that gulf between our thoughts and words in which the essence of a lie consists' (*On Miracles*, p. 153). The cases of our Lord's speaking to the wind (Matt. viii. 26) and to the fever (Luke iv. 39) are not parallel. He did not converse with the one or the other, as he is said to have done with the demons.

There is a clear distinction made between the diseased and the possessed (Matt. x. 8). The demons speak, though through the sufferer's bodily organs, yet as apart from them, and with a higher knowledge than they or any one else had at the time attained (viii. 29; Mark i. 24, v. 7; Luke iv. 41; Acts xix. 15); and they evince a strange mysterious terror of Christ's power over them and his authority to judge and punish them. We cannot help seeing what Dr. Alford calls 'a double will and double consciousness' in the possessed, 'sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy' (*The*

Greek Test., note on Matt. viii. 32 : comp. an admirable note of Bp. Ellicott, *Hist. Lect. on Life of Christ*, p. 163, 2d edit.). Then there was sometimes a singular power of divination exercised by the spirit, shedding a light upon the heathen oracles, which were not, it may be, all imposture (Acts xvi. 16-18). Moreover, what are we to say to the departure of the demons from the men (one perhaps more fierce than the other, and therefore especially noticed), and their entrance into the herd of swine (Matt. viii. 28-34 ; Mark v. 1-20 ; Luke viii. 26-39) ? It is quite beside the mark to explain it as if it were merely a transference of a disease. Diseases do not ask to be moved from one subject to another. So that the infliction of the leprosy of Naaman on Gehazi (2 Kings v. 27) is not at all a parallel case. And the 'fixed idea' in the lunatic's mind, by which some would interpret the answer 'My name is Legion; for we are many,' as if it were only one of the wild notions which madmen ordinarily entertain, is futile as regards the swine. We are not called on to explain why the demons wished to enter the swine : we have here only to look at the fact. And certainly the statement of the sacred writers, for which we must suppose, if words have any meaning, they pledge their credit, is that some independent power which was in the man passed thence into the swine, some being or beings first inhabited the one and then inhabited the other. It has been questioned why our Lord, whose miracles were those of mercy, permitted this act of judgment. May not a sufficient answer be found in this? He permitted it in order to give demonstrative proof of the separate existence and power of the demons ; a proof which no fair reasoning can evade or overthrow.

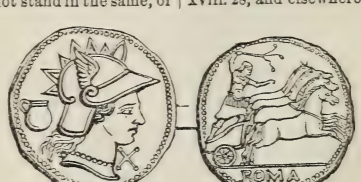
It is not without ground, then, that Dr. Alford, in the place before referred to, declares that 'the gospel narratives are distinctly pledged to the historic truth of these occurrences (demoniacal possessions). Either they are true; or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in details, so frequent between the evangelists; but they form part of that general groundwork in which all agree.' And, it may be added, the opinion of the Jews, accompanied as it very likely was by superstitious notions and observances, instead of weakening, rather confirms the case as gathered from our Lord's miracles. Even had there been no other evidence than the fact related of Jewish practices in Acts xix. 13-17, it would have been hard to explain it by the notion of a mere disease.

But, after all, might there not have been then, may there not now be, instances even in the more ordinary diseases of the action of some evil external power? Such agency is certainly hinted at in scripture. The 'sore boils' of Job were produced by Satan (Job ii. 7). The infirmity of the woman whom Jesus healed is ascribed to Satan (Luke xiii. 11, 16). Those generally who recovered health are said to have been 'oppressed of the devil' (Acts x. 38). Assertions of this kind illustrate the power with which through sin 'the god of this world' reigns. It may be that that power was more evidently exerted in our Lord's time than before or since; that it was its most rampant dominion that he attacked and mastered, to give the fullest proof to the world of his almighty lordship. We dare not, indeed, say that persons are possessed with demons now, as many then were. But it is not too much to suppose that, when a man yields to the evil influence, when he chooses to become the slave of lust, when he has revelled in sin, and had his pleasure in the gratification of filthy desires, the power which works in him waxes stronger and stronger, till it seems as if some fell master were actually ruling him, against whom the victim tries to make head too late, his resolutions broken, his struggles ineffective, the chain drawn tighter, the imperious will more tyrannizing over both soul and body, to be subdued only by that voice of resistless power which bade the evil demons of old relax their grasp, and they were compelled to obey.

The subject is full of interest: it cannot be pursued further here; but it speaks trumpet-tongued to us all, to resist at once, at the first onset, not to give any 'place to the devil' (Eph. iv. 27 ; James ii. 7 ; 1 Pet. v. 8).

DEMOPHON (2 Macc. xii. 2).

DENA'RIUS, or Roman penny (Matt. xviii. 28, and elsewhere). See MONEY.



Roman Denarius.

DEPOSIT. The Mosaic law provided for the safe custody and due restoration of goods and property which a man had undertaken to keep for another. If goods, 'money or stuff,' so deposited were stolen, and the thief found, he was to pay double: if the thief was not found, then the person in whose custody the goods had been was to appear before the judges, that it might be

known whether or no he was the guilty party, and he was put upon his oath. With regard to beasts, if they died, or were hurt, or driven secretly off, the person entrusted with them also was to swear that he had not dishonestly made away with them. But, if they were stolen, he was obliged to make the loss good; if, however, an animal was torn by a wild beast, he must bring the remains in proof, and then he was quit (Exod. xxii. 7-13). Of course, if perjury was committed, there was punishment, the principal and a fifth added thereto was to be restored, and the sacrifice of a ram for a trespass-offering was required (Lev. vi. 1-7). At a later period an acknowledgment of a deposit seems to have been given (Tob. v. 3).

DEPUTY (Acts xiii. 7, 8, 12, xix. 38). The term by which our translators render a Greek word equivalent to the Latin proconsul, the governor of a senatorial province.

DER'BE (perhaps *juniper-tree*). A small town in Lycaonia, probably near the pass called the Cilician gates. According to Winer it was to the south of Iconium and south-east of Lystra (*Bibl. RWB.* art. 'Derbe'); but this is doubtful. The site of this town has been variously placed. Perhaps it was at *Divlé*, near the base of Taurus. St. Paul visited Derbe repeatedly (Acts xiv. 6, 20, xvi. 1), and most likely also on his third journey (xviii. 23, xix. 1); and one of his companions when proceeding to Jerusalem was Gaius of Derbe. He was not persecuted in this place; and therefore it is not mentioned in 2 Tim. iii. 11—a minute coincidence confirming the credibility of the sacred narrative.

DESERT. There are several Hebrew words thus rendered in our version. One of these is *midbar*, signifying pasture-land, open field, in contradistinction to that which was tilled. It is derived from a verb implying to lead or drive, i.e. flocks and herds to pasture. *Midbar* with the article designates the great Arabian desert towards and around Sinai (Exod. iii. 1, v. 3, xix. 2, xxiii. 31; Numb. xxxiii. 8, 9, 16, and elsewhere). It is more frequently translated 'wilderness.' This word is also used for the open field or pasture round many towns and villages, somewhat like our commons, and often named after the place to which it was contiguous (1 Sam. xxiii. 14, 15, 25), land in the spring covered with verdure, and even after the heats of summer, though dry and burnt up, yet not without food for the cattle scattered over the surface. There is good reason for believing that the Arabian desert was anciently far less sterile than it is at present. We may see hence the futility of the objection made to the statement that the Israelites had flocks and herds with them in their wanderings. Much of the country they traversed, wild and rugged as it often was, furnished sufficient pasturage, and enclosed many verdant glens well supplied with wells of water. Another Hebrew word, *'arâbah*, signifies an arid tract of country (Isai. xxxv. 1, and elsewhere): it is also translated 'wilderness' (Job xxiv. 5; Isai. xxxiii. 9, and elsewhere). When the article is prefixed, that great sunken region extending from the lake of Gennesaret towards the gulf of Akabah, through part of which the Jordan flows, is invariably meant. This is rendered 'the desert' in Ezek. xlvii. 8, but generally 'the plain.' South of the Dead sea it was indeed a dry and fearful desert: see ARABAH. *Ḥhorbah* implies wasteness, or desolation: it sometimes occurs in the plural number, and is translated in our version 'desert' or 'deserts' (Psal. cii. 6; Isai. xlviii. 21; Ezek. xiii. 4). There is yet another word, *yeshimon*, signifying a desert region (Isai. xliii. 19). With the article it appears to designate the high waste land to the east of the Dead sea (Numb. xxiii. 28). See JESHIMON.

DES'SAU (2 Macc. xiv. 16).

DEU'EL (*invocation of God*). The father of the prince of Gad in the wilderness (Numb. i. 14, vii. 42, x. 20). But (ii. 14) he is also called Reuel.

DEUTERON'OMY. The fifth book of Moses is known among the Jews (who divide it into eleven *perashioth*) by several names. Thus the two words with which it begins, and the second word, signifying respectively: 'These are the words,' and 'The words,' are common appellations: it is also called 'The repetition of the law,' and 'The book of reproofs.' Our name, Deuteronomy, is derived from the Greek title, signifying 'the second law.'

Its obvious purpose is to repeat to Israel the principal laws which had been given them in the wilderness, explaining, enforcing, adding to the sanctions with which those sacred ordinances bound them, gathering up some notices of what had befallen them on their way, and unfolding so far their future destiny as that they might see that obedience to the covenant would ensure their prosperity, while idolatry and rebellion against God's laws would provoke him to scatter them through the world and make them a mocking and a by-word to the nations. The fulfilment of this threatening is before our eyes. We cannot walk the streets of our cities without beholding it. And, as it is on all hands conceded that this book was written before the dispersion began, we have in the very fact of the history of the branded sons of Jacob a proof not to be evaded that he who wrote it was gifted with supernatural prescience, that he 'spake' as he was 'moved by the Holy Ghost.'

It was very fitting that such an address should be at the time delivered to the Israelites. Their weary wanderings were now ended. Their multitudinous hosts lay camped in the plains of Moab, close upon that promised heritage, a fair land, fertile and most desirable, which they were only waiting for the signal to occupy. And in strains touching and tender, delivering the last admonitions of a father, does their veteran leader charge them. For himself his life-long hope was not to be realized. O if he might but set foot upon the soil of Canaan! But he had sinned; and therefore, though his eyes, undimmed by the mists of a hundred and twenty years, might feast upon the lovely prospect, his feet should never

tread the other bank of Jordan. His life, waning fast, was the last single thread which bound his nation in their pilgrimage. When he was dead, and buried where no man knew, then once more should the cry 'Go forward!' that had stirred them to adventure the passage of the Red sea (Exod. xiv. 15) summon them to cross the full river which swelled before them, and the swarming tribes should press on to occupy the great and goodly cities which they did not build, and enjoy the vineyards which they had not planted (Deut. vi. 10, 11). An address delivered by such a man in such a crisis would not, we may be sure, be in that plain style of narrative which he might use at other times. And hence the hortatory tone, the fulness of expression of the book of Deuteronomy, are the surest warrants that it is what it professes to be. 'I must regard this book,' says Professor Moses Stuart, 'as being so deeply fraught with holy and patriotic feeling, as to convince any unprejudiced reader who is competent to judge of its style, that it cannot, with any tolerable degree of probability, be attributed to any *pretender* to legislation, or to any mere *imitator* of the great legislator. Such a glow as runs through all this book it is in vain to seek for in any artificial or suppositious composition' (see *Crit. Hist. and Def. of the O. T. Canon*, edit. Davidson, sect. iii. pp. 49, 50).

And yet certain critics are disposed to deny the Mosaic authorship of Deuteronomy. Some ascribe it to the person who they say supplemented the other books of the Pentateuch; and some are of opinion that the writer was a third individual, who, having lighted upon the works of two predecessors—the Elohist and the Jehovist they are called—constructed from them the preceding four books, and added Deuteronomy from his own pen. Some, from a fancied resemblance in diction, attribute the work to Jeremiah; while Ewald has recourse to the very reasonable notion that it was written by a Jew who lived in Egypt in the latter part of Manasseh's reign. Speculations of this kind placed together are mutually destructive; and little respect can be felt for criticism thus uncertain. Ewald, in particular, can hardly have expected credit for his theory, so utterly repugnant to the principles of common sense. For the Egyptian Jew of his dream he supposes to be a pious man, gifted with prophetic power, who adopts the Mosaic mode of expression to make his countrymen believe that their ancient legislator was addressing them. And he succeeds, according to this notion, so well that they never detect his well-intended fraud, they incorporate his composition with the rest of the Pentateuch (the five-fold division of which was not made, in all probability, till the time of the Septuagint translators), they reverence it as scripture, and as scripture our Lord himself cites it. Surely the wildest credulity must be startled at a theory like this.

The grounds on which such improbable fictions are based are very narrow. Let us briefly examine them. The book is pretty generally allowed to be (with trifling exceptions) a complete whole. It is consistent throughout. But then it is said that, both in regard to its legislation and its historical statements, there are differences from the preceding books, additions and indeed contradictions, sufficient to show that they could not all have proceeded from one pen; and, moreover, that there are unequivocal indications of a later date. Among the historical additions may be mentioned the prohibition against attacking Edom, Moab, and Ammon (Deut. ii. 4-6, 9, 19), and the greater circumstantiality in relating the aggression of the Amalekites (xxv. 17-19 compared with Exod. xvii. 8). In the legislation, we are to observe that the command to kill an animal at the door of the tabernacle (Lev. xvii. 3-5) is modified and relaxed (Deut xii. 15, 20, 21), and that there are special directions introduced as to the appointment of a king (xvii. 14-20). But surely such additions as these do not even *tend* to prove diversity of authorship: no writer would bind himself to say in a second work neither more nor less than he had said in a first. Rather some of the additions are strong evidence that Deuteronomy was delivered at the time and under the circumstances professed. The command to kill at the door of the tabernacle was appropriate so long as the tabernacle was in the centre of the camp, each man's tent close by: it would have been inappropriate, almost tantamount to a prohibition against killing animals at all, when the tabernacle was settled in a city, and the tribes were dispersed through the extent of Palestine. Doubtless God, in his wisdom and his goodness, will enact his laws so as to fit the varying circumstances of his people. And it was very meet that the repetition of law, delivered as Deuteronomy was on the eve of the occupation of Canaan, should look forward to Israel's position there, and not backward to their habits in the wilderness they were leaving. God does not deal with men as if they were mere machines. He would have them use their faculties, and find out their wants, and then apply to him on his mercy-seat. Thus their filial dependence on him is best secured. We have a remarkable illustration of this in the progressive legislation in regard to the daughters of Zelophehad (Numb. xxviii. 1-11, xxxvi. 1-12).

But we must see if the so-called discrepancies can disprove the Mosaic authorship of Deuteronomy. Only one or two of these can be here noticed. Thus it is said that Deut. ii. 24 contradicts Numb. xxi. 21, 22; for that in the last-named place the Israelites sent Sihon a peaceful embassy, while in the other God encouraged them to attack him. But the fact is that Sihon had a warning, as Pharaoh had. He might have escaped attack. Invasion did not come till the embassy had been sent and the terms had been rejected (Deut. ii. 26-30). God, however, foresaw that they would be rejected, and that Sihon would be justly destroyed. It is also said that Deut. x. 6, 7, contradicts Numb. xx. 22-27, xxxiii. 30-38. A very feasible explanation has been given of the apparent contradiction; but for this

the reader must be referred to another article: see WANDERING. Once more it is alleged that, whereas generally in the preceding books the mountain where the law was given is called Sinai, in Deuteronomy, with one exception (xxxiii. 2), the name Horeb is used. But it would seem a sufficient reply that Sinai is the particular mountain, Horeb the range: it was natural, at an earlier period, when in the neighbourhood, to specify the single summit, but, when the region had long been quitted, it was equally natural to apply the general name. As to traces of a post-Mosaic date, it is argued that the regulations already referred to concerning the kingdom show that the government of Israel had already become monarchical; but this argument can hardly weigh with those who are not inclined to deny the prescience of God, and to refuse him the right of providing for the future guidance of his people.

Little more can be said in this place. Be it only added, as a brief summary of the evidence for the Mosaic authorship, that direct quotations (1 Kings viii. 29; 2 Kings xiv. 6; Jer. xxxiv. 14) would show that 400 years and onwards after Moses this book was in existence and was recognized as law; that there are verbal allusions in various early books of scripture, and traces in history which serve to connect Deuteronomy with the times in which it professes to be written. De Wette can evade the conclusion only by saying that the final editors of Judges and Samuel were acquainted with the Pentateuch, and caught the spirit of the book of Deuteronomy (*Einleitung*, § 162 b. p. 201). Further, the diction of this book is archaic like the rest of the Pentateuch, so much that one critic is driven to the pitiful resource of guessing that the writer had very likely a fancy for imitating the phraseology of old books. Then we have the evident high antiquity of chap. xxxiii., the silence as to post-Mosaic events, peculiar geographical notices, a relation pre-supposed of Moab, Ammon, and Edom to Israel, varying from that which subsisted later, a familiar acquaintance with Egypt, a certain indefiniteness in the predictions, laws appearing which related to the conquest of Canaan, the sanction, moreover, which our Lord gave to Deuteronomy, together with the glaring difficulties to which a contrary hypothesis is exposed, seeing that it can be successfully maintained only on the supposition that the book is an elaborate forgery (see *Journ. of Sacr. Lit.*, Jan. 1858, pp. 313-325). He that comes in a reverent spirit to the bible cannot easily doubt that Deuteronomy is what it professes to be.

The contents may be arranged under the following heads:—I. A repetition of the history related in the preceding books (i.-iv.), concluding with an introduction to the following discourse. II. A repetition of the moral (v.-xi.), ceremonial (xii.-xvi.), and judicial law (xvii.-xxvi.). III. The confirmation of the law, with prophetic promises to the obedient and curses against the disobedient, and sundry admonitions (xxvii.-xxx.). IV. The personal history of Moses to his death; the account of which is of course supplied by some other hand (xxxi.-xxxiv.). There is a remarkable Messianic prophecy in Deuteronomy (xviii. 15, 18, 19), expressly applied to Christ in the New Testament (Acts iii. 22, 23, vii. 37).

Expositions of this book are, for the most part, found in commentaries on the whole bible, or at least upon the Pentateuch. There are, however, some exceptions, as Calvin's *Sermons upon Deut.*, translated by A. Golding, London, 1583; Schultz's *Das Deut. erklärt*, Berlin, 1859.

DEVIL. The appellation generally given to a mighty spirit of evil, in rebellion against God, and antagonistic to man. 'Devil' is derived from, and is the rendering of, a Greek word, *diabolos*, implying one who sets at variance, a slanderer, an accuser. This word (when designating men) is occasionally used in the plural number (1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3); where persons are described as slanderers. It is applied to Judas (John vi. 70): elsewhere it has the article (Acts xiii. 10 excepted), and must, therefore, designate some one special being, to whom also other appellations are given in various parts of scripture. Such are 'Satan' (*adversary*), the 'wicked' or 'evil one' (Matt. xiii. 38, 39; 1 John ii. 13), 'the prince of this world' (John xii. 31, xiv. 30), 'the god of this world' (2 Cor. iv. 4), 'the prince of the power of the air' (Eph. ii. 2), 'the old serpent' (Rev. xx. 2), &c. &c.

There can be no doubt of the personality of such a being. He is described as exercising power, as influenced by motives, as performing actions, as receiving judgment, as suffering punishment (Gen. iii.; Matt. iv. 1-11; Luke xxii. 31; John xvi. 11; 1 Pet. v. 8; Rev. xx. 10): it is impossible, therefore, with any fairness, to interpret language so used of an abstract principle personified.

This is yet further proved by the glimpses afforded us of the history of this evil one. His origin, indeed, is not explained; nor are the steps detailed by which he came to his present state. He is introduced abruptly, is spoken of at first as a tempter and an enemy (Gen. iii. 1; 2 Cor. xi. 3). But it is not to be supposed that he was uncreated; for that would be to set up two co-ordinate opposing powers, an error and a heresy, which, though revived from time to time, has been long ago sufficiently confuted. Nor must it be imagined that Satan was evil as he proceeded from his Creator's hand. For, though certainly the devil is said to have been 'a murderer,' and to have 'sinned' 'from the beginning' (John viii. 44; 1 John iii. 8), yet in one of these places a departure from former truth seems implied; and we may perhaps (though opinions vary on the point) connect this with the mention elsewhere of 'angels that sinned,' and that 'kept not their first estate' (2 Pet. ii. 4; Jude 6). Just as when man had been created holy he transgressed, so we may conclude that there were other beings—the time and the locality we know not—who forfeited their prerogative, who broke the tie of love betwixt themselves

and their Creator, and for whom a just punishment is prepared (Matt. xxv. 41). Among these one stands forth pre-eminent. He is their head and king. To him the special name of 'the devil' is given; while the rest are called 'demons.' It may be that he was the great mover in the rebellion, prompted, it is possible, by pride (1 Tim. iii. 5), who induced others to range themselves on his side: it may be that he was far higher originally than they, and has preserved his fatal pre-eminence in ruin. We must, however, be careful not to let speculation carry us too far. The scriptures do not minister to curiosity: all their revelations are intended for practical guidance.

And this is a practical matter. We are warned that we have a foe, powerful, malignant, and unwearied. Why he and his company have been permitted to exercise their injurious propensities upon our race, instead of being at once confined in their destined prison, we cannot tell: but the fact is patent. The devil gained a victory when he lured our first parents into disbelief and disobedience: he is striving to gain fresh victories over us. And he will succeed, unless we take the right mode of repelling him. He has various kinds of temptations; for David (1 Chron. xxi. 1), for Job (Job i. 10, 11, ii. 4, 5), for Judas (Luke xxii. 3-6), for Ananias (Acts v. 3), according to the various dispositions and circumstances of the men. And when he prevails he is ready to spread their fault before the divine Judge, and to call for punishment on the sin to which he has incited (Rev. xii. 10). Men can overcome him only 'by the blood of the Lamb' (11). It is well to know that we are engaged in a struggle, the issue of which will be life or death. It is not merely with flesh and blood, but with principalities and powers of higher force. We must 'put on the whole armour of God,' 'the breast-plate of righteousness,' 'the shield of faith,' 'the sword of the Spirit': with these weapons we may stand (Eph. vi. 12-18).

The serpent, it was predicted, should bruise the heel of the woman's seed; but that seed should bruise the serpent's head (Gen. iii. 15). Essentially and most entirely fulfilled by the divine Saviour, who came for the express purpose 'that, through death, he might destroy him that had the power of death, that is, the devil' (Heb. ii. 14), it is yet again fulfilled in Christ's faithful soldiers and servants. They take part, by virtue of union with him, in their Master's victory, in their Master's glory (Rev. iii. 21). Let them be careful to keep up their persevering resistance. They shall have in due season their triumph: 'The God of peace shall bruise Satan under your feet shortly' (Rom. xvi. 20).

DEW. The dew is very copious in Palestine, so as in some degree to supply the want of rain in summer. Travellers describe it as sometimes rolling off their tents like rain (Sol. Song v. 2; Dan. iv. 23, 25), illustrating the history of Gideon's fleece (Judges vi. 36-40: comp. Psal. cx. 3). Hence we find the promise of it as an indication of fertility (Gen. xxvii. 28: Deut. xxxiii. 13), and the withholding of it as the curse of sterility (2 Sam. i. 21; Hagg. i. 10). Sometimes, perhaps, it means light rain. The dew often occurs in a figurative sense: speech distils like it (Deut. xxxii. 2): the goodness of Ephraim and Judah exhales as quickly as it does (Hos. vi. 4): the wicked pass away like it (xiii. 3): the Lord is welcome to his people as dew to the thirsty soil (xiv. 5).

DIADEM (Job xxix. 14; Isai. xxviii. 5, lxii. 3; Ezek. xxi. 26). See CROWN.

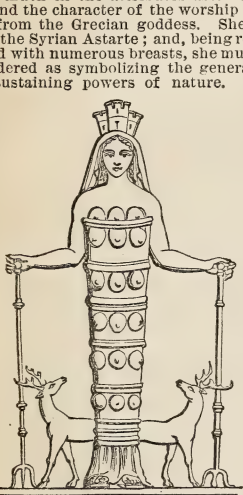
DIAL. It was on the 'dial of Ahaz' that the miraculous sign given to Hezekiah for his recovery from sickness showed itself (2 Kings xx. 8-11; Isai. xxxviii. 7, 8). With regard to the wonder itself we need not too curiously enquire. He, who formed the universe, and gave the worlds their motions, could, as easily as he created, with a word suspend the operations of the vast machine. And they, who allege that all would have been thrown into disorder if one particular part had been touched, must imagine the Almighty like an unskilful workman, who thinks of stopping only certain wheels in an engine, and forgets that the rest would dash themselves to pieces. Hard and easy are words unknown to the Deity; and what he willed he accomplished. Still it might be that the effect was produced by a supernatural refraction of the light. Only we must acknowledge that the sign was miraculous; else, if it could have been effected by human skill, it would have been no sufficient proof to Hezekiah.

It is uncertain what the 'dial' of Ahaz was. The word so translated is elsewhere rendered 'degrees,' 'steps' (e.g. Exod. xx. 26). Some have imagined it a hemispherical cavity in a horizontal square stone, provided with a gnomon or index in the middle, the shadow of which fell on different lines cut in the hollow surface: some think that it was a vertical index surrounded by twelve concentric circles; while some, with perhaps greater probability, believe it an obelisk-like pillar, set up in an open elevated place, with encircling steps, on which the shadow fell (Keil, *Comm. on Kings, transl.*, vol. ii. pp. 115, 116). Ahaz appears to have had a taste for curious things (2 Kings xvi. 10), and might have borrowed this dial from some foreign pattern. It is not clear whether the phenomenon was observed out of Palestine. The enquiry from Babylon in regard to it would seem to imply that it was heard of, but not witnessed there (2 Chron. xxxii. 31).

DIAMOND. One of the gems in the high priest's breast-plate is so called in our version (Exod. xxviii. 18, xxxix. 11). The same word also occurs in reference to the king of Tyre (Ezek. xxviii. 13). It is doubtless some hard stone; for the original Hebrew term implies striking. But it is questionable whether, in the early ages of the world, the art of cutting and engraving the diamond was understood. It is, therefore, more generally supposed that an onyx is here meant. A different word is translated 'diamond' in Jer. xvii. 1: it is elsewhere rendered ADAMANT which see. The

diamond is well known as the hardest, most beautiful, and most precious of gems. It is pure carbon, and may be called charcoal crystallized. Exposed to heat it loses its crystalline texture.

DIA'NA. The Roman name of the goddess called Artemis by the Greeks. This deity distinguished by the title 'Great' was specially honoured at Ephesus (Acts xix. 23-41), where a magnificent temple was dedicated to her. It had a large revenue, and was accounted the public treasury: it had the privileges of an asylum; and no weapons were to be carried into its precincts. The Ephesian Diana, however, differed much in the attributes ascribed to her, and the character of the worship paid her, from the Grecian goddess. She was more the Syrian Astarte; and, being represented with numerous breasts, she must be considered as symbolizing the generative and sustaining powers of nature. The



The Ephesian Diana. From a medal of Ephesus. Montfaucon.

earliest image, said to have fallen from heaven, was very rude, a head on which was a mural crown, and an almost-shapeless trunk, each hand holding a bar or staff. Later images were more developed with many breasts, bands, and symbolical figures round the body. The servants of this goddess were women, *melissæ*, and eunuchs, *megabyzi*. No bloody sacrifices were offered in her temple.

DIBLA'IM (*double cake*). A person (male or female?) whose daughter Hosea the prophet took to wife (Hos. i. 3).

DIB'LATH (possibly a corruption for Riblah). This name occurs only in one place (Ezek. vi. 14), and is obviously at the extremity, most likely the northern extremity, of the land.

DIBLATHA'IM (*twin-cakes*). See ALMON-DIBLATHAIM and BETH-DIBLATHAIM.

DI'BON (*a pining, wasting*).—1. A town on the east of the Jordan, assigned to the tribe of Gad, who are said to have built or fortified it (Numb. xxi. 30, xxxiii. 3, 34). But afterwards it belonged to Reuben (Josh. xiii. 9, 17), and in the decay of the Israelitish power was occupied by Moab (Isai. xv. 2; Jer. xlviii. 18, 22). Some ruins on the Roman road, three miles north of the Arnon, still bear the name of *Dhibân*. —2. A town inhabited after the captivity by the men of Judah (Neh. xi. 25); it is, perhaps, identical with Dimonah.

DI'BON-GAD (*wasting of Gad*). A station of the Israelites, probably identical with Dibon, 1 (Numb. xxxiii. 45, 46).

DIB'RI (*eloquent*). A Danite, whose daughter Shelomith was married to an Egyptian. Their son was stoned for blasphemy (Lev. xxiv. 11).

DIDRACH'MA, DIDRACH'MON (Matt. xvii. 24, marg.). See MONEY.

DID'YMUS (*twin*). The surname of the apostle Thomas (John xi. 16, xx. 24, xxi. 2). See THOMAS.

DIK'LAH (*a palm-tree*). A son of Joktan (Gen. x. 27; 1 Chron. i. 21). His descendants are said to be the Minæi, a people described as inhabiting a country abounding in palms. But then their location is not easily to be ascertained. Among many discrepant views, they may, perhaps, be most probably believed to have occupied a part of the Yemen; and some traces of the name Minæi are stated to exist there.

DIL'EAN (*gourd-field*). A city of Judah (Josh. xv. 38).

DILL (Matt. xxiii. 23, marg.). See ANISE.

DIM'NAH (*dung-hill*). A city of Zebulun, assigned to the Merarite Levites (Josh. xxi. 35). It is not enumerated elsewhere with the cities of Zebulun; and in 1 Chron. vi. 77 Rimmon is substituted for it. Perhaps Dimnah is a copyist's error.

DI'MON (*stillness*, or perhaps for Dibon). The waters of Dimon appear to have been streams to the eastward of the Dead sea, in the territory of Moab (Isai. xv. 9).

DIMO'NAH (*id.*). A city in the south of Judah (Josh. xv. 22); probably the same as Dibon, 2; on the site of the ruins of *ed-Deib*.

DI'NAH (*judged, acquitted*, or *avenged*). The daughter of Jacob and Leah (Gen. xxx. 21). The history of her visiting the daughters of the heathen inhabitants of the land, of her defilement by Shechem, and of the treacherous and bloody revenge taken by her brothers Simeon and Levi, are recorded in xxxiv. Nothing more is certainly known of her: she probably accompanied her family into Egypt (xlvi. 15).

DI'NAITES. An Assyrian people, from whom colonists were placed in the cities of Samaria (Ezra iv. 9).

DINHA'BAH (perhaps *lord* or *place of plundering*, i. e. robbers' den). The city of Bela, a king who reigned in Edom (Gen. xxxvi. 32; 1 Chron. i. 43).

DINNER. See MEALS.

DIONY'SIA. The name of a feast of Dionysus or Bacchus, celebrated with wild and licentious enthusiasm. So great were the excesses committed that the Romans had forbidden the celebration of this feast

in Italy. And yet it was forced upon the Jews by Antiochus Epiphanes (2 Macc. vi. 7). See BACCHUS.

DIONY'SIUS (*belonging to Dionysus*, or Bacchus). An eminent Athenian, converted by means of St. Paul's preaching (Acts xvii. 34). Tradition reports him to have been bishop of Athens, and to have suffered martyrdom there. The writings which bear his name are spurious.

DIOSCORIN'THUS (2 Macc. xi. 21). See MONTH.

DIOT'REPHES (*Jove-nourished*). A professed Christian, who resisted the authority of St. John (3 John 9). His place of residence can only be conjectured.

DI'PHATH (1 Chron. i. 6, marg.). See RIPHATH.

DISCERNING OF SPIRITS. One of the supernatural gifts of the Holy Ghost, by which some believers were enabled to distinguish the operation of God's Spirit from that which was evil or merely human (1 Cor. xii. 10; 1 John iv. 1).

DISCIPLE. This word is often used in the New Testament to designate the followers of Christ (Matt. x. 42; Acts ix. 26, and elsewhere). See EDUCATION, SCHOOL.

DIS'CUS (2 Macc. iv. 14). A circular plate of metal or stone, the throwing of which was one of the exercises in the ancient games. See GAMES.

Discobolus: figure of an athlete who threw the discus. Brit. Mus.

DISEASES. See MEDICINE, PHYSICIAN.

DISH. The words sometimes so rendered in our version are also translated 'basin,' 'bowl,' &c. In Exod. xxv. 29, xxxvii. 16; Numb. iv. 7 a deep dish or bowl is meant. The 'dish' of Judges v. 25, translated 'bowl,' in vi. 38, is a shallow basin. The word used in 2 Kings xxi. 13 signifies a platter into which anything is poured. The dipping in the dish (Matt. xxvi. 23; Mark xiv. 20) is still customary in some eastern countries. Each person dips a piece of bread in the dish, and carries it to his mouth with some portion of the contents. The phrase as applied to Judas, of dipping his hand in the same dish with our Lord, was used to indicate familiar association.

DI'SHAN (*antelope*). A son of Seir the Horite (Gen. xxxvi. 21, 28, 30; 1 Chron. i. 38, 42).

DI'SHON (*id.*).—1. Another son of Seir (Gen. xxxvi. 21, 26, 30; 1 Chron. i. 38).—2. A son of Anah, and grandson of Seir (Gen. xxxvi. 25; 1 Chron. i. 41).

DI'SHON (Deut. xiv. 5, marg.). See PYGARG.

DISPENSATION. This word, occurring in 1 Cor. ix. 17; Eph. i. 10, iii. 2; Col. i. 25, properly means stewardship or administration. It has come, however, in the ordinary use of it, to imply a system of religious doctrines and rites. Thus, we speak of the Jewish dispensation and the Christian dispensation.

DISPERSION, JEWS OF THE. The 'dispersed,' or the 'dispersion,' was the appellation given to those who continued in other countries after the return from Babylon. Babylon thus became a centre from which offshoots spread; and colonies of Jews established themselves in Persia, Media, and other neighbouring countries. The result of Greek conquest was to draw off Jewish settlers to the west. Hence they were found in the cities of Asia Minor, enjoying privileges from the Syrian kings. Settlements were also formed in Egypt, extending themselves along the northern coasts, and possibly also into the interior. And, after the capture of Jerusalem by Pompey, Jews were introduced at Rome. The dispersed, however, all looked to Jerusalem as the metropolis of their faith: they paid the legal half-shekel towards its services: they had with them everywhere their sacred books, which thus became known to the Gentiles (Acts xv. 21); while a wholesome influence was perceptible on themselves: 'The difficulties,' says Mr. Westcott, 'which set aside the literal observance of the Mosaic ritual, led to a wider view of the scope of the law, and a stronger sense of its spiritual significance. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the dispersion appears to have been the clearest providential preparation for the spread of Christianity' (Dr. Smith's *Dict. of the Bible*, vol. i. p. 441: see also *Introd. to the Gospels*, chap. i.). The 'dispersion' included the twelve tribes (John vii. 35; Acts xxvi. 7; James i. 1; 1 Pet. i. 1).

DISTAFF (Prov. xxxi. 19). See SPINNING, WEAVING.

DIVINATION. The human mind has always evinced a great inclination to read the future. Accordingly, various modes have been resorted to in different nations of gratifying this propensity, sometimes with a view of directing the actions so as to ensure prosperity, and sometimes even with a hope, by magical arts, of influencing superior powers into conformity with the wishes.

Divination was practised among the Greeks. The appearance of the sky and of the heavenly signs, the flight and song of birds, the phenomena presented by the entrails of victims, &c., were supposed to prognosticate events; and, according to these prognostications, public as well as private actions were regulated. See ORACLE. The Romans were equally zealous in divining. Much of it among them was probably of Etruscan origin; and it prevailed in Rome to such a degree, that

there was scarcely a natural event or ordinary occurrence which did not, in their view, bear upon the future. The most important proceedings of state were sometimes nullified if the auspices were pronounced unpropitious. And, besides the observation of lightning and heavenly signs, of the flight of birds, of the appetite of sacred fowls, of the appearance of the entrails of sacrifices, &c., they had the Sybilline books to consult, in which they believed the decrees of fate to be inscribed. Thoughtful men must have been aware of the absurdity of such a system. For not unfrequently different modes of divination would yield exactly-opposite results. And we have evidence in classical authors of the acknowledgment of imposture. Yet the hold that such practices had upon the public mind was very strong. We need the less wonder at it when we notice the eagerness with which, even now, persons will resort to a specious fortune-teller. See Döllinger, *The Gentile and the Jew, Engl. transl.*, book iv. 1, vol. i. pp. 206-209; book vii. 2, § 5, vol. ii. 98-108.

There is frequent mention of diviners in scripture; and the Hebrews are repeatedly warned against the pretensions of those who affected to foretell events.

Divination first appears in connection with Egypt. The soothsayers or diviners were here a recognized body of men, a class of the priesthood it would seem. They are designated by different names, both in the original and in our version, perhaps as indicating separate departments or modes of acting. These names shall be briefly noticed, with some explanation of their special meaning. The word rendered 'wise men' (Gen. xli. 8; Exod. vii. 11) has probably a general purport, designating those skilled in occult science. It is the name frequently applied to the sages of Babylon (Dan. ii. 24, iv. 6, v. 15). The word rendered 'magicians,' *hhartummîm* (Gen. xli. 8; Exod. vii. 11, 22, viii. 7, 18, 19, ix. 11) may signify those acquainted with the sacred writing or hieroglyphics in which secret things were recorded (see Kalisch, *Comm. on Old Test. Gen.*, pp. 644-647). The same name is given to the Chaldeans (Dan. i. 20, ii. 2). The 'sorcerers' (Exod. vii. 11; Dan. ii. 2; Mal. iii. 5), *mekhashshephîm*, were those who muttered and used incantations. The word occurs in Exod. xxii. 18 (fem.); Deut. xviii. 10, where our version has 'a witch;' in 2 Chron. xxxiii. 6, 'used witchcraft.' The divination said to be exercised by Joseph is not easily explained. 'The ancient Egyptians, and still more the Persians, practised a mode of divination from goblets. Small pieces of gold or silver, together with precious stones, marked with strange figures and signs, were thrown into the vessel; after which certain incantations were pronounced, and the evil demon was invoked: the latter was then supposed to give the answer, either by intelligible words, or by pointing to some of the characters on the precious stones, or in some other more mysterious manner. Sometimes the goblet was filled with pure water, upon which the sun was allowed to play; and the figures which were thus formed, or which a lively imagination fancied it saw, were interpreted as the desired omen—a method of taking auguries still employed in Egypt and Nubia. The goblets were usually of a spherical form, ... and from this reason, as well as because they were believed to teach man all natural and many supernatural things, they were called "celestial globes"' (Kalisch, *ubi supr.*, p. 673). It may be that Joseph, intending to prove his brethren, in order the more surely to preserve his incognito, professed to adopt an Egyptian custom. It can hardly be imagined that he, to whom God had given supernatural discernment, should have really used heathen and false incantations. The word rendered 'divine' (Gen. xliv. 5, 15) implying originally to hiss like a serpent, may mean to murmur incantations, or to use ophiomancy, that is, divination by means of a serpent. This same word occurs elsewhere (Lev. xix. 26; 2 Kings xvii. 17, xxi. 6, 'used enchantments'), as also a nearly-similar word (Psal. lviii. 7, 'charmers'). And it sometimes bears a very general sense, to augur, to have a presage, to conclude by experience, as in Gen. xxx. 27.

There was another kind of diviners frequently mentioned in scripture, *me'onenîm*, generally rendered 'observers of times' (Lev. xix. 26; Deut. xviii. 10, 14; 2 Kings xxi. 6; 2 Chron. xxxiii. 6). This is also translated 'soothsayers' (Isai. ii. 6; Mic. v. 12): also a form of the word is 'sorceress' (Isai. lvii. 3) and 'enchanters' (Jer. xxvii. 9). The original meaning of the term is to cover; hence to use covert arts. Some would consider this mode of divination as the observing of the clouds or meteoric appearances, the noting of dreams, or fascination with the eye. Gesenius believes it to imply a kind of divining connected with idolatry.

Another word, *yiddê'onîm*, signifies knowing; hence a wizard (Lev. xix. 31, xx. 6, 27; Deut. xviii. 11; 1 Sam. xxviii. 3, 9; Isai. xix. 3): it is often joined with the having or resorting to what is called a familiar spirit.

The word expressive of a familiar spirit, *ôb*, designates a bottle (Job xxxii. 19); and the spirit was supposed to be in the body of the diviner as if in a bottle; hence the application of the term (Lev. xix. 31, xx. 6, 27). It was by this means that Saul sought an answer when the Lord refused to hear him (1 Sam. xxviii. 7, 8, 9). This kind of divining was probably the same as consulting the dead (Deut. xviii. 11, where in our version 'necromancer'). The spirits were supposed to be those of dead persons. And the answers given, in which it was imagined that these spirits spoke, were probably by a kind of ventriloquism; and thus the Septuagint translators have rendered the original word. The voice is sometimes described as 'out of the ground' (Isai. xxix. 4). There is another word, *ittîm*, occurring in xix. 3, rendered 'charmers' by our translators, which appears to have the same meaning. According to its derivation, it would designate those necro-

mancers who emitted the supposed murmur of a spirit. See Winer, *Bibl. RWB.*, art. 'Todtenbeschwörer.' Analogous to the 'familiar spirit' was that 'spirit of divination' or 'Python,' which possessed the damsel at Philippi (Acts xvi. 16). This appears, however, to have been a case of actual possession by a demon.

'Dreamers of dreams' are denounced (Deut. xiii. 1-5); it being of course understood that these dreamers were but pretenders, and that their purpose was to draw away the people into idolatry or other evil (Jer. xxiii. 32).

'One that useth divination' is mentioned in Deut. xviii. 10. *Kosem*, the original word, implies dividing out, perhaps by lot; and hence a diviner, used always with a bad meaning, as in reference to Balaam (Josh. xiii. 22, where our version has 'soothsayer') and to the Philistines (1 Sam. vi. 2). We find it in a general sense (Ezek. xxi. 21), as including three different modes of divining, which are just after specified; by arrows, on which, perhaps, were inscribed the names of different cities, that to be attacked which was drawn; by consulting teraphim; and by inspecting the entrails of victims: see Henderson, *Ezekiel*, p. 104.

The 'charmer' (Deut. xviii. 11) was some person who could bind (for this is what the original word implies) with spells. It is used of one who charmed serpents (Psal. lviii. 5). There is another term, *gazerin*, rendered 'soothsayers' (Dan. ii. 27, iv. 7, v. 7, 11). It signifies deciders, probably those who cast nativities, and by various modes of computing foretold the fortunes of men. The word *ashshaphim* (Dan. i. 20, ii. 2) is rendered in our version 'astrologers.' The primary idea being that of covering, it must signify those who used occult arts. A kindred word occurs in 27, iv. 7, v. 7, 11, 15. The divining-rod is mentioned in Hos. iv. 12. To the consultation of oracles there is no distinct allusion.

In such modes as those which have been now enumerated curiosity respecting the future endeavoured to satisfy itself. And idolators and impostors were ready to gratify such desire. But they were all distinctly forbidden by the sacred law (Deut. xviii. 9-14). God had provided modes by which his people, in all necessary cases, might know his will for direction, 'by dreams, by Urim, by prophets' (1 Sam. xxviii. 6). These were not to be resorted to without sufficient reason. But, as he was in a special sense the king of the chosen people, it was natural that extraordinary means should be at hand of learning his will; and to him alone, and not to vain idols, or to arts invented by men, were his people to apply.

It is a question how far divination was an imposition. That much imposture was mixed with it no one will deny. But it may not unreasonably be believed that some dark superior influence was at work. We may not attempt to define it. But if, as we know, the prince of the power of the air had sway over the children of disobedience (Eph. ii. 2), and evidenced his dominion in many remarkable cases (see DEMONIAC), it may be that sometimes the soothsayers, the magicians, the sorcerers, were helped in their evil courses by him whose slaves they were. Be this, however, as it may, whether the whole were imposture, or whether there was some reality in it, the law of God was holy, just, and good, which condemned and punished it.

DIVORCE. Marriage, on its original institution, was regarded as indissoluble (Gen. ii. 24). In the course of time divorce (like polygamy) became customary, arising, no doubt, from the assumed inferiority of the female to the male sex, so that a man regarded a woman as property to be disposed of at pleasure. This licence was not prohibited by the Mosaic law. For men must be dealt with according to what they are, in order to raise them to what they ought to be; so even now God appears to wink at many disorders. It is the wisdom of his providential government, because we are in a state of probation, and because a day of righteous retribution is coming upon the world. Thus our Lord intimates that, had the Israelites been in a higher moral state, the law would have been in some respects different (Matt. xix. 8). There were, however, checks to the facility of divorce. Certain cases are mentioned in which it was forbidden (Deut. xxii. 19, 29); and generally there was to be a legal document (xxiv. 1). It has been imagined that, the majority of the people being unable to write, the effect of this regulation would be to refer divorce practically to the Levites, the educated class of the nation. Much stress cannot be laid on this; but the mere fact of a bill or document being required would give time for deliberation; and possibly it might have been necessary to state therein the reason alleged for the act. Very light reasons, indeed, according to the rabbins, were sufficient; and the schools of Shammai and of Hillel were, in the time of our Saviour, at issue upon what was sufficient, the latter allowing divorce for the merest caprice. A divorced woman might marry with another man, but might not return to her first husband (2-4; Jer. iii. 1). The power of divorcement seems to have rested only with the husband; and Salome is noted as the first example of such a step by a wife (Joseph., *Antiq.*, lib. xv. 7, § 10). There is no instance of divorce distinctly recorded in the Old Testament; but it was evidently common in the later periods of Hebrew history (Mal. ii. 15, 16). Occasion was furnished to our Lord, by the attempt made to embroil him with one of the rival schools of teachers above referred to, for repeating his distinct authoritative law respecting divorce (Matt. v. 32, xix. 9; Mark x. 11; Luke xvi. 18). Adultery alone is a sufficient justification of it. Whether the divorced parties are at liberty to contract (either or both) a fresh marriage is a vexed question, which need not be here discussed. But it may be added that St. Paul's direction (1 Cor. vii. 15) seems to apply to a community not thoroughly Christian, and where heathens and Christians were in the bond of wedlock: comp. Ezra x. 18, 19. See Winer, *Bibl. RWB.*, art.

'Ehescheīdung'; Saalschütz, *Arch. der Hebr.*, cap. 62, vol. ii. pp. 199-201.

DI'ZAHAB (*of gold*, or *possessor of gold*, i. e. a spot rich in gold). A place in the Arabian desert (Deut. i. 1). It has been identified with *Dahab*, a cape on the western shore of the gulf of Akabah.

DOCTOR (Luke ii. 46, v. 17; Acts v. 34). See LAWYER, TEACHER.

DO'CUS (1 Macc. xvi. 15). A fort near Jericho, where Simon Maccabeus and two of his sons were murdered.

DO'DAI (*loving*). One of David's captains (1 Chron. xxvii. 4). He is probably the same with Dodo, 1; and some have imagined that the words 'Eleazar the son of' have been omitted by an error of transcription.

DODA'NIM (*leaders*?). A name among the sons of Javan (Gen. x. 4; 1 Chron. i. 7). But in the margin and in some copies in the text we have Rodanim: this, however, is, most probably, an erroneous reading. Various opinions have been held as to the tribes which may be supposed to have hence deduced their origin. Some are in favour of the Dardani or Trojans, others of the Daunians in Italy. See Winer, *Bibl. RWB.*, art. 'Dodanim'; Kalisch, *Comm. on Old Test. Gen*, p. 245.

DODA'VAH (*love of Jehovah*). A man of Mareshah, whose son Eliezer rebuked Jehoshaphat (2 Chron. xx. 37).

DO'DO (*amatory*).—1. The father of one of David's warriors (2 Sam. xxiii. 9; 1 Chron. xi. 12), probably the same with Dodai.—2. A Beth-lehemite, whose son was one of David's heroes (2 Sam. xxiii. 24; 1 Chron. xi. 26).

DO'EG (*fearful*). An Edomite, the chief of Saul's herdmen, 'detained before the Lord,' probably by a vow, or because it was the sabbath, when David fled to Nob (1 Sam. xxi. 7). Doeg afterwards falsely accused Ahimelech, the high priest, to Saul; and, when none of the king's guard would execute the ferocious sentence to slay the priests of the Lord, he fell upon them and killed eighty persons, sacking also their city (xxii. 9-19; Psal. lii., title).

DOG. This well-known animal is frequently mentioned in the bible. But, though it was employed to watch the flocks (Job xxx. 1), and to guard the house (Isai. lvi. 10), it was by no means regarded as we regard it, the companion and friend of man. Many of the various species of the dog were known to the Egyptians, and doubtless also to the Israelites. Some probably had never been domesticated and there were multitudes, half-wild, prowling about the fields and the towns, devouring offal and dead bodies, and disturbing the night with their howlings. This is the case at present in the east; troops of dogs abounding, recognized in a degree by food and water being occasionally given them, and, according to the instinct of their nature, guarding the places where they congregate, but deemed impure and unclean, just as among the ancient Hebrews. Hence we can understand the comparison of savage and cruel men to dogs (Psal. xxii. 16; Phil. iii. 2), and the contempt and dislike attached to the name of a dog (1 Sam. xxiv 14; 2 Sam. iii. 8, ix. 8; Rev. xxii. 15). To the present day the word is applied by Jews to Gentiles, and by Mohammedans to Christians, as a term of reproach.

DOMINIONS (Col. i. 16). See ANGEL.

DOOR. This word is often used figuratively; an open door implying free access. Thus Christ calls himself 'the door' (John x. 7, 9: comp. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8). See GATE, HOUSE.

DOPH'KAH (*knocking*.) One of the stations in the march of the Israelites (Numb. xxxiii. 12, 13). Porter suggests that it might be at the junction of the Mukatteb road with Wady Feirân (*Handb. for Syria*, p. 22).

DOR (*a dwelling*). An ancient Canaanitish city (Josh. xi. 2, xii. 23). It was locally in the territory of Issachar or Asher, but was assigned to Manasseh (xvii. 11: comp. 1 Chron. vii. 29). The original inhabitants were not at once expelled (Judges i. 27); but we afterwards find the whole region one of the commissariat departments of Solomon (1 Kings iv. 11). It was of some consequence in the Maccabean times, being called Dora, and also under the Romans. It stood between Cæsarea and Ptolemais, and is now *Tantûra*, 'a sad and sickly hamlet of wretched huts, on a naked sea-beach, with a marshy flat between it and the base of the eastern hills' (Dr. Thomson, *The Land and the Book*, p. 500).

DO'RA (1 Macc. xv. 11, 13, 25). See DOR.

DOR'CAS (*gazelle, doe*). (Acts ix. 36, 39) See TABITHA.

DORYM'ENES (1 Macc. iii. 38; 2 Macc. iv. 45).

DOSITH'EUS.—1 (Rest of Esth. xi. 1).—2 (2 Macc. xii. 19, 24). One of the officers of Judas Maccabeus.—3 (35).

DOTHA'IM (Judith iv. 6, vii. 3, 18, viii. 3) Identical with Dothan.

DO'THAN (*two cisterns* or *wells*). A place where Joseph found his brethren (Gen. xxxvii. 17), afterwards mentioned as the residence of Elisha (2 Kings vi. 13). It was at the southern edge of the plain of Esdraelon, about twelve miles north of Samaria. Its site is now called *Tell Dothaim* or *Dothan*, near the great road for the caravans from Gilead to Egypt: comp. Gen. xxxvii. 25, 28.

DOVE. The natural family of birds called *Columbidæ* comprise pigeons, doves, and turtles. The Hebrew word *yonah* includes the various varieties of doves and pigeons found in Palestine, excepting turtle-doves, called *tor*. We find the dove first noticed when Noah sent one from the ark (Gen. viii. 6-12); and there are very many allusions to this bird, for its beauty of plumage (Psal. lxviii. 13), its simpleness (Hos. vii. 11), its harmlessness (Matt. x. 16), &c.; so that it even symbolizes the Holy Spirit, the meekness, purity, and splendour of righteousness (Matt. iii. 16). Doves are frequently domesticated in the east. Morier (*Second Journey to Persia*, p. 140) speaks of the pigeon-houses as 'large round towers, rather broader at the bottom than the top, crowned by conical spiracles through which the pigeons descend. Their interior resembles a honey-comb, pierced

with a thousand holes, each of which forms a snug retreat for a nest. The extraordinary flights of pigeons which I have seen upon one of these buildings afford perhaps a good illustration for the passage in Isai. lx. 8.' The species most common in Syria are the stock-dove, the ring-dove, and the common pigeon in several varieties. The turtle-doves, *Columba turtur*, are invariably smaller than pigeons properly so called: they have generally a patch of coloured feathers on the neck, or a kind of black collar. Pigeons and turtle-doves might, alone of birds, be offered in sacrifice; full-grown turtle-doves in pairs, but only the young of pigeons (Lev. i. 14, v, 7, 11). They were the offering of the poorer classes; hence made by the Virgin (Luke ii. 24). And on this account it was that those who sold doves established themselves in the precincts of the temple (Matt. xxi. 12). It is said that the Assyrians and Babylonians bore a dove on their standards, in memorial of Semiramis, nourished by doves, when exposed after her birth (Diod. Sic., *Hist.*, lib. ii. cap. 4). There may be an allusion to this in Jer. xxv. 38, the last clause being better translated 'the fierceness of the dove' i.e. the Assyrians.

DOVE'S DUNG. In the siege of Samaria, by Ben-hadad, a fourth part of a cab of dove's dung was sold for five shekels (2 Kings vi. 25). Bochart supposes chick-peas here meant; but Keil, without deciding the question, produces testimony that excrement has been used for food in famine, and that the literal meaning is not impossible (*Comm. on Kings, transl.*, vol. i. p. 397. Dr. Thomson considers dove's dung a coarse kind of bean (*The Land and the Book*, p. 470.)

DOWRY (Gen. xxx. 20, xxxiv. 12; Exod. xxii. 17; 1 Sam. xviii. 25). See MARRIAGE.

DRACH'MA (Luke xv. 8, 9, marg.). See MONEY.

DRAGON. There are two Hebrew words nearly alike which are rendered 'dragon' in our version; but they must be carefully distinguished. One, *tannim*, is a plural form: the animals intended dwell in deserts (Isai. xiii. 22, xxxiv. 13, xxxv. 7, xliii. 20); hence 'the place of dragons' means the desert in Psal. xliv. 20. They are described as suckling their young (Lam. iv. 3; where our version has 'sea-monsters' or 'sea-calves'); and as uttering a wailing cry (Job xxx. 28, 29; Mic. i. 8). Wild asses, too, are compared to them (Jer. xiv. 6). Now it is manifest that serpents cannot be intended: it has therefore been with reason supposed that jackals, noted for their wailing cry, and their frequenting desert places, are the *tannim* of scripture; or, at least, some animals akin to jackals. The other word is *tannin*: this seems to describe some monstrous creature whether of the land or the sea. Thus it is used for marine animals (Psal. cxlviii. 7, also in Gen. i. 21; Job vii. 12, where it is rendered 'whales'), and is sometimes coupled with Leviathan (Psal. lxxiv. 13, 14; Isai. xxvii. 1). It must mean land serpents in Deut. xxxii. 33; Psal. xci. 13; Jer. li. 34; and it is rendered 'serpent' in Exod. vii. 9, 10, 12. Not unfrequently it signifies the crocodile, as the emblem of the king of Egypt (Isai. li. 9; Ezek. xxix 3; xxxii. 2). In the New Testament the word is symbolically used for Satan, 'that old serpent which is the devil,' or for some antichristian power stirred up by him against the church (Rev. xii. 3-17, xiii. 2, 4, 11, xvi. 13, xx. 2).

DRAGON-WELL. This seems to have been over-against the valley-gate (Neh. ii. 13). Robinson believes it identical with the pool or fountain of Gihon (*Bibl. Res.*, vol. i. pp. 320, 347, 2nd edit.).

DRAM (1 Chron. xxix. 7; Ezra ii. 69, viii. 27; Neh. vii. 70-72). See DARIC, MONEY, WEIGHTS.

DRAWING WATER (1 Sam. vii. 6). The ceremony here mentioned was not prescribed by the law. Various opinions have been offered upon it. Doubtless it had a symbolical meaning. Some, as Kitto, are inclined to believe it emblematic of the abundance of tears the occasion required (*Pict. Bible*, note on 1 Sam. vii. 6). See WATER, WELL.

DREAM. The phenomena of dreams have given rise to innumerable speculations. It must suffice to say here, generally, that the perceptive and sensational powers retain very often their activity during sleep, while those of reflection and judgment are lost. Hence the disjointed character of dreams. Vivid impressions are made: the fancy revels as it were in a marvellous confusion of time, place, and circumstance, the strangeness of which the reason does not rectify or even perceive. Thus no surprise is felt at a conversation in a dream with one whom we know at the time to be dead. The play of the imagination is sometimes quite independent of the bodily organs of sense, and sometimes connected with them. Thus the sleeper's ear is not insensible to a loud noise, which, failing to awake him, raises in his mind the notion of a tumult or perhaps a battle, of which he says afterwards that he has dreamed. An apparently-long dream may occupy really but a very few moments. Indeed some have maintained, though perhaps not on sufficient grounds, that all dreaming is at the crisis, a second or two, when the faculties are just succumbing to the influence of slumber, or being aroused from it.

One mode of divine communication to the mind of man has been by dreams (Numb. xii. 6). While bodily organs were asleep and yet the perception active, God has sometimes spoken, occasionally in the way of direct message, occasionally by symbolic representation, for which afterwards an interpreter was needed. The prophetic dream must be distinguished from the prophetic vision. The latter might be in the night (Acts xviii. 3, xxiii. 11, xxvii. 23); but the senses were not wrapped up in sleep. It was by means of dreams that God communicated with those who were not of his covenant people (Gen. xx. 3-7, xxxi. 24, xl. 5, xli. 1-8; Judges vii. 13; Dan. ii. 1, iv. 5, 10-18; Matt. ii. 12, xxvii. 19). Often, indeed, it was by a dream that God spoke to his most favoured servants (Gen. xv. 12-16, xxxvii. 5-10; Matt. i. 20, 21); but a writer

in Dr. Smith's *Dict. of the Bible* suggests that dreams, as means of revelation, 'are almost always referred to the periods of their earliest and most imperfect knowledge of him,' indicating that such a kind of revelation might be expected to pass away in the fulness of time. He notices Daniel (Dan. ii. 19, vii. 1) as the only exception, and tries to account for it on the principle that it was to put to shame the falsehood 'of the Chaldean belief in prophetic dreams, and in the power of interpretation, and yet to bring out the truth latent therein.' There may be some ground for what this writer says: still there are more exceptions than he notices. God communicated by a dream with Solomon, not only while he was young (1 Kings iii. 5-15), but also in his mature life (ix. 2-9). We can only say that the Lord acts herein according to his good pleasure. The false dreaming of a dreamer of dreams, it may be added, was censured and to be punished (Deut. xiii. 1 5).

DREDGE (Job xxiv. 6, marg.). In the text of this passage our version has 'corn.' Gesenius interprets 'mixed provender'; but Carey is inclined to accept a conjectural emendation, not altogether without authority, and translates: 'in fields not their own do they reap' (*Job*, pp. 109, 304).

DREGS (Psal. lxxv. 8; Isai. li. 17, 22). See WINE.

DRESS. In order to give anything like a satisfactory account of the dress of the Israelites, it will be well to note first of all the materials of which their clothes were made, and afterwards to explain the different names by which we find garments designated in scripture, comparing them as far as possible with the articles of dress now in use in Palestine and the neighbouring countries.

The first attempt at clothing, made by Adam and Eve at the fall, was by adapting fig-leaves (Gen. iii. 7). Shortly after they had 'coats of skins' (21). The hides of animals, with or without the fur or wool, have in all ages furnished a material for dress. In their rougher form they suited the rude inhabitants of uncivilized and cold regions; and, more carefully prepared, they supplied the requirements of luxury. Some of the ancient sculptures represent persons clothed in sheepskin coats; and, though such material was less suitable for the climate of Canaan, and was probably little used among the Hebrews, yet it is possible that Elijah's mantle may have been a hairy skin (1 Kings xix. 13, 19; 2 Kings i. 8, ii. 8, 13, 14: comp. Zech. xiii. 4): at all events such garments were used by those who fled from persecution (Heb. xi. 37). The sackcloth, too, of which we so frequently read, was made of hair (Rev. vi. 12); and John the Baptist's garment was of camel's hair (Matt. iii. 4). Of the common use of skins and fur among ourselves nothing need be said here. Other materials of dress were wool and linen (Lev. xiii. 47-49). Of linen the very finest kinds were in early use; as the existing linen integuments of Egyptian mummies show. Different words are used in the original for linen, distinguishing perhaps the raw material from the manufactured fabric, or denoting various degrees of fineness or quality: see LINEN. Linen and wool might be ordinarily used at pleasure separately; but it was a command of the Mosaic law, intended probably to carry out the idea, so frequently enforced, of simplicity and purity, that a garment 'of woollen and linen together' must not be worn (xix. 19; Deut. xxii. 11). Cotton, moreover, was, we may suppose, more or less used: see COTTON. It is a common material of dress in the east now. Silk was not known till later times (Rev. xviii. 12): see SILK. As the articles of Hebrew clothing were for the most part loose and simple, their garments could have required little of what we call 'making.' This, so far as it was necessary, was perhaps generally done in a household. Thus the excellent housewife is described both as spinning and also as making clothing (Prov. xxxi. 19, 22, 24); and the charitable Tabitha is mentioned as making 'coats and garments' for the needy (Acts ix. 39).

There are several original words used in scripture for particular garments. It is unfortunate that our translators have frequently rendered them by inapplicable English terms, and that they have not preserved uniformity in their renderings, giving in different places the most different English words for a single one in Hebrew.

The *khĕthōneth*, or *khuttōneth*, corresponding to the Greek *chitōn*, was a loose inner garment or tunic, like the shirt with us. Originally, perhaps it was short and without sleeves; but afterwards it had sleeves and

was larger. It was made of wool, cotton, or linen, of finer or coarser quality, according to the means of the wearer. Frequently this garment was worn alone, being confined by a girdle; and a person so dressed probably resembled the man here figured.

But any one wearing only the *khĕthōneth* was commonly called naked in scripture. So Saul is said to have been naked, when he had stripped off his upper clothes (1 Sam. xix. 24); Isaiah, when he had laid aside his outer garment of sackcloth (Isai. xx. 2, 3); Peter, when he was without his

'fisher's coat' (John xxi. 7). And so the term 'naked' elsewhere describes a man who had but one garment, that is, a poor man (Job xxii. 6; Isai. lviii. 7).

The *mĕ'il*, generally of one piece (Josephus, *Antiq.*, lib. iii. 7, § 4), was an upper tunic, larger than the *khĕthōneth* and worn over it. From this fact such passages as Matt. x. 10; Luke iii. 11, are illustrated: the 'two coats' were the upper and under tunics; and our Lord's injunction to his disciples, when he sent them forth, had peculiar force, since, as we gather from Josephus, travellers ordinarily used the two (*Antiq.*, lib. xvii. 5, § 7). The word *mĕ'il* occurs very frequently, and is rendered in almost every conceivable mode by our translators, 'coat,' 'mantle,' 'robe' (e. g. Exod. xxxix. 22; 1 Sam. ii. 19, xv. 27, xviii. 4, xxiv. 4, 11, xxviii. 14; 1 Chron. xv. 27, Job i. 20, ii. 12). Perhaps the word may express generally any upper garment.

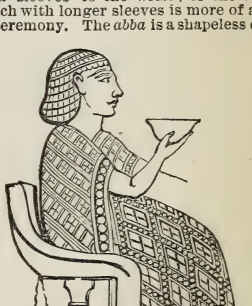
There was another loose under garment worn next the body, called *sadīn*. It was probably always of linen. It is rendered by our translators 'sheet' or 'shirt' (Judges xiv. 12, 13), and might be the 'linen cloth,' *sindōn*, cast about the young man's naked body (Mark xiv. 51).

Then there was an outer large woollen garment, quadrangular, and, we may fancy, resembling a Scotch plaid. Several names were given to this, as *beged*, *khĕsūth*, *lĕvūsh*, *simlah*, and others, perhaps expressing some differences of size and quality. Corresponding Greek terms were *himation* and *stolē*. Some of these words frequently imply clothes in general; and the *beged*, *lĕvūsh* and *stolē* appear to indicate the handsomer or state robes, or royal dress. Thus *beged* occurs in Gen. xxvii. 15; 1 Kings xxii. 10, 30; *lĕvūsh* in Esth. vi. 11, viii. 15; and *stolē* in Mark xii. 38, xvi. 5; Rev. vi. 11, vii. 9, 13. One or other of such words is occasionally used for a military cloak (2 Sam. xx. 8; Isai. ix. 5), priests' vestments (2 Kings x. 22), &c. This outer garment was sometimes wrapped round the body, or brought over the shoulder, with the ends hanging down, or passed over the head. It was this that in the corners or ends was to have 'a fringe,' and be bound with 'a ribband of blue' (Numb. xv. 38; Deut. xxii. 12). It was fastened round the waist by a girdle (2 Sam. xx. 8); and one or more of the folds of it were used for pockets, purses, or convenient receptacles for anything (2 Kings iv. 39; Prov. xvii. 23). The *addereth* was the 'mantle' worn by Elijah (1 Kings xix. 13, 19; 2 Kings ii. 8, 13, 14). It was probably a loose wide outer wrapper. The same word designates the king of Nineveh's robe (Jonah iii. 6). Several other names appear in the Talmud as given to garments afterwards in use.

We have scarcely any examples preserved of Israelitish garments, and those only on monuments where captives are thought to be Jews. But various illustrations can be given from Egypt and Assyria; and modern oriental dress may be taken to bear a great resemblance to that of the ancient Israelites. Over the inner garment or shirt is worn a *kaftan* or long gown of striped silk or cotton, with long sleeves. This is confined by the girdle, a coloured shawl, or piece of figured white muslin. Over the kaftan is the *gibbeh*, a coat of woollen cloth

Assyrian King. Nineveh Marbles.

with sleeves to the wrist; or the *benish*, which with longer sleeves is more of a robe of ceremony. The *abba* is a shapeless cloak

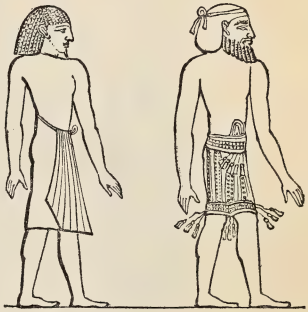


Assyrian Lady. From an ivory carving. Brit. Mus.

like a square sack with an opening in front and slits for the arms. It is made of wool or hair, all black or all white, or more frequently striped of two colours white

1. Ancient Egyptian Country-Woman. 2. Woman of the Rot-h-no tribe. From paintings at Thebes.

Egyptian.—1. A Prince. 2. Royal attendant. 5. Priest. From Champollion.



4. Servant or Priestess. 5. Lady or Princess.

Egyptian Captives or Allies. Rosellini.

being one), varied according to the distinction of the tribe. This is the outermost

Egyptian Captives or Allies. Rosellini.

garment. Instead of this the *bournoos* is sometimes worn, much resembling the abba, except that it has a hood. Another outer garment is the *hyke*, a woollen blanket, white or brown; or in summer a cotton sheet, blue or white, or both together. It is worn by putting one corner over the left shoulder in front: the rest of it goes round the body behind, is drawn under the right arm, and brought round so as to go again over the left shoulder, thus leaving the right arm disengaged. The figure no. 1 shows an Egyptian with the gibbeh over the kaftan, those nos. 2 and 3 an Egyptian and a Bedouin with the abba.

We now come to the dress of women. The *khĕthōneth* or inner tunic was worn also by females. This is the word used for the garment of the princess Tamar (2 Sam. xiii. 18), having probably very long sleeves. But it may be observed that the robes with which such ladies were clothed are in the same place called *mĕ'il*. There were several outer garments which seem to have been peculiar to females. Some of these were that

1. Female, supposed to represent a Jewish captive, from Nineveh Marbles, wearing probably the *mĕ'il* and a veil. 2. Modern woman of Upper Egypt.

called *mitpahhath*, rendered 'veil' (Ruth iii. 15) and 'wimple' (Isai. iii. 22): perhaps it was a kind of shawl; another, *ma'ătāphah*, 'mantle' (ibid.); a third, *tzaïph*, the 'veil' which Rebekah put on (Gen. xxiv. 65) and in which Tamar, Judah's daughter-in-law, enveloped herself, concealing her face therewith (xxxviii. 14, 19): it has been supposed some gay or showy article of dress; another, *radîd*, 'veil' (Sol. Song v. 7; Isai. iii. 23), probably resembling the *tzaïph*, a garment worn out of doors, a long fine veil, Dr. Saalschütz supposes, fastened to the back of the head, falling down over the shoulders and drawn at pleasure round the whole person (*Arch. der Hebr.*, cap. iii. vol. i. pp. 28, 29). The dresses of females were long and fringed or bordered, covering the feet; as it was considered a peculiar disgrace for the leg to be left bare (Isai. xlvii. 2).

The most noticeable description of female dress and ornaments is to be found in Isai. iii. 18-24. Explanations have been attempted of the different articles named, which will for the most part be found under their respective headings. But it may be well to enumerate them in order here, giving, as far as can be ascertained, the best meanings of each. They are as follows: 'tinkling ornaments about the feet,' anklets; 'cauls,' perhaps braids of hair enfolded in silken threads, to which pendants were attached, giving the whole the appearance of checker-work (see HEADDRESS); 'round tires like the moon,' ornaments of a crescent or moon-like shape, hung on the neck-chain; 'chains,' perhaps ear-drops; 'bracelets'; 'mufflers,' small thin veils; 'bonnets,' turbans, the conical part; 'ornaments of the legs,' step-chains; 'head-bands,' fillets for the hair, or possibly girdles; 'tablets,' smelling-bottles; 'earrings,' amulets worn in the ears; 'rings,' finger-rings; 'nose-jewels'; 'changeable suits of apparel,' robes for special occasions, changed or laid aside till so wanted again; 'mantles'; 'wimples,' shawls; 'crisping-pins,' reticules; 'glasses,' mirrors; 'fine linen,' linen shifts; 'hoods,' the folds of the turban: Henderson suggests ribands; 'veils'; 'girdles'; 'stomacher,' wide mantle or holiday-dress.

It is likely that there is no great difference between the ancient and modern female oriental dress, save that the Israelitish women, enjoying far more freedom than those in the east at present, did not use the hideous veil, which now is thought necessary to conceal the features from the gaze of men. The figures of the illustration above represent a modern Egyptian lady in private, and in her walking dress. Among the Syrian peasantry the women usually wear drawers, and a long loose gown of coarse blue linen, with an ornamental border of some other colour about the neck. On the head is a kind of turban, attached to which is a veil behind covering the neck, back, and bosom.

There are some references to foreign dresses in various parts of scripture. Thus the 'garment' (Esth. viii. 15), was the long flowing robe of an eastern monarch; and, in the account of the three confessors at Babylon (Dan. iii. 21), the 'coats' were drawers, now common in the east, the

Ancient Persian Dress. Persepolis.

'hosen' the inner tunic, the 'hats' the upper tunic, corresponding to the *mē'il*; the 'garments' the outer cloak or *beged* (see Smith's *Dict. of the Bible*, vol. i. p. 457). Of Greek or Roman dress there is little mention. The 'robe' (Matt. xxvii. 28) was probably the military Roman cloak; that which St. Paul sent for (2 Tim. iv. 13), a thick travelling cloak; though some suppose it rather a cloak bag for books or other articles; and there are other conjectures.

The general colour of Hebrew garments would seem to have been white; several of the terms used for the materials implying whiteness. White was the symbol of joy (Eccles. ix. 8), also of purity (Rev. iii. 4, 5, iv. 4, vii. 9, 13, xix. 14). Hence, as stains would be easily perceptible, the necessity for the fuller (Mark ix. 3). Sometimes, however, scarlet and purple robes were worn (2 Sam. i. 24; Prov. xxxi. 22; Luke xvi. 19). Dresses of the richer hues were preferred more by the neighbouring nations than by the Hebrews; at least we find more frequent reference to them among the Midianites, the Persians, the Assyrians, the Phœnicians (Judges viii. 26; Esth. viii. 15; Ezek. xxiii. 6, 12, 15). It is a question whether variegated robes were in early use among the Israelites. The many-coloured garments occasionally spoken of (Gen. xxxvii. 3, 23; 2 Sam. xiii. 18), have been thought to be rather such as had long sleeves, and reached to the ankles. Perhaps variegated robes were those censured as being imported from abroad, the dress of foreign nations (Zeph. i. 8). Yet garments were frequently ornamented. Thus we find that some of those for the high priest were to be embroidered: see EMBROIDERY. Both coloured threads and gold threads seem to have been introduced into

the fabric (Exod. xxviii. 6, 8, 15, xxxv. 25); also there were figures, as of the cherubim in the tabernacle curtains (xxvi. 1, 31). Such a figured garment, perhaps, was that which Achan appropriated (Josh. vii. 21: comp. Judges v. 30). We also read of gold brocade (Psal. xlv. 9, 13).

Great store of garments constituted a considerable part of a man's wealth; hence 'to have clothing' (Isai. iii. 6, 7) was expressive of being rich. Changes of raiment were not only required for personal luxury, but were necessary, according to oriental customs, as presents to friends, or those who were to be honoured (Gen. xlv. 22; 2 Kings v. 5, 22, 23): sometimes also at feasts the guests were provided with attire. Hence the fault of the man in our Lord's parable, who must have refused the offered wedding-garment (Matt. xxii. 11, 12). To bestow the best robe was a peculiar mark of affection (Luke xv. 22); and it was a great honour when a superior, as Jonathan who was a prince, stripped off his own garment and gave it to another. (1 Sam. xviii. 4). Kings had a very large quantity of vestments, and a special officer appointed to take charge of them (2 Kings x. 22); but private persons also were in the habit of accumulating dresses (Job xxvii. 16; Matt. vi. 19; James v. 2): for which, and for extravagance in dress, frequent reproofs were given by the prophets and apostles (e.g. Jer. iv. 30; 1 Tim. ii. 9; 1 Pet. iii. 3).

The garments of the Hebrews being loose and ample could be easily taken off, and used off-hand for various purposes, as to receive or carry articles (Judges viii. 25; Ruth iii. 15), to serve for a saddle (Matt. xxi. 7), &c. An outer garment served also for bed-clothes; whence it was forbidden to retain it as a pledge after sun-set (Exod. xxii. 26, 27; Deut. xxiv. 12, 13; Ruth iii. 9).

Various symbolical actions were performed with the garments. Rending them implied 'grief (Gen. xxxvii. 29, 34; 2 Sam. i. 2; Job i. 20), fear (1 Kings xxi. 27; 2 Kings xxii. 11, 19), indignation (v. 7, xi. 14; Matt. xxvi. 65), or despair (Judges xi. 35; Esth. iv. 1).' It was generally the outer garment that was rent, but sometimes the inner, and occasionally both. Sometimes also the rending of a garment was the figurative sign of a prophecy to be accomplished (1 Kings xi. 29-32). 'Shaking the garments, or shaking the dust off them, was a sign of renunciation (Acts xviii. 6); spreading them before a person, of loyalty and joyous reception (2 Kings ix. 13; Matt. xxi. 8); wrapping them round the head, of awe (1 Kings xix. 13), or of grief (2 Sam. xv. 30, xix. 4; Esth. vi. 12; Jer. xiv. 3, 4); casting them off, of excitement (Acts xxii. 23); laying hold of them, of supplication (1 Sam. xv. 27; Isai. iii. 6, iv. 1; Zech. viii. 23)' (Dr. Smith's *Dict. of the Bible*, vol. i. pp. 457, 458). It was necessary to gird up the flowing dress of the Israelites on occasion of any particular exertion; or to throw off the outer robe (1 Kings xviii. 46; 2 Kings iv. 29; Mark x. 50; John xiii. 4); hence the metaphorical expression of girding up the loins of the mind (Luke xii. 35; 1 Pet. i. 13). To cut the garments of any one short was a great insult (2 Sam. x. 4); as also to raise the skirts of a woman's clothing (Jer. xiii. 22, 26; Nah. iii. 5). See GIRDLE, HEADDRESS, SANDAL, SHOE.

DRINK-OFFERING. See OFFERING.

DRINK, STRONG. See WINE.

DROMEDARY (1 Kings iv. 28; Esth. viii. 10; Isai. lx. 6; Jer. ii. 23). See CAMEL. But sometimes horses or mules may be meant.

DROPSY. This disease is mentioned but once (Luke xiv. 2). Our Lord healed a man afflicted with it on the sabbath-day; by an apt example showing the lawyers and Pharisees who watched him, that it was lawful to do good on the sabbath.

DROUGHT. The summer in Palestine is dry, little rain falling. Hence 'the drought of summer' (Psal. xxxii. 4). Long-continued dry weather parched up the country, and was a heavy judgment on the inhabitants (1 Kings xvii.; Isai. v. 6; Amos iv. 7; Hagg. i. 11). See SEASONS.

DROWNING. See PUNISHMENT.

DRUNKENNESS. The first recorded instance of drunkenness is that of Noah (Gen. ix. 20, 21). This vice is strongly condemned in scripture (Prov. xxiii. 29-35: Rom. xiii. 13; Eph. v. 18, and frequently elsewhere). The word is used figuratively of persons oppressed with sorrow, animated with rage, and the like (e.g. Isai. xxix. 9, li. 21, lxiii. 6; Rev. xvii. 6); just as we use the word intoxicated—intoxicated with success.

DRUSIL'LA. The younger daughter of Herod Agrippa I., and sister of Agrippa II. She was first betrothed to Antiochus Epiphanes, prince of Commagene; but, as he refused to become a Jew, she was married to Azizus, prince of Emesa. Soon after, Felix, the Roman procurator, persuaded her, by means of the Cyprian sorcerer Simon, to leave her husband and marry him (Acts xxiv. 24). She bore him a son, Agrippa, who perished in the eruption of Vesuvius in the reign of Titus.

DUKE. The chiefs of Edom and the Horites are called 'dukes' (Gen. xxxvi. 15-43; 1 Chron. i. 51-54; comp. Exod. xv. 15; Josh. xiii. 21). Chiefs or princes would have been a preferable word.

DULCIMER. A musical instrument (Dan. iii. 5, 10, 15). The modern dulcimer is a box, triangular in shape, and containing a large number of strings varying in length, which are played on by small hammers. But this is not the instrument intended. The Chaldee word is *sumphonia*, which has been thought to be adopted from the Greek. The supposition, however, is by no means certain. *Simphon* (Buxtorf., *Talm. Lex.*, p. 1504) is an air-pipe; so that very probably the instrument was a double pipe with a sack, resembling the bag-pipe. And this is confirmed by the fact that a similar instrument is still in use, called in Italy *sampogna*, and in Asia Minor *sambonya*.

DU'MAH (*silence*). One of the sons of Ishmael (Gen. xxv. 14; 1 Chron. i. 30.

DU'MAH (*id.*). 1. A city in the mountainous district of Judah (Josh. xv. 52). It was probably a few miles south-west of Hebron; where there are some ruins still bearing the name.—2. A place in Arabia (Isai. xxi. 11), so called, it is likely, from the son of Ishmael.

whose descendants inhabited that locality. There is a town bearing the name of *Doomat-el-Jendel*, Dumah of the stones, which may be upon the site of the ancient city.

DUMB. Those speechless through natural infirmity or other cause (Psal. xxxix. 9; Ezek. iii. 26). Our Lord repeatedly cured the dumb, to the astonishment of the people who heard them proclaim the praises of God (Isai. xxxv. 6; Matt. ix. 32, 33; Mark vii. 32-37).

DUNG. There are two uses of dung referred to in scripture; for manure, and for fuel. Thus (Luke xiii. 8) holes were to be dug about the tree, and the manure put in, a mode still not unfrequently practised. In Ezek. iv. 12, 15 the use of dung as fuel is referred to. In Egypt it is mixed with straw, and formed into flat cakes, which are dried in the sun for this purpose. The dung of sacrifices was to be burnt outside the camp (Exod. xxix. 14): hence the threat (Mal. ii. 3) implies the most ignominious treatment. To sit on a dunghill marks misery the most extreme (1 Sam. ii. 8; Lam. iv. 5); and the making of a man's house a dung-heap (Ezra vi. 11; Dan. ii. 5) was to condemn him to the worst disgrace. The word as used by St. Paul (Phil. iii. 8) means any kind of refuse.

DUNG-GATE. One of the gates of Jerusalem (Neh. ii. 13, iii. 14), variously placed by different writers in the south-east or south-west wall of the city.

DUNGEON. See PRISON.

DU'RA (*circle*). The place where Nebuchadnezzar set up his golden image (Dan. iii. 1). Dr. Layard identifies it with *Dur*, below Tekrit, on the east bank of the Tigris; but Oppert would place it, with more probability, to the south-east of Babylon, near a mound called *Dûair*, where he found the pedestal of a colossal statue.

DUST. To lick the dust (Psal. lxxii. 9) signifies abject submission. To shake the dust from the feet (Matt. x. 14; Luke x. 11) implies the renouncing of all contact. The Pharisees entering Judea from a Gentile country were accustomed to shake the dust from their feet, as a renunciation of Gentile communion. But there was a further meaning. As Paul's shaking his garment (Acts xviii. 6), so shaking off the dust was a declaration of being free from the blood of those who rejected the gospel-message. The casting of dust on or against a person was a form of bitter execration (2 Sam. xvi. 13; Acts xxii. 23). See ASHES, MOURNING.

DYEING. The art of staining textile and other fabrics with permanent colours. It was known and practised to a considerable extent, and with much skill, by the ancient Egyptians, Phœnicians, Greeks, and Romans. In scripture we read of a scarlet thread as early as the birth of Zarah (Gen. xxxviii. 28, 30); and in the construction of the tabernacle we find artificial colouring (Exod. xxvi. 1, 14). There is no precise mention of dyers in the Old Testament; but the Israelites must have been acquainted with the art, and they have been supposed indebted to two of the neighbouring nations, to the Phœnicians for the dyes, and to the Egyptians for the mode of applying them. So far as we can judge from the account of the making of the tabernacle, the raw material was coloured and afterwards manufactured (xxxv. 25). And this was usual in Egypt. There is sufficient proof of the perfection to which the Egyptian artists attained. They employed various vegetable and mineral substances. They were acquainted with mordants, which serve, as a bond of union between the dye and the substance to be dyed, to fix the colour; fully knowing the difference between substantive colours, those which are at once permanent, and adjective, those which are fugitive without some auxiliary process. The processes of dyeing are represented in very minute detail on the Egyptian monuments; and specimens of their colouring, yet bright and fresh, though of a very early age, still exist, proving their familiarity with the necessary chemical knowledge. See Wilkinson, *Anc. Egypt*, vol. iii. chap. ix. pp. 131-133, edit. 1847. An interesting notice connected with this subject occurs in the New Testament (Acts xvi. 14). Lydia was a seller of purple, either of the highly-valued dye procured from a shell-fish, *Murex trunculus*, or, more probably, of cloth coloured with it. The Lydian women were famous for cultivating this art; and inscriptions have been found at Thyatira relating to the guild of the dyers of that city.

E

EAGLE. An unclean bird of the family *Falconidæ*, of the order *Raptores*, forbidden to the Hebrews for food (Lev. xi. 13; Deut. xiv. 12). A distinct species must have been meant in these passages; possibly the *Aquila chrysaetos*, or golden eagle, which is widely spread over Europe, Asia, North Africa, and North America, and was formerly common in these islands, but is now found only in the mountainous parts of Scotland and Ireland; or the *Aquila heliaca* or imperial eagle, very abundant in Syria, distinguished by a spot of white feathers on each shoulder.

But the Hebrew word *nesher*, 'eagle' in our translation, is a generic term, including the species just mentioned with probably some others, and also vultures, the cognate Arabic term *nasr* commonly meaning vulture. Thus the *Vultur fulvus*, which is bald on the head and neck, is very likely the bird meant in Mic. i. 16. It is true tha'

eagles become more or less bald in the moulting season; but a reference to them would not so well express the meaning of the prophet, or illustrate the custom of shaving the head as a sign of mourning or calamity. Eagles are distinguished for their size—the larger kinds measuring three and a-half feet from the head to the tip of the tail, and expanding their wings seven or eight feet—their courage, and powers of flight and of vision. They choose their abode where there are woody mountains and lofty cliffs; a pair usually occupying a single district. They are voracious, and prey on antelopes, hares, lambs, &c. Allusion is made in scripture to their swiftness (Deut. xxviii. 49; 2 Sam. i. 23), their care of their young (Deut. xxxii. 11, 12), their moulting (Psal. ciii. 5), their spreading their wings when they have seized their prey to bear it aloft (Jer. xlviii. 40), their placing their nests on high (xlix. 16), &c. The eagle was an Assyrian symbol (Hab. i. 8), as the Assyrian sculptures would seem to show: it was adopted also by the Persians (comp. Isai. xlvi. 11), and by the Romans; hence the significance of our Lord's expression (Matt. xxiv. 28; Luke xvii. 37), though here, doubtless, vultures were included. See VULTURE.

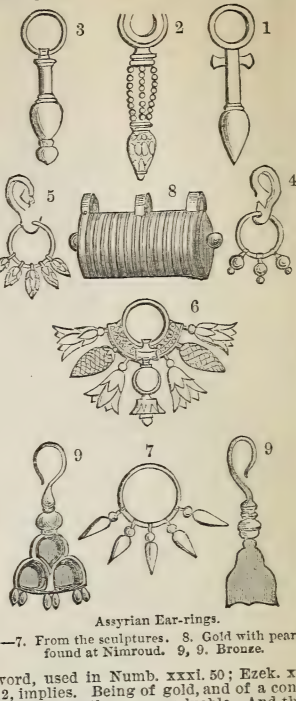
E'ANES (1 Esdr. ix. 21).

EAR, BORING THE. If a servant did not choose to avail himself of his right of freedom after seven years, he was to be brought before the judges, and have his ear bored through with an awl (Exod. xxi. 2-6; Deut. xv. 12-17). See SERVANTS.

EAR, EARED, EARING. These words occur in five places in the authorized version (Gen. xlv. 6; Exod. xxxiv. 21; Deut. xxi. 4; 1 Sam. viii. 12; Isai. xxx. 24). *Ear* is an old English term for *plough*; and the original is frequently so translated, e. g. Deut. xxii. 10. We preserve one of the derivatives in *arable*, anciently *earable*, Lat. *aro*, to plough. A trace of it also may perhaps be found in some other existing words.

EARNEST. Something given as a pledge for the performance of a specified bargain (Gen. xxxviii. 17). It must be observed that the earnest, properly speaking, is a part of the whole to be granted; what remains, therefore, and is expected, is similar in kind to that already received. Thus, the earnest of the Spirit (the Spirit itself *being* the earnest) is that measure of grace vouchsafed here which shall be augmented and ripened into the fulness of grace hereafter (2 Cor. i. 22, v. 5; Eph. i. 13, 14).

EAR-RING. Ear-rings were usually worn by the Hebrew women, and by the children of both sexes (Exod. xxxii. 2); whether by the men is questioned. Asiatic males certainly have, in both ancient and modern times, very commonly worn ear-rings; and the presumption is that the male Hebrews would observe the same custom. The original word generally translated 'ear-ring' is ambiguous, and may signify an ornament for the ear or for the nose. In Gen. xxxv. 4; Exod. xxxii. 2 it is so qualified as to mean clearly an ear-ring. In Gen. xxiv. 47; Prov. xi. 22; Isai. iii. 21; Ezek. xvi. 12 it is as clearly a nose-jewel; while in Judges viii. 24, 25; Job xlii. 11; Prov. xxv. 12; Hos. ii. 13 it is uncertain. Ear-rings were probably round; so another



Assyrian Ear-rings.

1—7. From the sculptures. 8. Gold with pearls, found at Nimroud. 9, 9. Bronze.

word, used in Numb. xxxi. 50; Ezek. xvi. 12, implies. Being of gold, and of a considerable size, they were valuable. And then they had often jewels or drops attached to them, as in Judges viii. 26, translated 'collars,' Isai. iii. 19, translated 'chains.' Sometimes they were regarded as amulets, serving a superstitious purpose; hence they were given up by Jacob's household (Gen. xxxv. 4). In Isai. iii. 20, the 'ear-rings' are properly amulets, and should be so translated. Probably the so-called 'ear-rings' of Job xlii. 11, were simply rings. Ring money was in use among the Egyptians.

EARTH. This word occurs in scripture in more than one sense. Sometimes it means ground, soil, or the matter of the earth, in Hebrew *ădâmah* (2 Kings v. 17). Another word, *eretz*, considered to imply low, is used for the world as distinguished from the heavens (Gen. i. 1), the dry land as opposed to the sea (10, 28), a country (xxi. 32, where our version has rightly 'land'), a field (xxiii. 15, where also 'land'). It occurs also in the phrase 'bowing to the

Egyptian Ear-rings, from originals in the British Museum, except the one marked *a*, which is from the collection at Alnwick Castle.

earth' or 'the ground' (xxxiii. 3, xxxvii. 10, xlii. 6), and for the earthy particles or *scoriæ* of metals (Psal. xii. 6), 'silver purified in a workshop as to the earth,' i. e. from its dross, as Gesenius renders. By a common figure of speech, 'the earth' is put for the inhabitants in Gen. xi. 1. In the New Testament especially, our translators have frequently retained the word 'earth' where Palestine is meant, and where 'land' would have been a preferable rendering (e. g. Matt. xxiii. 35; James v. 17).

For some notice of the work of creation, in which this planet was formed and prepared by the fingers of God for the habitation of man, and as the scene of his righteous dispensation of government, see CREATION.

The knowledge of the extent and distribution of the earth's surface can hardly have been much greater among the Hebrews than among other neighbouring contemporary peoples. They appear somewhat rudely to have reckoned four quarters; and, as a person was supposed to look to the east, the south was at his right hand, the north at his left, and the west behind him. These terms were used without much exactness: the Israelites, however, were not quite so ignorant as some learned men imagine, who accuse them of placing Assyria and Babylonia in the north (Jer. iii. 18, vi. 22); the fact being that Assyrian and Babylonian invasions came necessarily by way of the north into Judea. And, besides, they had in their sacred books that remarkable genealogy of nations (Gen. x.) which will always supply the most valuable materials for ethnographical research. Indications, too, there are, in various passages, of a secret wisdom, expressing itself in language, possibly not altogether comprehended by those who employed it, which foreshadowed future discovery; of which we have a notable instance in Job xxvi. 7. Generally speaking, we may suppose the geographical knowledge of the Israelites, acquired from the Egyptians, to have comprised some considerable part of Africa, along the northern coast of the Mediterranean and that of the Red sea, of Western Asia the Babylonian and Assyrian empires, while their intercourse and alliance with the Tyrians would make them acquainted with some parts of Europe and the more eastern regions of Asia, as far at least as India, or by possibility even China. And in later times, when the tribes were dispersed, and yet many of those who settled in distant countries were in the habit of resorting to Jerusalem at certain feasts, intelligent communication would be kept up between widely-separated points, and great facilities would be furnished for making the gospel known throughout the world.

The genealogy of nations (Gen. x.) has been referred to, and its value noticed, as showing how the earth was replenished with inhabitants after the deluge. It may be well to exhibit this to the eye of the reader. The following table is therefore given from Kalisch, *Comm. on Old Test. Gen.*, pp. 231-233, with a few variations. But it is necessary to premise that the names generally (many of them being in the plural form) are those of tribes, not of individuals, and that, whereas the same name appears sometimes in different positions, it must be understood that tribes of different stocks came to inhabit the same locality; in such cases, the country, rather than the inhabitants, would seem to be meant. And, further, from the migrations of various peoples, a single name may perhaps at different periods of time have passed from one place to another.

I. JAPHETH, representing the nations of the north and west:—
  i. Gomer, the *Chomari*, *Bactrians*; more probably the *Cimmerians*.
    1. Ashkenaz, *Rhagæ* in Great Media.
    2. Riphath, *Ripæan* mountain tribes.
    3. Togarmah, inhabitants of the *Tauric* peninsula, or *Crimea*: some would have it *Armenia*.
  ii. Magog, the *Scythians*.
  iii. Madai, the *Medes*.
  iv. Javan, the *Ionians* in Greece—maritime countries.
    1. Elishah, *Hellas*, the *Æolians*.
    2. Tarshish, *Tartessus* in Spain?

3. Kittim, *Cyprus*, in which was a town Citium.
4. Dodanim, the *Daunians* in Italy; or the *Dardani*?

v. Tubal, the *Tibareni* } in Northern
vi. Meshech, the *Moschi* } Armenia.
vii. Tiras, inhabitants of the *Taurus*.

II. HAM, including the nations of the south:—
i. Cush, tribes of *Southern Africa* and *Arabia*.
1. Seba, *Meroe* in Ethiopia.
2. Havilah, tribes *near the Arabian Gulf*.
3. Sabtah, the *Astabori*, by the river Astaboras, or Tacazze.
4. Raamah, *Rhegma* in Arabia.
a. Sheba, *Saba* in Yemen.
b. Dedan, tribes on the *north-western coast of the Arabian Gulf*, and also near the *Persian Gulf*, in which is the island Daden.
5. Sabtecha, in *Ethiopia*, perhaps *Nigritia*.
6. Babel, *Babylon*.
7. Erech, *Orchoe*, the modern *Wurka*.
8. Accad, *Tell Nimroud*, or *Akkerkuf*; but see ACCAD.
9. Calneh, probably *Niffer*.
10. Nineveh, *Nineveh*, on the Tigris.
11. Rehoboth-Ir, perhaps on the *eastern bank of the Euphrates*, where some ruins still bear the name of *Rahabeh*.
12. Calah, *Kalah Sherghat*.
13. Resen, *Nimroud*, or, according to Rawlinson, *Selamiyeh*.

ii. Mizraim, *Egypt*, Upper and Lower.
1. Ludim, *Letus*, or *Letopolis*, in Lower Egypt, or *Mauritania*?
2. Anamim, perhaps *Cynopolis*, the town of Anubis in Middle Egypt? the *Delta*?
3. Lehabim, the *Libyans*.
4. Naphtuhim, *Napata*, in the north of the province of Meroe.
5. Pathrusim, the people of *Upper Egypt*, or the *Thebaid*.
6. Casluhim, *Chemnis* or *Panopolis*, the chief town of a district of the Thebaid.
a. Philistim, the *Philistines*.
7. Caphtorim, *Coptos*, in the Upper Thebaid.

iii. Phut, *Phaiat* or *Lybia*, adjoining Egypt, or else *Buto* in the Delta.

iv. Canaan, *Syria*, *Phœnicia*, and *Palestine*.
1. Sidon, *Sidon*, in Phœnicia.
2. Heth, the *Hittites*, near Hebron, Beth-el, &c.
3. The Jebusite, a tribe in and around *Jerusalem*.
4. The Amorite, on *both sides of the Jordan*.
5. The Girgasite, in the *centre of Palestine*.
6. The Hivite, in *Shechem*, and *Gibeon*, and *near Hermon*.
7. The Arkite, *Arca* in Phœnicia, at the north-west foot of the Lebanon.
8. The Sinite, *Sinnas*, near Arca.
9. The Arvadite, the island *Aradus*, off the northern coast of Phœnicia.
10. The Zemarite, *Simyra*, on the Eleutherus.
11. The Hamathite, *Hamath*, *Epiphania* on the Orontes.

III. SHEM, representing the central parts of the ancient world:—
i. Elam, *Elymais*, in Persia.
ii. Asshur, *Assyria*.
iii. Arphaxad, *Arrapachitis*, in North Assyria.
(1). Salah, his descendants spread on the *eastern bank of the Tigris*.
(2). Eber, and the sons of Eber, on the *west of the Tigris and Euphrates*.
a. Peleg, in various parts of *Arabia Deserta*?
b. Joktan, the reputed ancestor of the Arabian tribes: there is a town called *Kahtan* to the north of Nedsheran.
1. Almodad, in *Arabia Deserta*.
2. Sheleph, the *Salapeni*, in Yemen.
3. Hazarmaveth, *Hadramaut*, in the south of Arabia.
4. Jerah, the *coast and mountain of the Moon*, near Hadramaut.
5. Hadoram, the *Adramitæ*, on the southern coast, adjoining Hadramaut.
6. Uzal, *Sanaa*, the capital of Yemen.
7. Diklah, the *Minæi*, near Mecca?
8. Obal, the *Avalites*, near Bab-el-Mandeb?
9. Abimael, the *Mali* in Arabia?
10. Sheba, the *Sabeans*, in the eastern parts of Arabia.
11. Ophir, on the *southern or south-eastern coast of Arabia*?
12. Havilah, tribes *near the Persian Gulf*.
13. Jobab, in *Arabia Deserta*

iv. Lud, the *Lydians*, originally living in the highlands of Armenia.

v. Aram, *Aramæa*, including northern Mesopotamia, Syria, and districts of Arabia.
1. Uz, *Ausitis*, in the northern parts of Arabia Deserta.
2. Hul, *Golan*, to the east of the Jordan, or possibly a district near lake *Haleh*.
3. Gether, *Geshur*, on the Orontes?
4. Mash, the tribes of *Mount Masius*, who emigrated to Asia Minor, the *Mysians*.

From these tribes, migrating and extending themselves in the course of ages, have the nations of the earth sprung.

EARTHEN VESSELS, EARTHENWARE. See POTTER, POTTERY.

EARTHQUAKE. Palestine has, in both ancient and modern times, been subjected to earthquakes; so that, as we might naturally expect, there are many allusions in scripture to these convulsions; particularly as they often occurred with some special interference of divine power, or accompanying some great work in which the finger of God was to be peculiarly manifest

Whether earthquakes, properly so called, were felt at the time of the destruction of Sodom (Gen. xix. 24-29), and at the descent of God on Sinai (Exod. xix. 16-19), is not perfectly clear: the probability is, especially in the former case, that they were. Then we have that which destroyed the men who joined in the rebellion of Korah (Numb. xvi. 28-34), that which occurred when Jonathan stormed the garrison of the Philistines (1 Sam. xiv. 15), that when Elijah stood before the Lord in Horeb (1 Kings xix. 11, 12), that in the reign of Uzziah (Amos i. 1; Zech. xiv. 5), those at our Lord's crucifixion and resurrection (Matt. xxvii. 51-54, xxviii. 2). The dreadful phenomena which accompany earthquakes furnish the sacred writers with various illustrations, often when describing God's wonderful dealings, but also as shadowing forth political convulsions (Judges v. 4; 2 Sam. xxii. 8; Psal. xviii. 7, xlvi. 2; Isai. v. 25, xxiv. 20; Joel iii. 16; Habak. iii. 6, 10; Rev. vi. 12, xi. 13).

A terrible earthquake occurred in Syria Jan. 1, 1837. See, for a graphic description of it and its calamitous results, Dr. Thomson, *The Land and the Book*, pp. 276-280.

EAST. There are two Hebrew words used to express 'east,' sometimes placed together (as Exod. xxvii. 13). The more indefinite implies rising, i.e. of the sun, and seems sometimes to be almost synonymous with distant (Isai. xlvi. 11). The other term simply means in front. The Hebrews were considered, when describing the points of the compass, to be looking eastward. To say, therefore, that any place or object was before them was equivalent to saying that it was to the east (1 Kings xi. 7, compared with Zech. xiv. 4). 'The east' sometimes designates particular countries, as Mesopotamia, Chaldea, Arabia, lying eastward from Judea (Judges vi. 33, vii. 12); and with the article it is definitely the southern region of Arabia (Gen. x. 30). So in the New Testament, when the article is used, some definite locality is meant (Matt. ii. 2). See article in Dr. Smith's *Dict. of the Bible*.

EASTER (probably from the Saxon *oster*, to rise). This word occurs in Acts xii. 4. In earlier English versions it was repeatedly used for the Greek original term that signified *passover*. At the last revision this was left the only place in which 'Easter' was retained.

EAST SEA (Numb. xxxiv. 3; Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8, marg). The Dead sea is to be understood. See SEA.

EAST WIND. See WIND.

EAT, EATING. See MEALS.

E'BAL (*stone, stony*).—1. A descendant of Seir, the Horite (Gen. xxxvi. 23).—2. One of the posterity of Eber (1 Chron. i. 22). In Gen. x. 28 he is called Obal.

E'BAL (*id.*). A mountain in Palestine on which the Israelites were to build an altar, and write thereon the words of the law. Half the tribes were to stand here and denounce the curses upon transgressors, while over-against them the other six were to stand on mount Gerizim and to bless the people (Deut. xi. 29, 30, xxvii.). This was accordingly done, as we read, by Joshua (Josh. viii. 30-35). Ebal and Gerizim are the two mountains bounding—Ebal on the north, Gerizim on the south—a beautiful valley, in which lies Shechem, the modern *Nablous*. It has, however, been objected that the words of Moses (Deut. xi. 30) describe the mountains as over-against Gilgal, and also that those at Shechem are too far apart for the voice to be sufficiently heard from one to the other. These objections are futile. The Canaanites are described as dwelling, and not the mountains situated, over-against Gilgal. They dwelt at Shechem too (Gen. xii. 6); but Israel first met them as soon as they had crossed the Jordan. Besides, our translation does not give the full force of the original. 'They lie beyond (or behind) the way toward the sunset' is De Wette's version, clearly pointing to the centre of the land. And that the voice is audible from one of the Shechem mountains to the other has been proved again and again by actual experiment; the valley at the eastern end being not more than 60 rods wide. Ebal is the higher summit, about 2,700 feet above the level of the sea, Gerizim 2,600; and, as Nablous is 1,672 feet above that level, Gerizim rises 928, Ebal 1,028, above the town. Some have said that Ebal is the more barren; but there seems really little difference between the two. There are remains of old buildings on Ebal; but they have not been fully examined. In regard to the law to be written on the stones there, it has been questioned whether it was the whole law: it was more probably the blessings and cursings before prescribed. It has also been questioned whether the words were cut into the stones: they were more likely written on the plaster with which the stones were coated. Dr. Thomson says that he has seen such writing on or in cement more than 2,000 years old, still perfectly distinct (*The Land and the Book*, pp. 470-472). See GERIZIM.

E'BED (*slave, servant*).—1. The father of Gaal, who assisted the Shechemites against Abimelech (Judges ix. 26, 28, 30, 31, 35).—2. One of the descendants of Adin, who returned from Babylon with Ezra (Ezra viii. 6).

E'BED-ME'LECH (*slave of the king*). An Ethiopian eunuch at the court of Zedekiah, king of Judah. By his intervention Jeremiah was delivered from the dungeon-pit. For this he was assured that his life should be spared at the destruction of Jerusalem (Jer. xxxviii. 7-13, xxxix. 15-18).

E'BEH (Job ix 26, marg.). In the text we have 'swift ships'; 'ships of desire' being also suggested. Gesenius inclines to 'skiffs of reed,' i.e. the light boats made of the papyrus of the Nile. See Carey, *The Book of Job*, pp. 220, 442.

E'BEN-E'ZER (*stone of help*). A memorial stone set up by Samuel after a victory over the Philistines, in acknowledgment of the Lord's help in the success (1 Sam. iv. 1, v. 1, vii. 12). It is not strange that we find the name in the first two places applied to the spot before the event which gave name to it occurred. The books of Samuel were not composed contemporaneously with the circumstances they record. And a writer, living

shortly after, would naturally describe the place by the name which had become so note-worthy.

E'BER (*the region beyond? a passer over?*) 1. The son of Salah, and great-grandson of Shem (Gen. x. 21, 24, 25, xi. 14, 17; Numb. xxiv. 24; 1 Chron. i. 18, 19, 25). He is called Heber in Luke iii. 35. From him is most probably derived the designation HEBREW, which see.—2. A Benjamite (1 Chron. viii. 12). 3. A priest in the time of Joiada (Neh. xii. 20).

There are two other names which ought to be rendered Eber, but which are given Heber (1 Chron. v. 13, viii. 22); our version not being careful to distinguish names quite different in the original. See HEBER.

EBI'ASAPH (*father of gathering*). A Levite (1 Chron. vi. 23, 37, ix. 19, xxvi. 1, marg.). See ABIASAPH, ASAPH.

EBONY. A dark, hard, stone-like (this idea the original word conveys) wood, *Diospyros ebenum*, mentioned as brought with ivory by the men of Dedan to Tyre (Ezek. xxvii. 15). The best quality comes from southern India and Ceylon. It is the centre of the tree which furnishes the very black wood which is so much prized in ornamental carvings and inlayings, and takes so fine a polish. Such central logs may be obtained from trees in Ceylon, two feet in diameter and from ten to fifteen in length. There are other inferior species of the genus *Diospyros*; and probably some so-called ebony is procured from trees of a different genus.

EBRO'NAH (*passage*, sc. of the sea). One of the stations of the Israelites, nearly at the head of the Elanitic gulf (Numb. xxxiii. 34, 35)—*en-Nukb*? Possibly there may have been a ford there.

ECA'NUS (2 Esdr. xiv. 24).

ECBAT'ANA, or ECBAT'ANE. A Median city, mentioned only once in scripture (Ezra vi. 2, marg., Achmetha being given in the text); and even there it has been doubted whether the word does not rather mean in a coffer, treasury, or record-chest.

There were two cities which bore the name of Ecbatana. These are sometimes confounded; and, indeed, as they were no very great distance apart, it is by no means easy to decide which of them an author refers to. One was the capital of Northern Media, or Media Atropatene; and it has been identified by Sir H. Rawlinson with the ruins of *Takht-i-Suleiman*. According to Herodotus (lib. i. capp. 98, 99, 153) this city was built by Deioces, and surrounded by seven circles of walls, each inner circle respectively over-topping the one next to it externally, and differently coloured. Sir H. Rawlinson believes this to be a true description, and thinks that the purpose was to place the city under the protection of the seven planets; their symbolical colours being used perhaps in the order black, white, orange, blue, scarlet, silver, gold. This Ecbatana it probably was, being said to be the capital of Cyrus, where the roll spoken of by Ezra was found. And it is mentioned in some of the apocryphal books (Tob. iii. 7; Judith i. 1-4). It continued an important place down to the Mogul conquests in the 13th century after Christ, and sunk ultimately, two or three centuries later, into complete ruin. The present remains are upon and around a conical hill about 150 feet above the contiguous plain. One wall, just at the brow of this hill, may be readily traced, enclosing an oval space of 800 yards by 400. There are no vestiges of other encircling walls; but they might very well have been ranged on the slope of the hill on all sides but the eastern, which abuts upon a hilly tract of ground, and is but little elevated above the adjacent country: see account in Dr. Smith's *Dict. of the Bible*, vol. i. p. 472. The other Ecbatana (2 Macc. ix. 3) was the metropolis of Media Magna, on the northern side of the mountain Orontes, now *Elwend*. It was the summer residence of the Persian kings from Darius Hystaspis, and later of the Parthian monarchs. It is still an important city, containing from 20,000 to 30,000 inhabitants, called *Hamadan*. The Jews point out the tombs of Esther and Mordecai in the neighbourhood.

ECCLESIAS'TES. The name of this book, Ecclesiastes, is derived from the Septuagint version; it being a Greek word signifying a preacher, one who addresses a public assembly. The Hebrew title *Koheleth* conveys nearly the same idea, intended to intimate preaching wisdom.

The book has generally been ascribed to Solomon as the author; and it is only of late years that any serious doubts have been entertained upon the question. Some of the Jewish rabbis, it is true, advanced different opinions; and Grotius in more modern times denied the Solomonic authorship. The general belief, however, was little disturbed by these exceptions. It is allowed on all hands that the writer represents himself as Solomon. He does not, indeed, take the very name of the wise king; but, when he says 'I, the preacher, was king over Israel in Jerusalem' (i. 12), he sufficiently indicates whom he means, there being after Solomon no king who reigned over *Israel* in Jerusalem. The question, therefore, is whether Solomon literally was the writer, or whether his name is assumed as personifying that high intellectual faculty which specially distinguished the gifted son of David. There are many examples in literature of some eminent man being chosen, into whose mouth sentiments agreeing with his known character are placed. The Cato Major of Cicero is an instance; and the parables of scripture are of a similar cast. Why then, it is asked, why should not an inspired writer, commissioned to teach moral truth, have allowed himself the same licence, in order to give a form and clothing to the instructions he had to convey? Different answers will undoubtedly be given to such a question. Modern critics are not content with rejecting the Solomonic authorship: they would carry down the date of Ecclesiastes to a very low period indeed, after the captivity, to the Persian, nay, to the Macedonian, rule. Many of the arguments they urge are of little weight. Thus Bleek, enumerating the reasons on which he forms his opinion, says that the

reference to many books (xii. 12) is a proof of the lateness of the composition (*Einleitung in das A. T.*, pp. 642, 643). And yet early Israelitish history shows that books were not few: witness the annalists of the various reigns, from Samuel, Nathan, and Gad, downwards (1 Chron. xxix. 29): witness more especially the wise king himself, who was a voluminous writer (1 Kings iv. 32, 33); in whose mouth, therefore, the observation in question would be specially appropriate. Bleek argues, further, that passages like iv. 13-16, v. 8, viii. 1, &c., x. 4, 16, &c., 20, describe a time when the people were oppressed, when they paid a reluctant obedience to kings not of their own hereditary stock, but of a foreign rule. One is tempted to ask, Well, and what then? Granted that it was so, what does the fact prove against the Solomonic authorship? Can any man of the most ordinary habits of reflection imagine that Solomon had no eyes but for what happened in Palestine? Was he quite ignorant of revolutions occurring elsewhere in his days? And why should he not refer to these? The fact is that we know there was much oppression, even by Solomon himself (1 Kings xii. 4); of which he might become in his later days painfully conscious; that there were troubles stirred up against him (xi. 23-40); and that there was a change of dynasty in Egypt during his reign, which from his Egyptian alliance must have forced itself particularly upon Solomon's notice, the sovereign whose daughter he married being believed to be of the 21st dynasty, under which the country seems to have fallen into anarchy, while Shishak (Sheshonk) was of the 22nd.

These facts will sufficiently account for the expressions in Ecclesiastes, without any necessity for travelling down to Persian or Macedonian misrule. Passing from arguments like those just noticed, we may look at some which it is fair to say are of greater weight. Thus the preacher says (i. 16, ii. 9) that he attained to greater wisdom and more magnificence than all that were in Jerusalem before him. Now Jerusalem had become an Israelitish town not very long before Solomon's time; and David was the only king there that preceded him. To say the least, the assertion in Solomon's mouth is somewhat perplexing. Then the diction of the book is taken to prove its late composition. It must be acknowleged that in this respect Ecclesiastes differs from Proverbs. And, as both books are didactic, the language, if from the same pen, might be expected to be similar. Critics have collected examples of late Aramaisms, philosophical expressions, abstract forms, &c., which they think conclusive against the Solomonic authorship. But it is fair to put against them the judgment of Professor Preston, whose Hebrew learning well qualifies him to speak: 'The Chaldee, Arabic, and Hebrew, having all emanated from the same source, it is manifestly impossible to pronounce with certainty on a word occurring in so confessedly an ancient book as Ecclesiastes, that it belongs to either of the two former, and not to the latter; because, the further we trace these dialects back, the greater will be their similarity; and even supposing some of the words .... to be foreign and Aramaic .... Solomon may easily have acquired them through his constant intercourse with the neighbouring nations, or from his foreign wives, especially as this book was written late in life' (*The Hebrew Text and a Latin Version of the Book of Solomon called Ecclesiastes*, pp. 7, 8). It must be added that there are peculiar phrases and expressions occurring in Ecclesiastes which are also found in Proverbs: by some this fact will be taken to prove an identity of authorship; while others will see only a careful study by the writer of Ecclesiastes of Solomon's acknowleged works. Decision in this matter is not easy: if the evidence be thought convincing against the Solomonic authorship, it must be held equally conclusive against an earlier date than the exile; but by no means can this book be placed later than the time of Nehemiah or Malachi.

The scope of Ecclesiastes is indicated in i. 2, and xii. 13. It is an enquiry into the chief good of man, and is distributed by Keil into four discourses (*Einleitung*, § 131). The first (i., ii.), exhibits (1) the vanity of theoretical wisdom directed to the knowledge of things, and (2) the nothingness of practical wisdom which aims at enjoying life; the result being that man with all his striving can attain no lasting good. The second (iii.-v.), following the idea thrown out in ii. 21, 26, begins with a description (iii. 1-8) of man's entire dependence on a higher unchangeable providence, and, in reply to the question of the chief good, shows that there can be no higher (iii. 9-22) than self-enjoyment and benevolence; which however (iv.) it is not easy to attain; still one must, in the fear of God and a conscientious fulfilment of duty, seek trustingly and contentedly to use earthly goods. In the third discourse (vi. 1-viii. 15), is shown the vanity of grasping riches (vi.): practical wisdom is then described (vii. 1-22), and the mode of attaining it indicated, spite of the incongruities of earthly life (vii. 23-viii. 15). The last (viii. 16-xii. 7), further discusses these incongruities, lays down rules for the conduct of a happy life, which may please God, and brings us to the conclusion of the whole (xii. 8-14), that a future judgment will clear up all present uncertainties. This is the great object the author intends to develope: he argues at first on lower principles, to show their imperfection, not prematurely expressing the whole truth (comp. iii. 21), but reserving that till he has raised by degrees the view to that high tribunal where every wrong will be redressed. The style of this book is loose and unconnected, with little poetical character. It was one of the *megilloth* read, we are told, by the Jews at the feast of tabernacles. Professor Preston's *Text, &c., of Ecclesiastes* has been already referred to: some devotional commentaries as those by Buchanan, *Eccles. its Meaning and its Lessons*, and by Bridges, *Expos. of the Book of Eccles.*, may also be usefully consulted.

ECCLESIAS'TICUS. This is the title given in the Latin version to 'the Wisdom

of Jesus the son of Sirach,' which has often been regarded and cited as a genuine work of Solomon. Solomon's, however, it cannot be; for the division of the kingdom after his death, and the sins of Israel deservedly punished by the captivity, are recorded in xlvii. 13-25 (comp. xlviii.-l.); nor was it ever admitted into the Jewish canon.

The notices in the book itself and in the prologues show that it was the work of one Jesus, a Palestinian Jew, who was thoroughly conversant with the Old Testament, and had collected many wise maxims, some perhaps ascribed to Solomon, all which he blended with observations of his own, in order to produce an ethical treatise which might be useful to his countrymen. This work was not finished when he died and left it to his son, from whom it passed to his son, another Jesus. This last reduced it to order, translated, and published it.

There seems nothing to throw serious doubt upon this statement: and then the question is to ascertain the date of the composition. Now, there are two indications of this; but each involves a difficulty. For the grandson says he came into Egypt in the reign of Euergetes; but there were two of the Ptolemies who bore that title. And (l. 1) Simon the high priest, son of Onias, is commended; but there were two high priests named Simon, and the father of each was Onias. The first of these Simons (about 310-290 B.C.) was the more distinguished man, and bore the appellation of the Just. It is the most reasonable supposition that he is the person commended; and then, as it would seem that Jesus the grandson visited Egypt in the thirty-eighth year of the reigning king, and this can apply only to Ptolemy Physcon, the second Euergetes, who, including his usurpation, reigned 169-117 B.C., we may suppose that the translation was made about 130, B.C. and the original compilation perhaps 180. B.C. This conclusion will still be most probable, if we believe that the 38th year spoken of was that of the writer's age, not of a king's reign. The Talmud mentions a Ben Sira, the author of a moral book which it classes under one division of sacred writings. Some of the sentiments there quoted from Ben Sira resemble passages in Ecclesiasticus; but, though by this name doubtless Sirach is meant, no satisfactory conclusion can hence be reached. The alphabetical collections of proverbs still extant ascribed to Ben Sira are probably later compilations; and perhaps we may most reasonably suppose that the reputation of the son of Sirach caused various maxims of wisdom resembling his genuine production to be attributed to him. The original language of Ecclesiasticus was either Hebrew, or the Syro-Chaldaic vernacular of Palestine. Certain mistakes in the Greek text sufficiently prove this. This original, possibly seen by Jerome, has disappeared; but three ancient versions (besides the Greek) have been printed, in Syriac, Arabic, and Latin; and there appears to be another Syriac translation, yet only in manuscript, at Milan. The Greek text is not in a very satisfactory state: the readings and arrangement differ in various MSS. and editions.

Ecclesiasticus is a book of very considerable value, frequently cited in the church by honourable names, and, though not a part of canonical scripture, yet occasionally read in the service of the English church. There is a general resemblance in it to the book of Proverbs; from which, as well as other sources, the compiler borrowed. But topics are sometimes discussed more connectedly and at greater length than by Solomon. There is little definite order, however, in the work; nor would it be easy to arrange its contents. The best division is that which distinguishes three parts: I. A commendation of wisdom, with precepts of general application for the regulation of life (i.-xliii.); II. An encomium on the patriarchs, prophets, and other Hebrew worthies (xliv.-l.); III. A prayer and exhortation to the pursuit of wisdom (l.) The style is poetical; and there is much acuteness of thought and beauty of expression in this work. Reference to it has been supposed in the New Testament (e. g. James i. 19 to v. 10, 11; Luke xii. 19 to xi. 18, 19); but such reference is more than doubtful. The fathers, from the end of the second century, repeatedly cite it.

ECLIPSE. An eclipse of the sun is occasioned by the interposition of the moon between the sun and the earth: it occurs therefore at new moon. So that the darkness at our Lord's crucifixion, the passover being just after full moon, was not occasioned by an eclipse of the sun. An eclipse of the moon is when the earth is interposed between the sun and moon, and the latter, being then of course at the full, passes through the earth's shadow. The sun when totally eclipsed appears black: the moon in total eclipse does not disappear, but assumes a reddish colour; hence the propriety of the scripture language: 'The sun shall be turned into darkness, and the moon into blood' (Joel ii. 31; Acts ii. 20; Rev. vi. 12), to signify civil and ecclesiastical changes. Eclipses are not distinctly mentioned in the bible; but allusions are not unfrequently made to them by the prophets. And it has been calculated that eclipses actually occurred about the times when such allusions were made. Thus, Archbishop Ussher, *Annals*, 3213 A.M., notes three great eclipses of the sun: June 24, 791 B.C. at pentecost; Nov. 8, 771 B.C. at the feast of tabernacles; May 5, 770 B.C. at the feast of unleavened bread, and connects Amos viii. 8, 9, 10 therewith, Amos prophesying about that time. Hitzig speaks of a total eclipse visible at Jerusalem shortly after noon in the days of the same prophet, Feb. 9, 784 B.C. There was also an eclipse June 5, 716 B.C. in the time of Isaiah and Micah (see Isai. xiii. 10; Mic. iii. 6); and one Sept. 30, 610 B.C. (see Jer. xv. 9; Ezek. xxxii. 7, 8).

ED (*witness*). This word is introduced into the authorized version as the name of the altar erected by the trans-Jordanic tribes: it appears in some MSS., but is not in the received Hebrew text (Josh. xxii. 34); the exact translation of which is

'And they named the altar, because it is a witness between us that Jehovah is the God' (comp. xxiv. 27).

E'DAR (*flock*). The tower of Edar was a place where Jacob encamped after leaving Beth-lehem (Gen. xxxv. 21). It is said by Jerome to have been about a mile from that town. In Mic. iv. 8, marg., a tower of Edar is also mentioned; but that, being in apposition with 'the strong-hold of the daughter of Zion,' must have been close upon Jerusalem.

EDDI'AS (1 Esdr. ix. 26). A corrupted form of Jeziah (Ezra x. 25).

E'DEN (*pleasantness*). A Levite in the time of Hezekiah (2 Chron. xxix. 12, xxxi. 15).

E'DEN (*id.*).—1. The region in which the garden of paradise was planted (Gen. ii. 8).

Few questions have more perplexed critics and commentators than the determination of the site of Eden; so that almost every quarter of the world known or unknown has had its advocates, anxious to prove it the happy land. It would be neither instructive nor interesting to enumerate the various conjectures which have been hazarded; and indeed such an enumeration, to be complete, would require a very considerable space. The curious reader may find enough to satisfy him in the 'tabular view' of 'principal opinions' furnished by Dr. Kalisch (*Comm. on Old Test. Gen.*, pp. 100-102). When learned men have so widely differed it becomes an individual to express himself with diffidence. No dogmatic opinion therefore will be here propounded: and only some general considerations urged which may probably tend to a definite notion not inconsistent with the truth of the scripture record.

The sacred penman is giving a literal account. Had he been writing allegorically, he would hardly, in so compendious a statement, have descended to such particular details, mentioning not only certain rivers, but the countries through which they flowed, and the very productions of the lands they watered. Neither would he have introduced among imaginary streams one so well known, and conveying so thoroughly the notion of *fact*, as the Euphrates. The theory, moreover, is unsatisfactory, which supposes Eden to have had its great features altered by the deluge so as to be now unrecognizable. The historian speaks in the present tense. He does not describe a region lying perhaps when he wrote at the bottom of the ocean, but one which men might, by the marks he gave them, then identify.

Let us see, then, what the narrative may fairly be taken to mean. Doubtless a popular notion is that there was a single stream which watered the garden of paradise, and that, being divided perhaps just after it left it, it formed four great rivers, the names and descriptions of which are thereupon precisely given. And then, as it is supposed that four rivers may be found—possibly the Phasis, the Araxes, the Tigris, and the Euphrates—rising no great distance from each other, it is concluded either that there is a communication between them, or that originally they flowed from a common source, though now, by some change in the earth's surface, they have their independent streams. It is easy then to imagine some place on the watershed near the heads of these rivers as the spot where paradise was. But this notion will hardly satisfy the conditions of the case. Great rivers may divide near their mouths; but we do not usually find, perhaps not a single example precisely in point can be produced of one fountain breaking out into several great streams, which flow so far as to be justly said to 'compass' extended territories. Besides, the four 'heads,' into which it is stated the 'river' first spoken of 'was parted,' are afterwards denominated rivers themselves, as if each were independent (Gen. ii. 10-14). There would seem, therefore, no impropriety in assuming with some eminent critics that the word translated 'river' (10), is used collectively, implying that, not one alone, but various streams rising in Eden contributed, all or some of them, to water paradise, and that of these streams, divided off not by physical separation, but rather by geographical apportionment, four capital ones are specified, all of which, though travelling far, and watering great countries, were really rivers of Eden. For it is nowhere asserted, or even hinted, that Eden was a small district. Rather we may believe it some vast region, of which the garden, carefully said to be in the eastern part of it, was a very inconsiderable portion. If this be allowed, much of the difficulty disappears. It is substantially the view of Bush, argued with much good sense (*Notes on Genesis*, pp. 44-47). 'The historian's meaning is simply,' he says, 'that from the beginning four considerable rivers . . . . flowed over or along the pleasant land of Eden, by means of which, or some of their branches, the enclosure of the garden was watered and fertilized . . . . that afterwards . . . . geographical distinctions arose, the extensive tract was divided into minor portions, and the rivers were "parted," that is, assigned in geographical reckoning to particular districts or territories embraced in the larger original whole. These . . . . were afterwards known by the names which he proceeds to specify, and by the designation of which he would help the reader to understand the true topography of the primitive Eden. As to a physical partition or division of a single river into different channels or courses, it is by no means necessarily implied in the import of the original word. It is the proper term for expressing that kind of conventional allotment which we understand by it.'

In endeavouring to identify the four rivers, the great difficulty is in respect to Pison, and Gihon. The former is said to compass the land of Havilah. Where, then, was Havilah, the land of gold so good, of bdellium and the onyx-stone? It would seem that there was a region thus named inhabited by descendants of both Ham and Shem (Gen. x. 7, 29); and in one of these passages Havilah is in juxta-position with Ophir. The region, therefore, must have

been far to the east, lying perhaps upon the Persian gulf, and extending, it may be, to India. If so, there could be nothing unreasonable in imagining that the great river Indus is intended. The Gihon compasses the land of Ethiopia or Cush; by the term Cush the districts on both sides the Arabian gulf or Red sea being understood. It has therefore been supposed that the Gihon is the Nile. And, as this supposition is adopted by Bush, he conceives, since Hiddekel is confessedly the Tigris, and Euphrates sufficiently known, that Eden must have comprehended 'the fairest portion of Asia, besides a part of Africa .... Cabul, Persia, Armenia, Kurdistan, Syria, Arabia, Abyssinia, and Egypt.'

From this conclusion of course many will dissent. And, indeed, it seems little likely that the Nile should this once be designated by the name of Gihon, a name not again recurring, though repeatedly again in the Pentateuch the Nile is mentioned or referred to. Besides, the extent ascribed to Eden seems too vast, comprehending well-nigh all the countries that could be said to be known at the time when the Pentateuch was written. And many will be disposed to object to the interpretation given of the parting of the 'river' first mentioned into the 'four heads.' In truth, as above admitted, no certainty can at present be arrived at; and the identification of Eden will probably continue one of those interesting problems to which ingenious men will apply themselves without producing conviction in any minds but their own.

Still, as before said, there are some conclusions which we may reach. That the Tigris and the Euphrates flowed through Eden cannot be doubted. We must look for it, therefore, in contiguity to those streams. And that it was far larger than the happy garden it is reasonable to believe. For Adam and Eve, when expelled from the garden, were not ejected from Eden. We may fairly gather that Cain was the first of the sons of men who left Eden; and he went farther east (iv. 16). But the great extension of Eden from the spot he quitted must have been westward; as it was in the east of Eden that the garden was planted. Large limits seem therefore required. And perhaps the research of future explorers may, within those limits, discover rivers, in some part of their course at least, answering better the descriptions of Pison and Gihon than any at present fixed on. Around Mesopotamia and Babylonia the circle must be drawn. But the attempt to identify any one particular spot with the garden of paradise seems absolutely hopeless. The two must not be, as they so frequently are, confounded. Eden may be known; while the garden is for ever hidden. See PARADISE.

2. A region, the children or inhabitants of which had been subdued by the Assyrians (2 Kings xix. 12; Isai. xxxvii. 12). It is also mentioned as having had commercial intercourse with Tyre (Ezek. xxvii. 23). There are various conjectures as to this locality. Some would identify it with *M'adon* in the modern province of Diarbekr; others suppose it Aden (Winer, *Bibl. RWB.*, art. 'Eden, 3'). But, as we find it connected with Gozan and Haran, we may fairly believe that it was somewhere in the north-western part of Mesopotomia. See TELASSAR.

3. A place near Damascus, perhaps a country residence of the king (Amos i. 5). See BETH-EDEN. Dr. Robinson imagines that the ruined village *Jûsieh el-Kadîmeh*, on the eastern slope of Anti-libanus, north of Damascus, may mark its site (*Bibl. Res. in Pal.*, vol. iii., app. p. 171).

E'DER (*flock*). A Levite descended from Merari (1 Chron. xxiii. 23, xxiv. 30).

E'DER (*id.*). A city in the extreme south of Judah (Josh. xv. 21). Wilton is inclined to identify it with Arad, supposing that there has been a transposition of the letters (*The Negeb*, pp. 73, 74).

E'DES (1 Esdr. ix. 35). A corrupted form of Jadan (Ezra x. 43).

ED'NA (Tob. vii. 2, 8, 14, 16, viii. 12, x. 12, xi. 1). The wife of Raguel.

E'DOM (*red*). This name appears to have been adopted from the sale by Esau of his birth-right to Jacob for a mess of pottage. It was the red pottage, made of lentiles, which Esau in his hungry haste desired; and such a sacrifice for such a paltry benefit might well infix a name upon him (Gen. xxv. 29-34). The appellation was the more appropriate because of the hairy redness of Esau at his birth (25). But it does not seem to have been used as a personal name: it was rather that of his descendants, and of the country in which they settled. Esau had married three wives, and had by them five sons born in the land of Canaan (xxxvi. 4, 5). He had become aware that Canaan was to be the possession of the posterity of his brother Jacob, who, as now having the birth-right, would have the largest share of his father Isaac's wealth. Esau accordingly removed to mount Seir (6-8). We may suppose this removal to have taken place before Jacob's flight into Mesopotamia. It is not so likely that Esau would have migrated during his brother's absence; and that he was occupying Seir before Jacob's return is distinctly asserted (xxxii. 3, xxxiv. 14-16). The reasonable conclusion is that, in the years succeeding Esau's marriages, before Jacob's offence of fraudulently obtaining the blessing had been committed, and the two were friends, he had willingly retired (See Kalisch, *Comm. on Old Test. Gen.*, pp. 595, 596).

The country where Esau settled was mount Seir, a rugged tract, east of the great valley of the Arabah: see SEIR. It was previously inhabited by the Horites (Gen. xiv. 6, xxxvi. 20). But when the Edomites multiplied they extirpated the Horites and appropriated their country (Deut. ii. 4, 8, 12). Wilton, however, distinguishes between Seir and mount Seir, and believes that the Seir in which Esau dwelt at Jacob's return was the country afterwards occupied by the Amalekites, still in its eastern part called *es-Serr* (*The Negeb*, p. 73, note 1).

And the Edomites soon did multiply. The five sons expanded into thirteen fa-

milies (Gen. xxxvi. 9-14). And then these families became clans, one (that of Korah) being reckoned twice over, or in two divisions, because, though Korah was the son of one of Esau's wives, some of his descendants probably intermarried with the descendants of another (15-19). There was yet another step. Kings reigned in Edom long before the promise was fulfilled to Jacob that kings should come out of *his* loins (xxxv. 11). Eight Edomitish monarchs are enumerated (xxxvi. 31-39), besides the dukedoms or powerful tribes (40-43), from which, as Kalisch imagines, the kings might be elected. It is clear that Edom had grown into a populous and warlike state.

The Israelites were forbidden to appropriate any of the Edomitish territory (Deut. ii. 5). Consequently they asked permission to pass through it, promising to do no injury. This, however, the king refused (Numb. xx. 14-21); so that, instead of crossing immediately through Edom, Israel had to go round along its frontier (xxi. 4; Judges xi. 18). No friendly intercourse, therefore, was to be expected between the nations. Still we have not any account of actual hostilities till the time of Saul (1 Sam. xiv. 47). David subdued Edom; but so determined was the resistance that Joab had to keep military possession of the country for many months, destroying all the males bearing, or able to bear, arms (see Keil, *Comm. on Kings, transl.*, vol. i., p. 195); and strong garrisons were placed among the conquered people to secure their obedience (2 Sam. viii. 14; 1 Kings xi. 15, 16; 1 Chron. xviii. 19, 20; Psal. lx. 8, 9). Thus was the prediction fulfilled that 'the elder' should 'serve the younger' (Gen. xxv. 23). By this conquest David obtained possession of Elath and Ezion-geber, opening a way for the commerce by the Red sea, which Solomon afterwards so remarkably extended (1 Kings ix. 26; 2 Chron. viii. 17). The kings of Judah, after the disruption of the monarchy, held Edom a long time, governing it by a vassal prince (1 Kings xxii. 47; 2 Kings iii. 9). In the reign of Joash, however, the Edomites revolted, and, after a desperate struggle, established their independence (viii. 20-22; 2 Chron. xxi. 8-10); accomplishing another divine prediction (Gen. xxvii. 40). Amaziah invaded Edom and took Sela (2 Kings xiv. 7; 2 Chron. xxv. 11, 12); and Uzziah recovered Elath (2 Kings xiv. 22; 2 Chron. xxvi. 2); but this place was no long time after occupied by the Syrians, or possibly by the Edomites (2 Kings xvi. 6); and the Edomites were strong enough to invade Judah in the reign of Ahaz (2 Chron. xxviii. 17). We then hear little of Edom till the time of the Babylonian conquests, when this country, too, it was foretold, should fall under the great king (Jer. xxvii. 3, xlix. 7-22; Ezek. xxxv. 2-15; Amos i. 11, 12). And it is marked as a great aggravation of Edom's guilt and punishment, that they rejoiced at and helped forward the calamity of Judah (Obad.). The enmity of the two nations survived the captivity. The Edomites had occupied the southern part of Palestine, including Hebron; but they were defeated by Judas Maccabeus (1 Mace. v. 3, 65), and ultimately subjected by John Hyrcanus, who compelled the people to conform to the Mosaic law (Joseph., *Antiq.*, lib. xii. 8, § 6, xiii. 9, § 1). They were afterwards governed by Jewish prefects; one of whom, an Idumean by birth, Antipater, obtained the authority over Judea (47 B.C.); and his son was Herod the Great (See Winer, *Bibl. RWB.*, art. 'Edom, Edomiter').

The country of Edom lay (as already observed), to the east of the Arabah. It consists of limestone hills, with red and variegated sandstone cliffs and ridges, marked by that peculiar ruddy tinge of colour so consonant with the name of Edom. In the recesses of these hills are deep and fertile glens (Gen. xxvii. 39), presenting a remarkable contrast to the bare and parched plains east and west (see Porter in Smith's *Dict. of the Bible*, vol. i. p. 488). This was Edom Proper, about 100 miles long by 20 broad, divided from Moab by the brook Zered (Deut. ii. 13, 14, 18); but the region south of Palestine, formerly the country of the Amalekites (now the desert of *et-Tih*), was afterwards occupied by Edom. And, while Edom Proper became the seat of the Nabatheans, and was called Arabia, the western portion, under the Greek name Idumea, comprehended the country between the Arabah and the Mediterranean, south of Palestine, and even including portions of the last-named country. The ancient capital of Edom was Bozrah, afterwards Sela, or Petra, which subsequently was the city of the Nabatheans, to whom the extraordinary remains now existing belong. These were first explored in modern times by Burckhardt, 1812 A.D. See SELA. The traffic and caravan-trade through this country was large.

E'DOMITES (Gen. xxxvi. 9, 43; 1 Kings xi. 14; 2 Kings viii. 21; 1 Chron. xviii. 12, 13; 2 Chron. xxi. 8, 9, 10, xxv. 19). See EDOM.

ED'REI (*strong*)—1. One of the chief cities in Bashan, the residence of Og, at or near which occurred the decisive battle in which Og was destroyed. Edrei, with the surrounding territory, was allotted to the half-tribe of Manasseh (Numb. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4, xiii. 31). It has been supposed to be on the site of the modern *Der'a*; but Mr. Porter more satisfactorily identifies it with *Edr'a*, on a rocky promontory at the south-west corner of the Lejah (Trachonitis). There are extensive ruins here: the present inhabitants, about 50 families, occupy some of the massive old houses. It was an episcopal see in early Christian times.—2. A town in Naphtali, near to Kedesh (Josh. xix. 17). Mr. Porter would identify it with some ruins on a rocky hill two miles south of Kedesh.

EDUCATION. We have little definite information in scripture as to the formal modes of educating children; but we must conclude, from the attainments which we find incidentally noticed of various individuals, that there had been preparatory training. Thus the inscribing of the precepts of the law upon the posts of the houses and on the gates (Deut. vi. 9, xi. 20)

pre-supposes a general competent knowledge of reading and writing. There were persons acquainted with the mensuration of land (Josh. xviii. 8, 9), and scribes or penmen are noted as belonging to the tribe of Zebulun (Judges v. 14). Solomon was not only a didactic author and a poet, but had large acquaintance with natural history and physics (1 Kings iv. 32, 33). The state officers of Hezekiah were skilled in a foreign language (2 Kings xviii. 26). If some of these were rare attainments, the facts nevertheless show that there must have been some system of education. The Mosaic law especially charged parents with the instruction of their children. Boys are said to have remained till their fifth year in the women's apartments; afterwards they came under the father's care; and injunctions were given that they should be instructed in the law of the Lord (Deut. iv. 9, vi. 6, 7, xi. 19). Of such instruction by parents we may be said to have specimens in Prov. i.-vii., xxxi. 1-9. The ritual observances, too, were to awaken the curiosity of young people, and were to be carefully explained (Exod. xii. 26, 27; Josh. iv. 6, 7; Psal. lxxviii. 5, 6). And, though all this had particular reference to moral and religious training, yet it is manifest that the lessons so given must have embraced at least the rudiments of general knowledge: they must have included, besides reading and writing, the facts of the national history, and the relation of Israel to other peoples. It may perhaps be gathered from the account of Samuel that children were sometimes entrusted to a priest for training (1 Sam. i. 24, 25), or that there was a kind of seminary attached to the tabernacle. Afterwards there were the schools of the prophets, in which regular instruction was imparted (see PROPHETS), and which had very likely a more extended character than only the receiving of those who were expected to exercise the prophetical office. Something similar to these might have been the institutions for training in sacred song (1 Chron. xv. 22, xxv. 7, 8). In later times regular schools were established; and we are told that the rabbis sat on raised seats, and the scholars on benches below, or on the ground (comp. Luke ii. 46). The regulations of scholastic discipline after the destruction of Jerusalem are laid down in the Talmud. Females were trained in 'needlework,' and in the duties of managing a household (Prov. xxxi. 10-31). It may be added that every one was expected to teach his son a trade, for honest subsistence. Thus, though St. Paul was an accomplished scholar, he had learned also a manual art (Acts xviii. 3, xxii. 3).

EGG. A few notices of eggs occur in scripture. Thus there is a prohibition against taking the dam when sitting on eggs or young ones in a bird's nest (Deut. xxii. 6). Again, an egg is contrasted with a scorpion (Luke xi. 12); and some have fancied an allusion to a species of scorpion about the size of an egg. But Dr. Thomson says, 'There is no imaginable likeness between an egg and the ordinary black scorpion of this country, neither in colour nor size, nor, when the tail is extended, in shape. But old writers speak of a *white* scorpion; and such a one, with the tail folded up as in specimens of fossil trilobites, would not look unlike a small egg' (*The Land and the Book*, p. 246).

EG'LAH (*a heifer*). One of David's wives, so specially called, who bore him his sixth son, Ithream, in Hebron (2 Sam. iii. 5; 1 Chron. iii. 3). The Jews had an improbable tradition that Eglah was Michal.

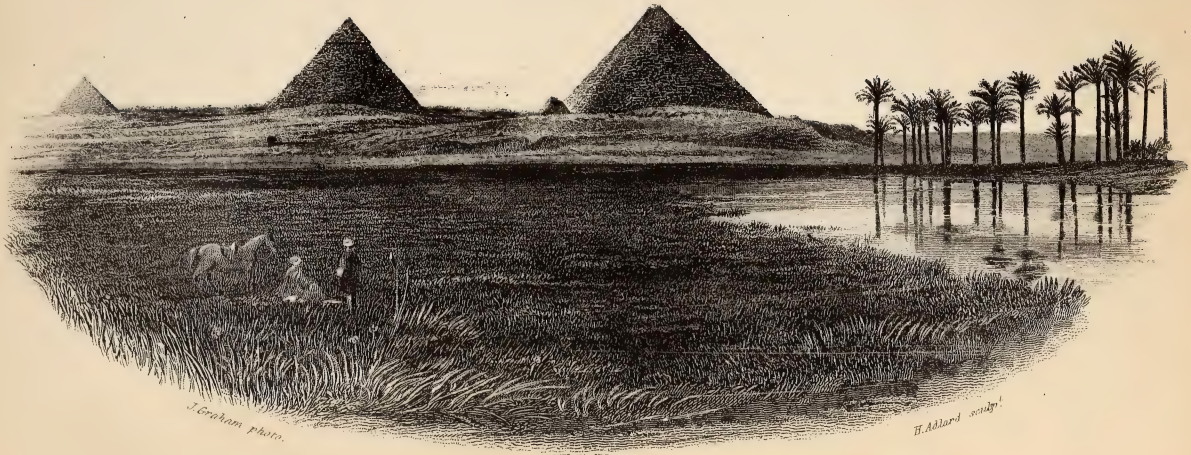
EGLA'IM (*two pools*). A place in Moab, probably in a remote district (Isai. xv. 8). It has been thought—but it is only conjecture—to be identical with En-eglaim.

EG'LON (*pertaining to a calf*). A king of Moab, who gathered the Ammonites and Amalekites, and, crossing the Jordan, made the children of Israel tributary for eighteen years. He is said to have 'possessed the city of palm-trees,' if not upon, yet near to, the site of the ancient destroyed city of Jericho. Here Ehud brought him a present, and, after quitting him, returned and slew him. Ehud escaped, summoned the people of Israel, and attacked the Moabites, confounded no doubt at the loss of their king. The fords of the Jordan were seized; and 10,000 men of Moab, attempting to pass to their own country, were killed there. After this exploit the land had rest eighty years (Judges iii. 12-30). The account given by Josephus differs in several particulars from that of the sacred writer. See EHUD.

EG'LON (*id.*). A city of the Amorites, no great distance from Lachish, taken and destroyed by Joshua (Josh. x. 3-5, 34, 35, xii. 12). It was afterwards allotted to Judah (xv. 39). It appears to have stood in the low country, on the southern part of the great plain. It is identified with the modern *'Ajlan*, little more than a mound covered with debris and pottery, ten miles north-east from Gaza.

EGYPT. This celebrated country usually bears the name of Mizraim in the Hebrew scriptures. Mizraim is a dual form, and therefore aptly designates a land comprising two great districts, Upper and Lower Egypt, the Delta, and the higher valley of the Nile. According to Gesenius, the meaning of Mizraim is borders or limits; but it is questionable whether this is here the true signification. The modern Arabic name for the country is *Misr*; and this is said to imply red or brown mud. The name in hieroglyphics is *Kem*, similar to the Coptic appellations now used by the natives, *chame, chemi, keme*, 'black'; and a cognate Arabic word means black mud. It cannot fail to strike the reader that Egypt is also called 'the land of Ham' (Psal. lxxviii. 51, cv. 23, 27); Ham signifying warm, perhaps also browned. We may with much probability conclude that the names given to this country imply dark, sufficiently appropriate to its black alluvial soil, striking enough after the crops have been gathered in, before the Nile has again covered the surface with its fertilizing flood.

Egypt extends from the Mediterranean to the cataracts of Assouan, 'from Migdol to Syene' (Ezek. xxix. 10, xxx. 6, marg.), and

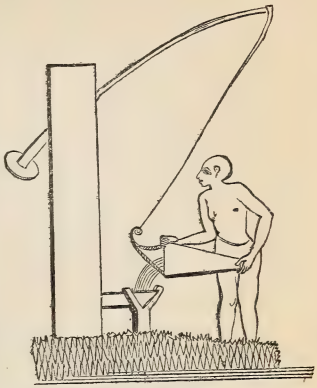


THE PYRAMIDS OF GHIZEH FROM THE EAST.

on the east and west it is bounded by the Arabian and Libyan deserts. Upper Egypt, however, seems really to have comprised nothing more than the narrow winding valley of the Nile, limited on each side by limestone and sandstone hills, which near the river are of no great height, but which, in the eastern desert, are much more lofty; some peaks, as the Jebel-Gharib, rising to 6000 feet. But Lower Egypt is for the most part a vast fertile plain. The Nile divides into several streams, forming a great triangle, of which the limits were the ancient Canopic and Pelusiac branches. The others were the Bolbitine, originally a canal, still open at Rosetta; the Sebenitic, lost in the lake Bourlos; the Phatnitic or Bucolic, open at Damietta, being the eastern extremity of the modern Delta; the Mendesian; and the Tanitic or Saitic. The last two, with the Pelusiac, are absorbed by an extensive lagoon. In early times cultivation reached farther eastward: thus there was a fruitful valley along the canal of the Red sea. This, the *Wady et-Tumeylat*, is now a sandy wilderness. In the Libyan desert are some verdant oases; but several of these are properly beyond the limits of Egypt. That now called the *Faioum* was the ancient Arsinoite nome, the whole country being divided into a number of districts, or, as they are called from a Greek word, nomes. They are said to have been at first 36: they were afterwards increased. The superficial extent of Egypt has been variously estimated. A writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 495, fixes the area 'which the Nile either does or can water and fertilize,' at '9,582 square geographical miles.' But in the *National Cyclopœdia* we are told that 'the whole of the cultivable land of Egypt, in the valley of the Nile and the Delta, is reckoned at 17,000 square miles.'

The climate of Egypt is considered salubrious during a large part of the year, especially that of the upper province, though the heat there is greater. The *khamsin*, a hot wind which blows from the south in April and May, is oppressive and unwholesome. In summer there are northerly breezes. But the dryness of the atmosphere causes a vast quantity of dust, peculiarly annoying and injurious to the sight. Ophthalmia, therefore, is common; and cutaneous disorders prevail. Pestilence has frequently ravaged Egypt; and in modern times it has been afflicted with that appropriately designated the plague.

The Nile is the great fertilizer of Egypt; and, were it not for the periodical inundations of the river, as scarcely any rain ever falls, the country would speedily become an arid waste. The rising of the Nile is therefore earnestly looked for, and diligently watched; for, if it does not come up to a certain standard, disastrous results may be apprehended. The flood begins in June, about the summer solstice, and increases to September. All the lowlands are then overflowed; and the Delta presents the appearance of a great lake or marsh, interspersed with innumerable islands; the towns, villages, and groves being just above the water. The welcome stream is carried everywhere by canals; and then, after the inundation has continued stationary for a few days, it gradually passes away; and the fields are left, generally by the end of November, covered with its deposit, a rich brown slime, ready for the labours of the husbandman. The seed is then sown; and in three or four months' time the



Drawing water with the shadouf. From an ancient painting.

Modern method of drawing water.

harvest begins. The cultivation of such a country is of course peculiar. Artificial irrigation is necessary; and the more if the rise of the Nile has been below its proper average, and during the periods between the inundations. A kind of machine is now in use called *shadouf*; it consists of an

upright beam or beams, to which is attached a pole, with a bucket suspended from one end, and a weight from the other. By this means the raising of the bucket when filled with water is made easy to the labourer. Some artificial system of conveying water, possibly by canals, is alluded to by Moses, 'the land of Egypt . . . . where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs' (Deut. xi. 10). The produce of the land was various, and—though severe famines have not unfrequently occurred—in general abundant. Egypt was a great corn-producing country, and was considered one of the granaries of Rome. Some of its productions are alluded to in the murmurings of the Israelites in the wilderness, 'the cucumbers, and the melons, and the leeks, and the onions, and the garlic' (Numb. xi. 5). And it is said now to yield wheat, barley, beans, peas, lentiles, vetches, lupines, clover, flax, coleseed, lettuce, hemp, cummin, coriander, poppy, tobacco, water-melons, and cucumbers; while of the summer-plants, for which the artificial watering above spoken of is needed, doorah, Indian corn, onions, millet, henneh, sugar-cane, cotton, coffee, indigo, and madder may be mentioned. Rice also is cultivated; and there are various fruits, such as dates, olives, grapes, figs, sycamore figs, mulberries, pomegranates, and bananas. Fish abounded in the Nile and the lakes in the northern parts of the country, and they are still a common article of food. By these lakes and along the river the papyrus or byblos, of the stalks of which boats were made, while its leaves produced paper, formerly grew. It is now scarcely known; and the reeds have well-nigh perished (Isai. xix. 6, 7).

Egypt was a pastoral country, perhaps more so than at present: we read in scripture of horses, asses, camels, oxen, and sheep (Gen. xii. 16, xli. 2, 3; Exod. ix. 3). Horses, in Solomon's time, were exported from Egypt into Palestine and Syria (1 Kings x. 28, 29). The breed must therefore have been in request. Asses are still numerous and excellent: dogs, as usually in Mohammedan lands, are accounted unclean, but are sometimes kept for watching houses: very few swine are in the country. Camels, singularly enough, are not mentioned in ancient inscriptions, or depicted on the ancient monuments, though there can be no doubt that they were known in Egypt in very early times. In the bordering deserts there are various kinds of wild animals. Some of those formerly not uncommon are now found no more. Thus, the hippopotamus was anciently an inhabitant of the lower Nile: now it is not seen lower down than in Nubia. Similarly with respect to reptiles. The crocodile, once so common as to be the symbol of the Pharaoh (Ezek. xxix. 3, 4), is now rare in the lower reaches of the Nile, though frequently met with higher up the stream. Frogs are abundant, and annoying by their incessant croaking in the autumn: snakes and scorpions, too, are plentiful, the more venomous kinds in the desert. Fleas and lice are noted by all travellers as a perfect plague; and locusts appear from time to time: bats cluster in the ancient tombs and temples; and there are various kinds of birds, none, however, remarkable for beauty of plumage: kites and vultures are perhaps as common as any. Divers and waders frequent the islands and sand-banks; but the once-sacred ibis has disappeared.

Egypt was peopled by the descendants of Ham (Gen. x. 6, 13, 14). 'A consideration, says Kalisch, 'of the physiognomy and bodily structure of the Egyptians, proves that they are . . . . derived from the Hamites . . . . It is not necessary to consider all Egyptians as negroes, black in complexion, and curly-haired: this is contradicted by their mummies and their portraits: the former exhibit mostly the osteology, the latter the physiognomy, of an Asiatic or Arabic race: they show the skull and the facial outline of the Caucasians: they are, indeed, darker in complexion—brown with a tinge of red, and great varieties in the shades: they have often a fuller lip, and a more elongated almond-shaped eye, half-shut and languishing, and turned up at the outer angles, sedate and placid countenances, round and soft features, and large mouths . . . . Blumenbach . . . . describes the general or national type as possessing a peculiarly-turgid habit, flabby cheeks, a short chin, large prominent eyes, and a plump form of body. The present Copts exhibit further a certain approximation to the negro' (*Comm. on Old Test. Gen.*, p. 263). 'The Egyptian ladies,' the same writer observes, 'were not remarkable either for grace or beauty: they are pictured by ancient writers with no flattering colours; nor do the monuments permit any romantic illusion on this point: if rotundity and corpulency, thick and upturned lips, contracted brows, long oval eyes, and well-developed and prominent ears, are attractions, the Egyptian ladies belong to the fairest of their sex' (p. 632).

With regard to the institutions and habits of the Egyptians, their public and their private life may be briefly touched on.

The government was monarchical; but it was not an absolute despotism. The sovereign had great power; which he sometimes delegated to his minister (Gen. xli. 40): he took the advice of his councillors (37, 38): he degraded and put to death high officers of his court, but not, it seems, without examination (xl. 1-3, 20-22): he did not venture to interfere with the franchises of the priestly caste, even when the rest of the people were brought into a feudal subjection (xlvii. 20-26)—these facts show that the monarch's authority, at least at one period, was under certain limitations. The laws of the country, there is reason to believe, were equitable and well-enforced. In the monuments persons are represented as unarmed: it has been inferred, with much probability, that there was security for life and property. The Egyptians must have been a warlike nation: we hear of conquests effected by their arms; and, till the predominance of the great eastern monarchies, Egyptian influence would seem to have extended over neighbouring countries. The

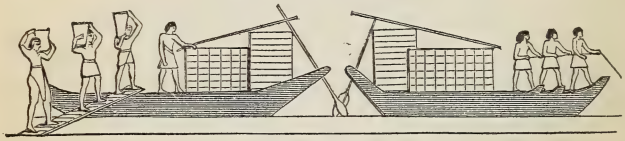
most powerful arm of their military force was probably their war-chariots: thus we find it specially noted that a vast chariot-force pursued the departing Israelites (Exod. xiv. 6, 7, 23, 25): so, in later times, the Egyptian chariots are specially mentioned (2 Chron. xii. 3, xiv. 9); and it may well be thought that the 'horsemen' were those who fought in the chariots.

The religion of Egypt was an organized system. There was, as has been said, a priestly caste; and these formed the highest aristocracy: they were great landed proprietors; they controlled the sovereign; and the statues of the chief priests, like those of the Pharaohs, were set up in the temples. The high priest had vast power; his office being hereditary. Of their gods there were three orders. The first comprised eight great deities:—1. Amun, king of gods; 2. Maut, the mother of all, or maternal principle; 3. Noum, variously called Nou, Noub, Nef, and Knef, the ram-headed deity; 4. Sâté, his consort; 5. Pthah, creative power; 6. Neith, corresponding to the classical Minerva; 7. Khem, the generative principle and universal nature; 8. Pasht, corresponding to Diana. Then followed the second order of twelve gods:—1. Re, Ra, or Phrah, the sun; 2. Seb (Saturn); 3. Netpe (Rhea); 4. Khons; 5. Anouké (Vesta); 6. Atmou, Atmoo, Atum, or Atm, darkness; 7. Moui; 8. Tafne; 9. Thoth, intellect (Mercury); 10. Savak, the crocodile-headed god; 11. Seneb, Soven, or Eileithyia; 12. Mandoo, Mandou, or Munt (Mars). The third order were the children of Seb and Netpe: they were, 1. Osiris; 2. Aroeris, the elder Horus; 3. Seth or Typhon, the dark destroying principle; 4. Isis; 5. Nepthys. There were many other deities, of which the most noted was Thmei, Mei, or Ma, truth and justice (Rawlinson's *Herod.*, Append. book ii. chap. iii. vol. ii. pp. 288-300). But there is some uncertainty as to the arrangement of these gods. Döllinger places Ra at the head of all (*The Gentile and the Jew*, book vi. 5, vol. i. pp. 436 488). Different deities were specially honoured in different cities; and there were triads, generally a god with his wife and their child, who had peculiar respect paid them in certain places.

Indeed the gods of the first and second orders were but partially venerated. Herodotus (lib. ii. 42) tells us that they were not everywhere worshipped alike. It was the third order, Osiris and others connected with him, that were nationally recognized. And there is a legendary story, not only current among the Egyptians, but adopted and embellished by classical writers. The five children of Netpe were born on five successive days, the intercalary days to be added to the year of 360. Osiris became the husband of Isis; and the younger Horus was their son. Typhon was the husband of Nepthys, and had by her Anubis. Osiris was king of Egypt. He promoted civilization among his people, and taught them agriculture. Then he travelled, leaving Isis regent. He traversed Ethiopia, where he gathered a band of satyrs, Arabia, and Europe, everywhere inculcating the worship of the (inferior) gods and the knowledge of a Supreme Being. While he was absent, Typhon raised a rebellion, murdered Osiris on his return, and scattered the pieces of his mangled body. Isis was at Coptos when she received the intelligence. She cut off her hair and put on mourning. Then raising an army she defeated the rebels, recovered the remains of Osiris, which she enclosed in images, and distributed to the various temples. 'Being the author of agriculture, the ox was selected as his sacred animal: Isis being added to the deities at her death, the cow became her appropriate emblem. Anubis, who assisted in the search for Osiris, was made an attendant genius, and is represented with the head of a jackal, which the Greeks mistook for a dog. Typhon was condemned to perpetual abomination, as the spirit of evil, in the shapes of an ass and a hippopotamus. Horus, the son of Osiris and Isis, succeeded to the throne, being the last god that reigned in Egypt. He also, according to some accounts, was prematurely cut to pieces. Here was a myth, affording abundant scope for the piety, the patriotism, and the personal sympathies of the people .... It described the deeds and sufferings of a primitive monarch .... the boast of the nation, and a martyr in its cause. The popular ballads identified him with Menes, the founder of the first monarchy, who was torn in pieces by a hippopotamus: they joined with affectionate solicitude in the sorrowful quest of the widowed queen, and were never wearied of the annual rejoicing to commemorate the day when Osiris was found. Conceptions of this kind, mingling with the elder mythologies, naturally overpowered their weak and passionless abstractions. With the exceptions of Amun and Kneph, the gods of the first and second orders seem all to have passed into the Osirian group, and been supplanted by it. Osiris is figured as Phthah, and as Khem; Isis as Neith .... They were called the great god and goddess of Egypt: their son Horus assumed the hawk's head of Ra, the sun .... In effect, while the older forms were honoured with an occasional rite, Isis and Osiris were emphatically—to foreigners almost exclusively—the objects of Egyptian worship. Their rites exercised a powerful influence, not only over the native mind, but on the robuster intellects of Greece and Rome. The mysteries of Isis became a tale of wonder throughout the civilized world. They gained admittance, in spite of repeated prohibitions, into imperial Rome: the legions carried her shrine to distant Britain, and planted it outside their encampments in every quarter of the empire. A temple to Serapis, the later form of Osiris, stood near the ancient Eboracum, on a site now covered by the York railway-station' (Trevor's *Ancient Egypt*, 1863, pp. 150-152). Besides the deities hitherto mentioned, the Egyptians worshipped animals, and even inanimate things, believing that the gods dwelt in them (comp. Exod. viii. 26). For, according to their pantheistic philosophy, they conceived not of God as a person, but as an

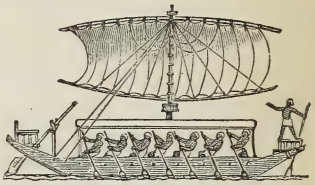
Ladies and gentlemen at a party; servants presenting a cup of wine, garlands, etc.
From an ancient painting. Brit. Mus.

BOATS OF THE NILE.

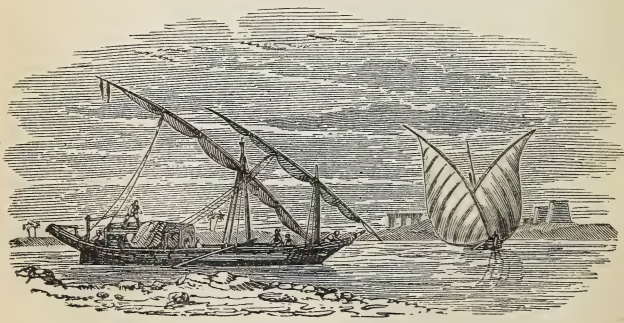


Boats conveying stone and timber.

Boat conveying cattle.



Passenger boat, showing the nature of the rigging.



Modern boats of the Nile.

essence, diffused throughout nature, and manifested in infinite variety of form. Animate and inanimate things were parts of one nature, of which the entirety was believed to be God. So that any one might be a manifestation of the divine presence.

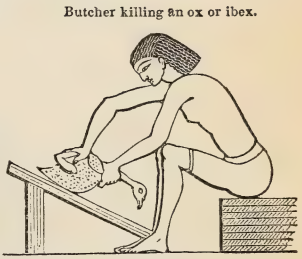
The Egyptians are said to have believed the immortality of the soul, and future rewards and punishments. But it was not the scripture truth that they held They imagined that there was a transmigration of the soul, which, when it parted from the human body, passed in a kind of circuit through inferior animals and birds, till eventually it resumed the form of man. The judgment of the dead is delineated in papyri enclosed with mummies. The spirit stands before Osiris, and professes innocence of various crimes. Then before forty-two avenging judges it utters again protestations of innocence; and afterwards the heart is weighed. There are representations of blessedness, in which worldly occupations are still pursued, and of torments to which the wicked are subjected. It may be added that the rite of circumcision was anciently practised in this country.

In their private life the position of the women was remarkable. There was free intercourse between the sexes; men and women being entertained in the same apartment, seated in mixed groups. They were a pleasure-loving convivial people. The monuments show them amusing themselves with music and dancing, regaled with wine and other refreshments, and presented with garlands and perfumes. The women were immoral: concubinage was allowed; the concubines ranking as inferior wives. They had various games; and the higher orders were pleased to superintend their fields and gardens, and diverted themselves with hunting and fishing. The classes were distinct, though there was no regular system of castes: the lowest were put to tend cattle. They were acquainted with letters; and no nation was ever so fond of writing down everything as they were. But nothing was of more importance than their funeral rites. See EMBALMING. They had made great progress in the arts: their architecture, sculpture, and paintings, speak for them to the present day. Of course they had boats for the navigation of the Nile. They excelled in manufactures, in weaving, pottery, &c. They cultivated more recondite sciences; as the mention of their magicians shows (Gen. xli. 8; Exod. vii. 11, 22). All these particulars, which here can be touched only in the briefest manner, are illustrated in detail in Wilkinson's *Ancient Egyptians*; to which the reader must be referred for full information. So many ancient monuments exist in Egypt in which the habits of the people are depicted, and so much has been learned from the inscriptions which have been deciphered, that, though in regard to their history we yet want more certain knowledge, the daily life of this remarkable people is brought out to us with vivid distinctness. Some illustrations are given to show the domestic manners, in the preparations for the table, and the amusements of the people. We see

DOMESTIC SCENES.

Butcher sharpening his knife.

Butcher killing an ox or ibex.

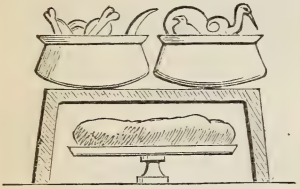


Trussing a fowl.

Preparing a duck for the cook.

Killing and plucking geese.

Pounding ingredients in a mortar for the cook.

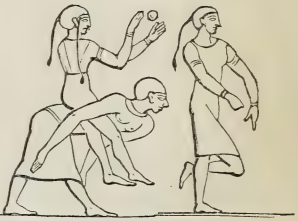


Kitchen utensils, and pan containing dough.

Roasting a goose.

AMUSEMENTS.

Cook placing fowls in a caldron.



Tumblers; one playing at ball on another's back.

Cook stirring soup, and assistant making up fire.

Wrestling.

Playing at a game resembling chess or draughts.

Female acrobats.

Game of mora: a game still common in Italy.

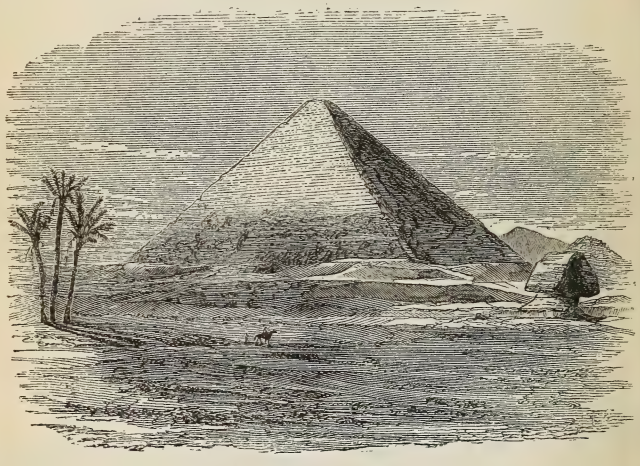
Playing with balls.

thus what the country was in which the Israelites had to serve a hard apprenticeship; how they were brought in contact with and must have learned many arts there; and what was the Egyptian idolatry, with which they were tainted, and were subsequently prone to fall into. We cannot, however, doubt that the sojourn of Israel in Egypt was ordained for good, and that God employed this sharp discipline for his church's welfare. The Judge of all the earth, in this, as in everything else, did right.

The language of ancient Egypt is preserved in the monumental inscriptions, which are found in the hieroglyphic and in the demotic or enchorial, i.e. the popular mode, of writing. It was for a long time thought impossible to decipher these; but the first step was taken by means of the famous Rosetta stone, now in the British Museum, on which were three copies of, as it was presumed, the same inscription. One of these was in Greek. A key was therefore obtained to the others; and scholars have since done much to unravel the ancient records. The present Coptic, of which there are various dialects, as the Memphitic, the Thebaic, and the Bashmuric, bears, it is thought, a near relation to the old language.

In Egyptian history much uncertainty still remains; nor can we feel ourselves on perfectly-sure ground till we come down to the Shishak who plundered Jerusalem in the reign of Rehoboam. An extravagant antiquity has by some been claimed for the monarchy; and dynasties, first of gods and then of men, have been said to reign in long

succession through thousands of years. Thus, adding together the rule of the gods, demi-gods, and *manes*, i.e. ghosts, to the thirty dynasties of men which have been enumerated, the sum is 36,360, or 36,525 years. It must be enough to say here that several of these human dynasties (of course we need take no notice of the fabulous reigns of gods) were contemporaneous; different sovereigns swaying at the same time the sceptre over different regions or provinces. And then by degrees, by conquest or by inheritance, a preponderance was obtained by the Theban monarchs, who consolidated their power, and reigned over the whole of Egypt. This Theban supremacy seems to have been overthrown, or at all events Lower Egypt was wrested from its



The great pyramid and sphinx.

princes by some foreign intrusion. But again it would appear pre-eminent, till ultimately the Delta became the seat of sovereignty, and Thebes was neglected, or conquered and destroyed. It is clear from scripture that a monarchy was existing in Egypt at a very early period; for we find a Pharoah when Abraham went down to sojourn there, in consequence of a grievous famine that afflicted Canaan (Gen. xii. 10-20). The earliest sovereign is generally called Menes; but the date of his reign is disputed. Some chronologers, for instance, have placed it 2717 years, and some 2224, before the Christian era.

There are other disputed questions which have exercised the ingenuity of scholars. It is recorded that an intrusive foreign dynasty reigned for a considerable space of time in Egypt. These are called the Hyksos or shepherd-kings. They are said to have been at length expelled, and kings of native Egyptian race to have reigned again. Some would place these shepherd-kings before the descent of the Israelitish family into Egypt, and account for the facility with which Joseph, a Hebrew, was made viceroy, and the welcome with which Jacob and his sons were received, by the supposition that a foreign shepherd-king would be glad to strengthen himself against a people who did not willingly submit to his sway. The king therefore, who afterwards arose who knew not Joseph (Exod. i. 8), is thought to be the head, Amosis, of the 18th dynasty (Theban) of natives. There are others who imagine that Goshen was ready for the occupation of the Israelites, in consequence of the just-previous expulsion of the shepherds who had settled in it. And some scholars, feeling that, if Egyptian annals mentioned at all the sojourning of Israel, which terminated so disastrously for the kingdom, they would record it in a most distorted shape, have believed that the whole story of the shepherd-kings is but a narrative strangely disfigured, cloaked, and embellished, of the residence in Egypt, and departure thence, of the Israelites themselves: see Browne's *Ordo Sæcl.*, append. iii. sect. ii. pp. 577-585.

Much difference of opinion, too, exists as to which king, according to Egyptian annals, must be supposed the Pharaoh of the Exodus. This cannot be discussed here; but, for some brief notice of the different kings of Egypt mentioned in scripture, see PHARAOH. And, it may be added, with all

the uncertainty which yet rests in Egyptian annals, we cannot help seeing much to corroborate the scripture history.

Egypt was conquered by Nebuchadnezzar, and the sovereign was made we may suppose a vassal of Babylon. It afterwards fell under Persian rule; whence, after various rebellions, it passed to Alexander the Great, and a line of Ptolemies, descended from one of his generals, were sovereigns of Egypt till it ultimately became a province of the Roman empire. Of the settlement of many Jews in Egypt, of the erection of a temple at Leontopolis, of the translation in Egypt of the Hebrew scriptures into Greek, notice is elsewhere taken. See IR-HA-HERES, VERSIONS, pp. 903, 904.

Besides Mr. Browne's valuable disquisition already referred to, pp. 571-633, Mr. Palmer's *Egyptian Chronicles* may be mentioned: he has constructed an elaborate Harmony of Sacred and Egyptian Chronology, vol. ii. pp. 896-906, which well deserves examination. Also, in Trevor's *Ancient Egypt* is a good popular compendium of Egyptian history.

The prophecies relating to Egypt, and their fulfilment, demand the most attentive consideration. They were uttered when the Pharaohs were at their height of power. Then did Joel commence the mournful strain: 'Egypt shall be a desolation' (Joel iii. 19). And Isaiah took it up: 'The Egyptians will I give over into the hand of a cruel lord' (Isai. xix. 4). And Jeremiah and Ezekiel, when the catastrophe was nearer, describe with terrible particularity, not only the judgments which would be inflicted in their days, but how Egypt should be a base kingdom,' and there 'be no more a prince of the land of Egypt' (Jer. xlvi.; Ezek. xxx.). How accurately these threatnings have been accomplished let history declare: see Bp. Newton *On the Prophecies*, diss. xii.

Egypt is now a fief, under hereditary rulers, viceroys, of the Turkish empire. The houses of the wealthier classes in the chief towns are roomy, and substantially built; but the dwellings of the lower orders are many of them but hovels, built of unbaked bricks cemented with mud. The villages stand upon eminences of rubbish, the materials of older buildings, and are thus just above the reach of the inundations. The whole land is crowded with relics of antiquity. The pyramids, the temples, the tombs, speak of a grandeur that has passed away, and will always attract the curiosity and admiration of the world. The habits of the modern inhabitants illustrate in many respects the narratives of scripture. Many Israelitish customs there alluded to have their counterpart in modern Egypt. For full descriptions the reader must be referred to Lane's *Account of Manners and Customs of Modern Egyptians*.

Colossi at Thebes.

EGYPT, RIVER OF. By this expression the Nile must sometimes be understood, as in Gen. xv. 18, the eastern branch of the Nile; the Hebrew term being *nahar*. But in Numb. xxxiv. 5; Josh. xv. 4, 47; 1 Kings

viii. 65; 2 Kings xxiv. 7; Isai. xxvii. 12, the brook or torrent of Egypt, *nahhal* in Hebrew, by the town Rhinokoloura, the modern *Wady el-'Arish*, is meant. In Ezek. xlvii. 19, xlviii. 21, it is termed simply 'the river.'

EGYPTIAN. A native of Egypt (Gen. xvi. 1, and frequently elsewhere).

The person, so called in Acts xxi. 38, was no doubt the pretended prophet who posted himself on mount Olivet, and declared that the walls of Jerusalem would fall down at his word. Felix, however, set upon him, and defeated his followers, while he fled and disappeared (Josephus, *Antiq.*, lib. xx. 7, § 6; *Bell. Jud.*, lib. ii. 13, § 5: comp. Dr. Alford's note on this place.

E'HI (*my brother*). A son of Benjamin (Gen. xlvi. 21). He was known also by other names, Ahiram (Numb. xxvi. 38), Aher (1 Chron. vii. 12), Aharah (viii. 1).

E'HUD (*union*).—1. A judge or deliverer of Israel (Judges iii. 11-30). He was the son or descendant of Gera, a Benjamite (Gen. xlvi. 21; 1 Chron. viii. 3, 5). Ehud is said to have been 'left-handed'; and it is questioned whether the meaning of the original word is that his right hand was disabled, or whether he could use both with equal facility. But it seems clear that we should adopt the last opinion. For the word is used only once again (Judges xx. 16); where 700 'left-handed' are described as chosen men; which would hardly have been said of persons labouring under a physical defect. Further, as all these, Ehud included, were Benjamites, it is not unlikely that in that tribe there was some special training for the use of both hands. For (1 Chron. xii. 2) a body of Benjamites joined David, of whom it is expressly said that they 'could use both the right hand and the left.' Ehud assassinated Eglon king of Moab, who had oppressed Israel for eighteen years, and gained a great victory over the Moabites.—2. A great-grandson of Benjamin: he is said to be the son of Bilhan (1 Chron. vii. 10, viii. 6).

E'KER (*a rooting up*, a plant *rooted up* and transplanted). A descendant of Judah (1 Chron. ii. 27).

EK'REBEL (Judith vii. 18).

EK'RON (*eradication*, *emigration*). One of the five principal cities of the Philistines (Josh. xiii. 3). It was assigned first to the tribe of Judah (xv. 11, 45, 46; Judges i. 18), afterwards to that of Dan (Josh. xix. 43). But, though once taken by Judah, it continued generally in the hands of the Philistines (1 Sam. v. 10, vi. 17). It was from Ekron that the ark of God was sent back to Israel. We afterwards hear of a shrine of Baal-zebub at this city (2 Kings i. 2, 3, 6, 16); and it is occasionally mentioned by the prophets (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7). It was situated in the plain country; just on the north-west border of Judah. It was given by Alexander Balas to Jonathan Maccabeus (1 Macc. x. 89), being then called Accaron, and is now the village '*Akûr*, with pretty gardens, and still, according to Dr. Thomson (*The Land and the Book*, p. 535), abounding in flies.

EK'RONITES. The inhabitants of Ekron (Josh. xiii. 3; 1 Sam. v. 10).

E'LA (1 Esdr. ix. 27). A form of Elam (Ezra x. 27).

EL'ADAH (whom *God puts on*, i. e. fills with himself). A descendant of Ephraim (1 Chron. vii. 20).

E'LAH (*terebinth*).—1. One of the dukes of Edom (Gen. xxxvi. 41; 1 Chron. i. 52).—2. The father of one of Solomon's commissariat officers (1 Kings iv. 18).—3. The son and successor of Baasha, king of Israel. He reigned two years (930-928 B.C.), and was killed by one of his officers, Zimri, while drinking at the house of his steward Arza, at Tirzah (xvi. 6-14).—4. The father of Hoshea, last king of Israel (2 Kings xv. 30, xvii. 1, xviii. 1, 9).—5. A son of Caleb, the son of Jephunneh (1 Chron. iv. 15).—6. A Benjamite chief (ix. 8).

E'LAH (*id.*). The valley in which David fought with Goliath (1 Sam. xvii. 2, 19, xxi. 9). This valley has been identified with the *Wady es-Sumt*, or 'acacia valley.' It is close by *Suweikeh*, the ancient Shochoh, which stands upon its southern slope, and is about fourteen miles south-west of Jerusalem, on the road to Gaza, and about twelve from Beth-lehem. At the junction of the Wady es-Sumt with two other wadies there is an open space, about a mile wide, with a torrent bed in the centre, strewed with round pebbles, and fringed with acacia bushes. Terebinths, from which the ancient name, are still abundant in the neighbourhood.

E'LAM (*age*, *eternity*?)—1. The son of Shem (Gen. x. 22; 1 Chron. i. 17).—2. A Benjamite chief (viii. 24).—3. A Levite porter (xxvi. 3).—4. One whose descendants returned from captivity with Zerubbabel (Ezra ii. 7; Neh. vii. 12).—5. One called for distinction 'the other Elam,' whose sons also so returned (Ezra ii. 31; Neh. vii. 34). Descendants of one of these accompanied Ezra (Ezra viii. 7); and some of them had married foreign wives (x. 26). The name of their representative appears in the list of those who sealed the covenant (Neh. x. 14). —6. One of the priests who took part in the dedication of the wall of Jerusalem (xii. 42).

E'LAM (*id.*). A region of Asia peopled by the descendants of the son of Shem (Gen. x. 22). These were, according to Professor Rawlinson (Smith's *Dict. of the Bible*, art. 'Elam,') conquered in very ancient times by a Hamite or Cushite race from Babylon, who became the dominant people in Elam, and were called by the Greeks Cissians. It is difficult to define exactly the boundaries of this country, which probably was of greater or less extent at different times; but it may generally be said that it lay to the south of Assyria, and east of Persia proper, reaching down to and along the Persian gulf. Elam appears as an independent power, its sovereign holding supremacy over Shinar, or Babylonia, in the time of Abraham (Gen. xiv. 1-11), and extending his conquests far westward. This independence was in great measure maintained during the Assyrian and Babylonian dominion; but Elamite troops marched under the banner of Sennacherib (Isai. xxii. 6); and ultimately Elam was a province of Babylon (Dan. viii. 1, 2), in fulfilment, Raw-

linson supposes, of the prophetic denunciations (Jer. xlix. 34-38; Ezek. xxxii. 24, 25). Elam is spoken of as supplying part of the invading army which captured Babylon (Isai. xxi. 2), and was of course a constituent part of the Persian empire; its chief city, Shushan, or Susa (whence the name Susiana), becoming the Persian metropolis. The inhabitants, as proved by some of the passages already referred to, were brave and skilled in archery. See Kalisch, *Comm. on Old Test. Gen.*, p. 277. Captive Israelites were located in Elam, whence their return is predicted (Isai. xi. 11): Elamites, too, were placed in the cities of Samaria (Ezra iv. 9); and Jews were still resident there in the apostolic age (Acts ii. 9).

E'LAMITES. The natives or inhabitants of Elam (Ezra iv. 9; Acts ii. 9).

EL'ASAH (whom *God made*).—1. The son of Shaphan (Jer. xxix. 3).—2. One of the priests who had married a strange wife (Ezra x. 22).

E'LATH, E'LOTH (*trees, terebinths, a grove*, perhaps *palm-grove*). A town of Idumea, at the extremity of the eastern gulf of the Red sea. It is first mentioned in the account of the journeyings of Israel in the wilderness (Deut. ii. 8). When David conquered Edom (2 Sam. viii. 14), Elath came into his possession, and it is named in connection with Solomon's navy at the neighbouring port of Ezion-geber (1 Kings ix. 26; 2 Chron. viii. 17). It was lost when Edom revolted, was recovered by Uzziah (2 Kings xiv. 22), and was finally wrested from Judah by Rezin, king of Syria, who expelled all the Jewish inhabitants (xvi. 6). By the Greeks and Romans it was called Elana, or Ælana, and hence gave name to the eastern gulf of the Red sea called the Elanitic gulf, at present the gulf of Akabah. Elath is said now to be an insignificant place termed *Eylet*.

EL-BETH'-EL (*God of Beth-el*, or of *God's house*). The name said to be given by Jacob to the place where God appeared to him when he fled from Esau (Gen. xxxv. 7). Some versions omit the prefixed *El*, God. But it was probably the altar which Jacob so named: comp. xxxiii. 20. See BETH-EL.

EL'CIA (Judith viii. 1). One of Judith's ancestors.

EL'DAAH (whom *God called*). A son of Midian (Gen. xxv. 4; 1 Chron. i. 33).

EL'DAD (whom *God loves*, identical with *Theophilus*). One of the seventy to whom the prophetical spirit of Moses was communicated. He with Medad did not go with the rest to the tabernacle, but prophesied in the camp. Joshua therefore begged Moses to forbid them (Numb. xi. 24-29).

ELDER. The word signifying more advanced in age came to imply a person vested with authority, because naturally older persons, for their wisdom and experience, would be selected for offices of trust and government. So we find the 'eldest servant' of Abraham's house 'ruling over all that he had' (Gen. xxiv. 2): we have also mention of 'the elders of Joseph's house,' and the 'elders of the land of Egypt' (l. 7), obviously indicating the chiefs of Joseph's establishment, and high Egyptian officers.

There must have been some recognized body under this title at an early period of the Hebrew history. For Moses was desired to convey the divine message to 'the elders of Israel' (Exod. iii. 16); and they were both to accompany him when he demanded freedom from Pharaoh, and also to be the means of communication between Moses and the mass of the people (18, iv. 29, xii. 21). We are not distinctly told who these elders were, probably the leading persons in each tribe. We find them after the departure from Egypt (xvii. 6, xix. 7); and from these seventy were selected for special worship with Moses, Aaron, Nadab, and Abihu (xxiv. 1, 2, 9-11). Moses had, at the suggestion of Jethro, appointed officers to administer justice (xviii. 26), but he seems to have required, further, a body of (if they may be so called) political advisers. Accordingly seventy out of the general class of elders were chosen, approved men; and on these the divine Spirit was especially poured (Numb. xi. 10-30). Possibly it was from this example that the sanhedrim was afterwards constituted.

There were 'elders' of neighbouring nations, synonymous with 'princes,' as of Moab and Midian (xxii. 7, 13), and of the Hivites (Josh. ix. 11). And we find the institution remaining in Israel through the whole history, under every change of government, and a certain authority exercised by them to which the people submitted. Sometimes they are mentioned as local magistrates, presiding over separate tribes or districts, and sometimes as the superior class, it is likely, acting generally for the nation (Deut. xix. 12, xxi. 2, 3, 6, xxxi. 28; Josh. ix. 15, 18-21, xxiv. 1; Judges ii. 7, viii. 14, xi. 5; 1 Sam. iv. 3, viii. 4, xvi. 4, xxx. 26; 2 Sam. xvii. 4, xix. 11; 1 Kings xii. 6, xx. 8, xxi. 11; 2 Kings x. 1, 5; 1 Chron. xxi. 16; Ezra v. 5, vi. 7, 14, x. 8, 14; Jer. xxix. 1; Ezek. viii. 1, 12). Those who locally administered justice are said to have been termed 'elders of the gate' (Prov. xxxi. 23; Lam. v. 14); because that was the place where a court was often held (Ruth iv. 2, 4, 9, 11). Elders are mentioned in Maccabean times, apparently distinct from the sanhedrim (1 Macc. vii. 33, xii. 6); and we find them in the New Testament history associated with the chief priests and scribes, but yet not to be confounded with them (Matt. xvi. 21, xxi. 23, xxvi. 59, xxvii. 41) And an analogous class yet subsists among Arab tribes, viz. their *sheïkhs*, a word implying 'old men.'

We naturally see officers of the Christian church designated by the same title (Acts xiv. 23, xx. 17); and regulations are given in regard to them (1 Tim. v. 1, 17, 19). Hence our term presbyter, derived from the Greek word for elder, *presbuteros*. For a notice of their office and position in the church, consult Bingham, *Orig. Eccles.*, book ii. chap. 19. See BISHOP.

EL'EAD (whom *God praises*). A descendant of Ephraim (1 Chron. vii. 21).

ELEA'LEH (*whither God ascends*). One of the cities assigned to the tribe of Reuben, which they built or fortified (Numb. xxxii 3, 37). In later times it was occupied by

Moab (Isai. xv. 4, xvi. 9; Jer. xlviii. 34). The ruins of it, now called *el-A'al*, stand on an eminence within two miles of Heshbon.

ELE'ASA (1 Macc. ix. 5). A place where Judas Maccabeus encamped shortly before his defeat and death. Its position is uncertain.

ELEA'SAH (whom *God made*).—1. One of Judah's descendants (1 Chron. ii. 39, 40).—2. A man of Saul's posterity (viii. 37, ix. 43). This name is identical with Elasah.

ELEA'ZAR (whom *God helps*).—1. The third son of Aaron (Exod. vi. 23-25, xxviii. 1). After the death of his brothers Nadab and Abihu, he was placed at the head of the Levites (Numb. iii. 32), and subsequently succeeded his father as high priest (xx. 28). He was then united with Moses in the divine communications (xxvi. 1), and with Joshua, who was solemnly inaugurated before him (xxvii. 18-23). Eleazar entered Canaan, and, in conjunction with Joshua, divided it among the tribes (Josh. xiv. 1, xvii. 4, xxi. 1). His death is mentioned (xxiv. 33), but not the time of it: perhaps it was near that of Joshua. He was succeeded as high priest by his son Phinehas. —2. The son of Abinadab of Kirjath-jearim, 'sanctified' or appointed to take charge of the ark after its restoration by the Philistines (1 Sam. vii. 1).—3. A son of Dodo, and one of David's chief warriors (2 Sam. xxiii. 9; 1 Chron. xi. 12).—4. A Levite of the family of Merari, who had no sons, only daughters (xxiii. 21, 22, xxiv. 28).—5. A Levite who helped to weigh the vessels that Ezra brought to Jerusalem (Ezra viii. 33).—6. One who had married a foreign wife (x. 25).—7. A priest who took part in the dedication of the wall of Jerusalem (Neh. xii. 42).—8. A person named among our Lord's ancestry (Matt. i. 15).

ELEA'ZAR.—1. One of the Maccabean family, son of Mattathias (1 Macc. ii. 5, vi. 43-46). He is called in one place Avaran, in another Savaran.—2. The father of one of the envoys whom Judas Maccabeus sent to Rome (viii. 17).—3. An aged scribe martyred in the persecution of Antiochus Epiphanes (2 Macc. vi. 18-31).

ELEA'ZURUS (1 Esdr. ix. 24). A corrupted form of Eliashib (Ezra x. 24).

ELECTION. A choice. It is not intended to discuss here that theological doctrine on which so much difference of opinion has existed, but simply to note, in a few instances, the fact that God, as the great Ruler of the world, has thought proper to choose certain of his creatures for defined purposes and ends. Thus he selected Abraham to be the progenitor of a nation among whom he would especially make himself known. He selected Saul (1 Sam. ix. 17, x. 1), and afterwards David (xvi. 1-12), for the sovereignty of Israel. Israel was God's chosen seed, entrusted, because of his choice, with special privileges, which for their sins they forfeited; the Gentiles being chosen in their stead (Rom. x. 11, xi. 11-25). Hence God's people, whether Jews or Gentiles, are called 'a chosen generation,' 'a peculiar people' (1 Pet. ii. 9, v. 13). And so individual believers are said to be 'chosen in Christ' (Eph. i. 4), 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ' (1 Pet. i. 2: comp. Rom. viii. 28-39). So also the holy angels are called 'elect' (1 Tim. v. 21), indicating that the blessedness of those happy spirits they owe entirely to God's favour. We fallen men are specially to remember this: it is of divine grace we have any good gift, and by divine strength alone we can do any good thing (John xv. 5; James i. 17).

The privileges and prerogatives we have attained must not make us presumptuous or self-confident: any view of doctrine which produces this effect can hardly fail to be erroneous: we must rather 'give diligence to make' our 'calling and election sure' (2 Pet. i. 10).

ELECT LADY (2 John 1). It has been doubted whether the 2nd epistle of St. John was addressed to a church, or to an individual: it is more probable to an individual (comp. 5, 13); and then there is the further question whether either of the original words is a proper name. Dr. Alford is of opinion that Kyria, translated 'lady,' is a name; so that the translation should be, 'to the elect Kyria' (*The Greek Test.*, Proleg. on 2 and 3 John, sect. ii.).

EL-ELO'HE-IS'RAEL (*God, God of Israel*). The name which Jacob gave to the altar he built near Shechem on the ground where he pitched his tent, and which he afterwards bought (Gen. xxxiii. 18-20).

ELEMENTS. The original principles of things; sometimes used literally (2 Pet. iii 12); sometimes figuratively (Gal. iv. 3, 9, Col. ii. 20) for rudimentary lessons, i. e. the ritualistic observances of Judaism, and perhaps of heathenism; also in Heb. v. 12 for the early teachings of the gospel.

E'LEPH (*the ox*). One of the cities allotted to the tribe of Benjamin (Josh. xviii. 28).

ELEPHANT. For 'ivory' in the text of 1 Kings x. 22, 2 Chron. ix. 21, the margin has 'elephants' teeth.' Also for 'behemoth,' (Job xl. 15) in the text, the marginal note expounds 'the elephant, as some think.' In the Maccabean wars elephants were employed (1 Macc. vi. 30, and elsewhere). See BEHEMOTH, IVORY.

ELEUTHEROP'OLIS (*free-town*). A city of Palestine, but not so called in scripture. Shortly after the Christian era it was known as a place of importance, the see of a bishop, and the capital of a province. But it was destroyed after the Saracenic conquest. It lay on the border of the Philistine plain, about twenty-five miles from Jerusalem. An ancient name is said to be Betogabra; and at present as *Beit Jibrin* it is a village of fifty or sixty houses. There are very extensive ruins, and many singular caves in the vicinity. See GATH.

ELEU'THERUS (1 Macc. xi. 7, xii. 30). A river of Syria, most probably the modern *Nahr el-Kebir*.

ELHA'NAN (whom *God bestowed*).—1. A warrior who, in David's time, slew a gigantic Philistine. The two notices of him

do not agree (2 Sam. xxi. 19, and 1 Chron. xx. 5). In one it is said that Elhanan was the son of Jaare-oregim, and that he slew Goliath (the words 'the brother of' in our version being adopted from the second account). In the other place Elhanan is called the son of Jair; and the person he slew is described as Lahmi, the brother of Goliath. It is likely that the text in Chronicles is accurate; else the account of David's own victory over Goliath would be contradicted. Besides, a part at least of the difference in Samuel may be accounted for. The word *oregim* in the original occurs twice: at the end of the verse it is rightly translated 'weavers.' Perhaps the eye of the copyist rested on this, and by mistake he wrote the word twice. See JAARE-OREGIM.—2. The son of Dodo, also one of David's warriors (2 Sam. xxiii. 24; 1 Chron. xi. 26).

E'LI (*summit, the highest,* according to some, *adopted of the Lord*). A noted high priest and judge of Israel. He was of the family of Ithamar, Aaron's youngest son; for his descendant Ahimelech or Abiathar (1 Sam. xiv. 3, xxii. 20; 2 Sam. viii. 17) is expressly said to be of that house (1 Chron. xxiv. 3). We do not know how or when the high priesthood passed from Eleazar's family to that of Ithamar; but it was declared, on account of Eli's sin in not restraining his ungodly sons, that the dignity should revert to the elder branch. With the exception of this great fault, of which he was repeatedly warned, Eli appears to have been a holy man. To him was committed the charge of Samuel the prophet when a child. And his anxiety for the ark of God, carried with the Israelitish army to battle, is graphically depicted in the sacred history. He sat watching for news in the open road; and, when he heard the disastrous intelligence, the death of his two sons, and, worst of all, the capture of the ark by the Philistines, he who could have borne the desolation of his own house sank down in grief, and his neck brake, and he died. He was ninety-eight years old, and had judged Israel forty years; some of these years probably including the time of Samson (1 Sam. i.-iv.). Part of the fulfilment of the threatening against Eli's house is noted in 1 Kings ii. 27.

E'LI, E'LI, LA'MA SABACH'THANI (*My God, my God, why hast thou forsaken me?*) The Syro-Chaldaic words which our Lord uttered during his deep agony on the cross (Matt. xxvii. 46). They are given, with slight variation, preserving more of an Aramaic cast, in Mark xv. 34. They were cited from Psal. xxii. 1.

ELI'AB (to whom *God is father*).—1. The prince of Zebulun in the wilderness (Numb. i. 9, ii. 7, vii. 24, 29, x. 16).—2. A Reubenite, father of Dathan and Abiram (xvi. 1, 12, xxvi. 8, 9; Deut. xi. 6).—3. The eldest brother of David (1 Sam. xvi. 6, xvii. 13, 28; 1 Chron. ii. 13; 2 Chron. xi. 18). No doubt he is the same with Elihu (1 Chron. xxvii. 18).—4. A Levite, ancestor of Samuel the prophet (vi. 27). He is called also Elihu (1 Sam. i. 1) and Eliel (1 Chron. vi. 34).—5. A Gadite warrior, who joined David when in hold (xii. 9).—6. A Levite porter, who was a musician on the psaltery (xv. 18, 20, xvi. 5)

ELI'AB (Judith viii. 1). One of Judith's ancestors.

ELI'ADA (whom *God knows*).—1. One of David's sons, born in Jerusalem (2 Sam. v. 16; 1 Chron. iii. 8). But in 1 Chron. xiv. 7 he is called Beeliada.—2. A Benjamite, one of Jehoshaphat's captains (2 Chron. xvii. 17).

ELI'ADAH (*id.*). The father of Rezon, a marauding chief who established himself at Damascus, and became king there (1 Kings xi. 23-25). His name is the same with the preceding.

ELI'ADAS (1 Esdr. ix. 28). Elioenai (Ezra x. 27).

ELI'ADUN (1 Esdr. v. 58).

ELI'AH (*my God* is *Jehovah*).—1. A chief among the Benjamites (1 Chron. viii. 27).—2. A person who had married a foreign wife (Ezra x. 26).

ELI'AHBA (whom *God hides*). One of David's chief warriors (2 Sam. xxiii. 32; 1 Chron. xi. 33).

ELI'AKIM (whom *God establishes*).—1. A distinguished officer in the court of Hezekiah. It was declared of him that he should be advanced to a place of the highest dignity and trust on the degradation of Shebna (2 Kings xviii. 18, 26, 37, xix. 2; Isai. xxii. 20-25, xxxvi. 3, 11, 22, xxxvii. 2). Of the personal history of Eliakim we know too little to say for what services he attained his exalted position; but, as the language used in regard to him corresponds with that applied to Christ (comp. Isai. xxii. 22 with ix. 6; Rev. iii. 7), we may not improbably suppose Eliakim in some sense a typical character. It has been imagined that he was high priest; but there is no kind of proof that this was the case.—2. The original name of that son of Josiah who afterwards was king of Judah under the name of Jehoiakim (2 Kings xxiii. 34; 2 Chron. xxxvi. 4). See JEHOIAKIM.—3. A priest who took part in the dedication of the wall of Jerusalem (Neh. xii. 41).—4, 5. Two persons in the genealogy of Christ (Matt. i. 13; Luke iii. 30).

ELI'ALI (1 Esdr. ix. 34).

ELI'AM (*God's people*).—1. The father of Bath-sheba (2 Sam. xi. 3). He is also called Ammiel (1 Chron. iii. 5); the signification of the two names being the same.—2. One of David's warriors, son of Ahithophel (2 Sam. xxiii. 34). These two are usually supposed to be the same person. See AHITHOPHEL.

ELIAO'NIAS (1 Esdr. viii. 31). Elihoenai (Ezra viii. 4).

ELI'AS (Matt. xi. 14, xvi. 14, xvii. 3, 4, 10, 11, 12, xxvii. 47, 49; Mark vi. 15, viii. 28, ix. 4, 5, 11, 12, 13, xv. 35, 36; Luke i. 17, iv. 25, 26, ix. 8, 19, 30, 33, 54; John i. 21, 25; Rom. xi. 2; James v. 17). The Greek form of ELIJAH, which see.

ELI'ASAPH (whom *God added*).—1. The chief of Gad at the census in the wilderness (Numb. i. 14, ii. 14, vii. 42, 47, x. 20).—2. A Levite (iii. 24).

ELI'ASHIB (whom *God restores*).—1. A descendant of David (1 Chron. iii. 24).—2. The head of one of the courses of the priests (xxiv. 12).—3. The high priest, in the time of Nehemiah (Ezra x. 6; Neh. iii. 1, 20, 21, xii. 10, 22, 23, xiii. 4, 7, 28) —4. A Levite singer who had married a

foreign wife (Ezra x. 24).—5, 6. Two other persons who had also married foreign wives (27, 36).

ELI'ASIS (1 Esdr. ix. 34). Apparently a corrupt form of Jaasau (Ezra x. 37).

ELI'ATHAH (to whom *God comes*). A Levite of the sons of Heman, appointed head of a division for the musical service of the sanctuary (1 Chron. xxv. 4, 27).

ELI'DAD (whom *God loves*). A Benjamite commissioner to superintend the allotment of Canaan (Numb. xxxiv. 21).

ELI'EL (to whom *God is strength*).—1. A chieftain of Manasseh east of the Jordan (1 Chron. v. 24).—2. A Levite, ancestor of Samuel (vi. 34). See ELIAB, 4; ELIHU, 1.—3, 4. Two Benjamite chiefs (viii. 20, 22).—5, 6. Two of David's warriors (xi. 46, 47).—7. A Gadite captain who joined David in the hold (xii. 11); he is probably identical with No. 5 or 6.—8. A Kohathite Levite in David's time (xv. 9, 11).—9. One of the overseers of the offerings in Hezekiah's reign (2 Chron. xxxi. 13).

ELI'ENAI (*toward Jehovah* are *my eyes*). A Benjamite chief (1 Chron. viii. 20).

ELIE'ZER (*God his help*).—1. A Damascene chief servant of Abraham's household (Gen. xv. 2, 3). There are two difficulties connected with this passage. If Eliezer were of Damascus, how, it is asked, could he have been born in Abraham's house? But the original of 'born in my house' is 'a son of my house,' i. e. one of my household. Or, as Kalisch observes, 'Damascus Eliezer' was not necessarily a native of Damascus: it might very well imply that that was the place from which his family descended (*Comm. on the Old Test. Gen.*, pp. 363-365). If, however, we might adopt the theory that Haran, the city where Abraham dwelt with his father Terah, was near Damascus, in the district belonging to it (see HARAN), Eliezer might well be a native Damascene, and yet born in Abraham's house. Further, the expression 'steward of my house' is pointless; it is better, therefore, to render 'the proprietor of my house,' as Gesenius, Kalisch, and others. The meaning is that Eliezer would be, not was then, the owner, as Abraham anticipated, of his possessions. The servant's name who headed the embassy to Padan-aram (Gen. xxiv.) is not given, but it was very probably the same Eliezer.—2. One of the sons of Moses (Exod. xviii. 4; 1 Chron. xxiii. 15, 17, xxvi. 25).—3. A Benjamite chief (vii. 8).—4. A priest who blew the trumpet before the ark when brought from the house of Obed-edom (xv. 24).—5. A ruler of the Reubenites in David's time (xxvii. 16).—6. A prophet, son of Dodavah of Mareshah, who rebuked Jehoshaphat for going with Ahaziah, and predicted the destruction of his fleet (2 Chron. xx. 35-37).—7. A chief man sent with others by Ezra to prevail on some of the Levites to join his caravan (Ezra viii.16).—8, 9, 10. There persons (the first two a priest and a Levite) who had married foreign wives (x. 18, 23, 31).—11. An individual in the ancestry of our Lord (Luke iii. 29).

ELIHO'ENAI (*toward Jehovah* are *my eyes*). One who returned from Babylon with Ezra (Ezra viii. 4).

ELIHO'REPH (*God his recompense*). One of king Solomon's scribes (1 Kings iv. 3).

ELI'HU (*whose God* is *he*, i. e. Jehovah).—1. An ancestor of the prophet Samuel (1 Sam. i. 1), called also Eliab (1 Chron. vi. 27) and Eliel (34).—2. A chief of Manasseh, who joined David as he went from the Philistine army to Ziklag (1 Chron. xii. 20).—3. One of the Levite porters of the house of Obed-edom (xxvi. 7).—4. The eldest brother of David (xxvii. 19), elsewhere called Eliab (1 Sam. xvi. 6, xvii. 13, 28; 1 Chron. ii. 13).—5. The son of Barachel the Buzite, one of the interlocutors in the book of Job (Job xxxii. 2, 4, 5, 6, xxxiv. 1, xxxv. 1, xxxvi. 1). See BUZ, JOB.

ELI'JAH (*my God* is *Jehovah*).—1. That most renowned prophet of Israel who, with no introduction as to his birth or parentage, or even account of the divine commission given to him, bursts forth in sacred story as the stern denouncer of judgment on apostate Israel, and who, after his marvellous course of miracle and bold vindication of God's authority, is translated without tasting death.

The history of Elijah and Elisha has been a great stumbling-block to those critics who are inclined to see in any detail of supernatural occurrence a mythical element, and who therefore, unscrupulously squaring the record of what God did by what in their mortal judgment He ought to have done, coolly pronounce books of scripture 'unhistoric.' But the truth of such books is not to be so easily set aside. Their credit does not rest only on the evidence, strong as it is, which may be gathered from their own contents. It is corroborated by other proofs: it is bound up with the authority of the New Testament. Repeatedly are the deeds of Elijah spoken of by our Lord and his apostles; and we may fairly say that, if the first founders of Christianity were so weak as to mistake legendary tales for truth, we could place little dependence upon such men's doctrinal teaching. But, if ever there was a time when Jehovah might be expected to interpose by his wonderful arm of power, it was when the ten tribes had rent themselves from the holy service of the temple, had not only set up the calves of Dan and Beth-el, but were attempting solemnly to establish the religion of Baal, and constitute it that of the state. Warning had been given by a prophet to Jeroboam, and had been disregarded. Unless the national covenant was to be broken up at once, and no further period of probation allowed, stronger means must be used to oppose the overwhelming flood of evil, at least to keep up in Israel a remnant who would not bow the knee to idol-gods. Very well then has Hävernick observed, 'Where the temple was wanting, and image-worship took its place, and the priesthood constituted an unlawful caste, the spreading evil could be remedied only in an extraordinary way. In opposition to the illegality represented by the kingly and the priestly offices appeared the prophetic element as the representative of the law, and, therefore, as a properly-organized fixed whole in a proper embodiment of considerable extent in its

permanent membership. As the only authorized representative and continuation of the law, therefore, this prophetic order was armed with the power and majesty of the law manifesting itself in miracles: as the spirit so the wonder-working might of Moses devolved upon Elijah and others' (*Einleitung*, § 170, vol. ii. 1. pp. 166, 167).

Elijah is first mentioned as 'the Tishbite, of the inhabitants of Gilead' (1 Kings xvii. 1). This term, 'the Tishbite,' is taken to indicate the name of his birth-place. But no place so named can be satisfactorily identified. Keil considers the prophet a foreigner (*Comm. on Kings, transl.*, vol. i. pp. 266, 267). And, certainly, in the expression 'inhabitants of Gilead,' the Hebrew word would seem to denote 'sojourners,' i.e. strangers. Further, the original of 'the Tishbite' may be from the same root, and may by possibility signify '*the* sojourner,' as marking specially that this great man was an alien. But on this point no certain conclusion can be arrived at.

The incidents of Elijah's career must be briefly, and can be but briefly, sketched. He is introduced proclaiming that there should be neither 'dew nor rain these years,' the time being left indefinite, 'but according to his 'word.' By his mouth the judgment was announced, and from his mouth alone should the remission come; thus effectually cutting off all hope of relief from false prophets. But he was himself to be cared for. By the brook Cherith he might make his abode (see CHERITH); and there sufficient food should be brought him. 'And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening.' Other translations of this sentence have been proposed; and Dr. Kitto, in his *Daily Bible Illustrations*, forty-fifth week, seventh day, inclines to the belief that it was by human hands, from Arabs probably, that Elijah received his food. Without deciding this question (though there are strong reasons for holding to the ordinary interpretation), it is sufficient to say with Keil (*ubi supr.*, p. 270), 'Whosoever acknowledges the living God will confide in his omnipotence, that he can cause his servants to be nourished even by ravens, although, according to the fine remark of Winer, they are otherwise the most voracious of birds.' When the brook Cherith dried up, Elijah was commanded to repair to Zarephath, where, in a widow's house occurred the wonder—which has ever since brought rich comfort to many a humble servant of God—of the barrel of meal never wasting, the cruse of oil not failing. Here, too, was wrought the miracle of the raising of the widow's son to life (1 Kings xvii.). Strong was the woman's faith; but stronger still that of the prophet.

And his faith was to be yet more hardly proved. For he was now to present himself before the ungodly king, who, prompted by his wife Jezebel, had long sought Elijah to destroy him, as the author of the country's calamity. He showed himself, therefore, to the astonishment of good Obadiah, and, strong in superior power, summoned Ahab to his presence, and, while the weak king quailed at his words, commanded that the prophets of idolatry should be collected, and the grand contest between their divinities and the Lord Jehovah be decided in the sight of the gathered people of Israel. Never was there a more magnificent scene, never a more triumphant result. Even the wavering Israelites were convinced by the decision, and uttered the shout that echoed far along the slopes of Carmel, 'The Lord, he is the God, The Lord, he is the God.' Ahab's authority seemed for the time set aside; and Elijah directed the execution, according to the law, of the idolatrous prophets; and no man dared to interfere. Then rose the little cloud; and then came the mighty rain; but ere it descended Ahab hurried in his chariot to Jezreel sixteen miles away; and Elijah girded up his loins like one of the practised runners, and ran before the king to the gate of the royal city (xviii.: comp. Luke iv. 25; James v. 17, 18). See CARMEL, 1.

Ahab had been cowed; but Jezebel was determined to avenge the false prophets. She swore by her gods that she would slay Elijah as he had slain them. The only wonder is that, instead of acting at once, and seizing him on the instant, she sent a messenger to tell him what she would do on the morrow. Perhaps, furious as she was, she had her fears, and thought it better to frighten him into exile. If so, her plan succeeded, for a time at least. Elijah, just before so bold, is now a fugitive. Perhaps he expected that Israel would rise in national reformation, and disappointed in this he lost heart, and fled across the territory of Judah, at the last town of which he left his attendant, and wandered on himself, weary of life, into the wilderness. Here he was to witness wonderful things. Supernaturally sustained, he travelled forty days and forty nights to Horeb, the mount of God. And there the storm, and the earthquake, and the fire appalled him; and afterwards the Lord's voice was heard: not loud was it, but clear and distinct; and its tones thrilled through the prophet's heart, 'What doest thou here, Elijah?' *here*, far away from the land of Israel, where his energies ought to have been exerted. He pleaded that he stood alone: all was lost, no great deliverance wrought, no token of amendment visible, his life pursued by the vengeful queen. But he was told that some faithful were yet left; there was work for him to do; and fresh commissions were given him, indicating the vengeance in store for the wicked house of Ahab, with the calamities that should fall upon apostate Israel; but yet that the Lord would not want a man to testify to his name and uphold his cause (xix.: comp. Rom. xi. 2-5).

Ahab might well believe that he was freed from his awful monitor for ever. Some time seems to have elapsed; and the king had wars and received rebukes, but not from Elijah. He was free, then, to indulge himself. He coveted Naboth's vineyard, and, by Jezebel's unscrupulous tyranny, he got it. So he went down to take possession, exulting, doubtless, like a humoured child. He steps upon the land he had acquired,

but lo! there stands a figure there, he could not mistake it, the prophetic dress, the stern bearing, the fixed eye. And in agony the wretched king exclaims, 'Hast thou found me, O mine enemy?' Terrible was the response, 'I have found thee;' and so impressive the sentence pronounced that even Ahab's careless hardened heart was moved to something like repentance; so that the Lord, ever ready to show himself touched with compassion, announced a respite: the full vengeance should be executed not till Ahab's son's days (xxi. 15-29). Happy had it been for Ahab if this mercy had affected him as it ought, and if, like Manasseh in later days, he had turned to the Lord with all his heart and soul.

The subsequent appearances of Elijah were fitful, as his first had been abrupt. It may be that he busied himself in the establishment and training of the prophets' schools. At all events intervals elapse; and other prophets there are to admonish or rebuke. At last Ahab falls, and is succeeded by Ahaziah. And Ahaziah, wicked as his father, was laid upon a sick-bed, disabled by an accident. With bold superstition he sends off to the god of Ekron to know whether he shall recover. But the messengers meet and are turned back by one who bids them tell their master that he should die. The king, conscience-smitten, enquires who this might be, and is no sooner told of his hairy garment and leathern girdle, than he exclaims, 'It is Elijah the Tishbite,' and, with desperate purpose, sends company after company to seize him. The first two bands are destroyed by fire from heaven; but with the last, whose captain had approached and spoken in more reverent manner, Elijah goes to the king, and in person announces to him his doom. And so Ahaziah died (2 Kings i.). The judgments, it must be understood, that befel the troops despatched to apprehend Elijah were not the personal resentment of the prophet, but the vindication of the Lord's honour against an ungodly people, who in molesting him dishonoured the great God (Exod. xvi. 8; 1 Sam. viii. 7; Luke x. 16). For the misapprehension of the apostles grounded on this fact, and our Lord's rebuke to them, see ix. 53-56.

There is one more scene in the eventful drama. The time was come when Elijah's ministry on earth should end. And, as he passed from place to place accompanied by Elisha, the prophets in the schools he visited seemed to have had some intimation of what was to happen. At length, having crossed the Jordan by miraculous power, he asked his successor what he should do for him. 'Let a double portion of thy spirit be upon me,' was the reply, claiming the heirship of his gifts and authority; for the first-born had by right a double portion of the father's goods. If he saw his master when he was taken away, that is, continued his attendance to the last, it should be granted. And, while they were talking, there appeared a chariot of fire and horses of fire, parting the two, and Elijah was carried by a whirlwind into heaven. The cry which Elisha uttered, 'My father, my father, the chariot of Israel and the horsemen thereof,' and the rending of his clothes, evinced the sense he had of the loss. But he gathered up the prophetic mantle which fell from Elijah as he rose, the symbol of his own succession, and felt that his petition was granted. For far longer time did he exercise the sacred office; and his influence, taking up the work at the point to which Elijah had carried it, became more extensive, and was exercised, for the most part, more in deeds of mercy than in those of judgment (2 Kings ii. 1-14).

Of course there are men who attempt to explain away the miracle of Elijah's translation. But God 'giveth no account of his matters.' He had high reasons for exempting the great prophet from the death which, generally speaking, passes upon all men. And the remarks of Keil are well worth consideration (*ubi supr.*, p. 349). 'Moses, the lawgiver, goes in the way of the law, which works death as the wages of sin (Rom. vi. 23, vii. 13), from the earthly life. Elijah, the prophet, who is ordained for correction to future times, to pacify the wrath before the judgment, to turn the heart of the father to the son, and to restore the tribes of Israel, is taken from this world as the forerunner of Christ (Mal. iv. 5, 6; Matt. xi. 10, 14) without tasting death, predicting the ascension of the Lord, who, by his resurrection from the dead, taking the sting from death and the victory from hell (1 Cor. xv. 55), as the abolisher of the curse of sin and conqueror of death and the grave, ascends into heaven to the right hand of the Father on high.'

There is a remarkable statement (2 Chron xxi. 12-15) that a writing came from Elijah to Jehoram of Judah, threatening judgment for this king's evil deeds. It is generally supposed that this must have been after Elijah's translation. If so, we may well conceive that by the spirit of prophecy it was prepared before Elijah was taken up. Some have imagined, however, that the translation was not till after Jehoram began to reign, and that the events of 2 Kings iii. occurred in Elijah's life on earth. It may be so: the matter is not easy to decide. Yet it is obviously a mistake to imagine (Smith's *Dict. of the Bible*, vol. i. p. 530) that the theory of Jehoram's sharing his father's throne will solve the difficulty. It was not till after Jehoshaphat's death that Jehoram slew his brethren (2 Chron. xxi. 4). But these murders are alluded to in Elijah's 'writing.'

The character of Elijah made a deep impression upon the Jews. He was expected to return to earth as the forerunner of Messiah; an expectation encouraged by the remarkable prophecy (Mal. iv. 5, 6) already referred to. The prophecy was indeed fulfilled, but not in the way they imagined. John Baptist, though not personally Elijah (John i. 21), was to go before the Messiah in the spirit and power of the ancient prophet (Luke i. 17); and thus our Lord himself explained the matter to his disciples (Matt. xvii. 10-13). There was, it is true, a personal appearance of Elijah with Moses, when the two in glory stood beside the transfigured

Saviour on the holy mount, and talked with him of his coming death—a proof how both the law and the prophets pointed to a Redeemer suffering ere he was triumphant (1-8; Mark ix. 2-8; Luke ix. 28-36).

There are those who believe that the prediction of Elijah's coming has not yet had its full accomplishment; and they expect, before the second appearing of the Lord, that the old stern prophet of Gilead, who never died, will tread the earth again. Such a question, however, cannot be discussed here. For some interesting views of Elijah's character and history see Kitto's *Daily Bible Illustrations*, weeks forty-five to forty-seven.

2. A priest who had married a foreign wife (Ezra x. 21).

ELIJA'HU (*id.*) (1 Kings xvii. 1, marg.). A form of the name Elijah.

ELI'KA (*pelican of God? God of the congregation?*). One of David's mighty men (2 Sam. xxiii. 25).

E'LIM (*trees*, perhaps *palm-trees*). The second station of the Israelites after they had passed the Red sea. They found here twelve wells or springs of water and three-score and ten palm-trees (Exod. xv. 27, xvi. 1; Numb. xxxiii. 10). There are several valleys which descend from the mountain range et-Tih towards the sea; and one of these must be Elim, probably *Wady Ghurundel*, or else *Wady Useit*. Both are said to be fringed with trees and shrubs, among which are wild palms. See Stanley, *Sinai and Palestine*, pp. 37, 68, 4th edit.

ELIM'ELECH (*God his king*). A man of Beth-lehem, who, in the days of the judges, went in a time of famine to sojourn in Moab with his wife Naomi and his sons Mahlon and Chilion. He died there, and his sons also, leaving no posterity. Naomi afterwards returned into Palestine with one of her daughters-in-law, Ruth (Ruth i. 2, 3, ii. 1, 3, iv. 3, 9).

ELIO'ENAI (*toward Jehovah* are *my eyes*). —1. One of David's descendants (1 Chron. iii. 23, 24).—2. A chieftain of Simeon (iv. 36). —3. A Benjamite head of a house (vii. 8).—4. A Levite of the family of Korah, one of the porters (xxvi. 3).—5. A priest who had married a strange wife (Ezra x. 22); perhaps he is the person who took part in the dedication of the wall of Jerusalem (Neh. xii. 41).—6. Another person who had married a foreign wife (Ezra x. 27).

ELIO'NAS.—1. (1 Esdr. ix. 22). Elioenai (Ezra x. 22).—2. (1 Esdr. ix. 32). Perhaps corrupted from Eliezer (Ezra x. 31).

ELI'PHAL (whom *God judges*). One of David's warriors (1 Chron. xi. 35). In 2 Sam. xxiii. 34 he is called Eliphelet.

ELIPH'ALAT (1 Esdr. ix. 33). Eliphelet (Ezra x. 33).

ELIPH'ALET (*God his deliverance*). One of the sons of David born in Jerusalem (2 Sam. v. 16; 1 Chron. xiv. 7). In iii. 8 it is Eliphelet.

ELIPH'ALET (1 Esdr. viii. 39). Eliphelet (Ezra viii. 13).

ELI'PHAZ (*God his strength*).—1. A son of Esau: he was the father of Teman (Gen. xxxvi. 4, 10, 11, 12, 15, 16; 1 Chron. i. 35, 36). —2. One of the three friends of Job: he is called 'the Temanite:' he was therefore, perhaps, a descendant of No. 1 (Job ii. 11, iv. 1, xv. 1, xxii. 1, xlii. 7, 9). See JOB, THE BOOK OF.

ELIPH'ELEH (whom *God makes distinguished*). A Levite, called a 'porter, but appointed by David to play on the harp (1 Chron. xv. 18, 21).

ELIPH'ELET (*God his deliverance*).—1. One of David's warriors (2 Sam. xxiii. 34), called Eliphal in 1 Chron. xi. 35.—2. A son of David, born in Jerusalem (iii. 6). In 2 Sam. v. 15 he is omitted, and in 1 Chron. xiv. 5 called Elpalet.—3. Another son of David (iii. 8). He is called Eliphalet in 2 Sam. v. 16; 1 Chron. xiv. 7.—4. A descendant of Saul (viii. 39).—5. One who returned to Jerusalem with Ezra (Ezra viii. 13).—6. A man who had married a foreign wife (x. 33).

ELIS'ABETH (*God her oath*, q. d. worshipper of God). The wife of Zacharias, and mother of John the Baptist. She was of a priestly family, and also the cousin of the Virgin Mary. She is described as being, with her husband, a person of piety, 'walking in all the commandments and ordinances of the Lord blameless' (Luke i. 5-66).

ELISE'US (Luke iv. 27). The Greek form of Elisha. The name appears in this form in the Apocrypha (Ecclus. xlviii. 12).

ELI'SHA (*God his salvation*). One of the most distinguished prophets of Israel, the minister and successor of Elijah. The acts of his earlier ministry are related at considerable length. Some have thought fit to call his history fragmentary, and have even accused the sacred writer of possessing but an inadequate conception of the great prophet's function. But such critics only betray their own inadequate conception of the character of the sacred word. The histories of all the persons—not excepting our Lord himself—mentioned in scripture are in a certain sense fragmentary; but just those traits of them are preserved, and those circumstances of their lives narrated, which most fully bring out that kind of instruction which the wisdom of God intended that the church should treasure for warning, for encouragement, as examples of faith and patience. It is so with the accounts of Elisha. His predecessor Elijah had been very jealous for the Lord of Hosts. He had predicted judgments and had executed judgments. He had always had to be in stern opposition to ungodly kings, never sought for, shrunk from, feared, and hated. It was an important work that the awful Tishbite performed. And he made a deep impression. But this impression was to be rendered yet deeper and wider and more effectual by one who, though he would vindicate the respect due to his office, was by his multiplied miracles of mercy to gain an influence over even irreligious princes, to be the bulwark of the land against foreign foes, to be a witness for God, known among the neighbouring nations, letting them learn that the only true Deity was Jehovah, God of Israel, to foster the prophetic schools and thus to preserve a nucleus of piety, blessing and blessed in the nation, where, doubtless, many more than the 7000 of Elijah's time there were, who

had never bowed the knee at any idol-shrine. From the glimpses we have of Elisha's work, of the willing offerings that the people made (2 Kings iv. 42), of the expanding societies where God was worshipped and honoured (vi. 1), we may have some notion of the largeness of effect produced by this prophet's ministry. See Keil, *Comm. on Kings, transl.*, vol. i. pp. 364-370.

He is first mentioned as the son of Shaphat, the agriculturist of Abel-meholah in the valley of the Jordan. While occupied in guiding the plough he received the call of Elijah, and appears ever after to have attended on him (1 Kings xix. 16, 19-21; 2 Kings iii. 11). And how deep the affection was with which he regarded his master the narrative of Elijah's last days on earth sufficiently testifies. At his translation Elisha asked a double portion of the departing prophet's spirit, secured his falling mantle, and had speedily full proof that the Lord God of Elijah was with him (ii. 1-15). Elisha, though a young man, was bald. There were evil-disposed persons in plenty to make a personal defect the subject of sarcasm. But their malice flew higher (Luke x. 16). They mocked at the great miracle just performed. Why should not the bald-head go up after his master? the world would be well rid of both. Such profanity must have an instant significant punishment. And at the word of the prophet, speaking in God's name, wild beasts destroyed a number of these mockers (2 Kings ii. 23-25). Many would hear and fear, and learn to reverence God's ambassador.

There are few chronological notes by which clearly to arrange the miracles of Elisha. One of the first, however, must have been when the three kings of Israel, Judah, and Edom applied to him in their distress for water for their troops. It was when Jehoram reigned over Israel; and Jehoshaphat was yet on the throne of Judah; therefore soon after Elijah's ascension (iii.). And then succeeds a continuous narrative of wonderful works (iv., v., vi., vii., viii. 1-15) grouped with the most consummate skill—just as Matthew wove afterwards that marvellous chaplet of divine parables in Matt. xiii.—but not naming the kings in whose reigns these works were wrought. We have no authority, therefore, for crowding them all into the single reign of Joram; more especially as it is clear, from the seven years of famine mentioned, the events preceding and the events following, that a considerable space of time must have been covered. They are related, the multiplication of the widow's oil, the raising of the Shunammite's son, the healing of the poisonous pottage, the increase of the first-fruits, the recovery of Naaman and punishment of Gehazi, the making of iron to swim, the disclosing of the king of Syria's plans, the blinding of the troops that besieged Dothan, the prophecy of plenty at the siege of Samaria, the interview with Hazael, to exhibit the wonderful work of God by the hand of his servant. And we see by incidental remarks how the prophet's influence grew, and how diligently he traversed the country, and how strong his faith was in divine protection, when his attendant trembled at the hostile bands specially sent forth to seize and destroy him.

When the time was come for the predicted vengeance upon Ahab's house, Elisha was divinely moved to anoint Jehu to be king over Israel. To have proceeded on the errand himself would have been to excite attention, and perhaps cause Joram to take measures for defending his person and crown. Accordingly one of the sons of the prophets is sent to Ramoth-gilead: he is to announce the word of the Lord and to perform the symbolical act; but he is to take no part in the actual revolution. The announcement was enough: Jehu, an ambitious man, readily seized the opportunity: he conspired against his sovereign; and the prophecy against Ahab's house is fulfilled to the very letter (ix.).

The life and ministry of this prophet lasted long, in four reigns at least. He was called by Elijah while Ahab was on the throne; and it would seem that Elijah was translated when Joram was king—in what year we know not. Now Jehu and his son Jehoahaz reigned together forty-five years. But Elisha was still alive when Joash succeeded Jehoahaz; we cannot therefore suppose his ministry after Elijah's ascension to have been less than between 50 and 60 years. He was now therefore an aged man; but the welfare of God's heritage was still dear to him. And, when he was sick in his house, and the king had come to lament over him with the very words which Elisha had used when parted from Elijah, the prophet roused himself to bid Joash take bow and arrows and shoot. It was a symbolical action, and implied the victories of Israel over Syria. The monarch did not understand, or he had little faith in the command: he smote upon the ground but thrice; and Elisha was grieved, and told him he should now smite the Syrians but thrice; had he been more energetic, he might have utterly destroyed the Syrian power. It was therefore with a gloomy prospect for his country that Elisha died (xiii. 14-19).

But God would still put honour on his servant. He was buried; and afterwards, when Moabite bands were ravaging the country, and some one was to be carried to the tomb, the attendants, surprised by the spoilers, hastily thrust the corpse into Elisha's sepulchre. But no sooner had it touched the great prophet's bones than the dead man lived again (20, 21).

Truly by all these wondrous works it was abundantly proved that there was a God in Israel.

ELI'SHAH (possibly this name might be adopted from *Elis* or *Hellas*?). One of the sons of Javan (Gen. x. 4; 1 Chron. i. 7). He has been supposed to be the father of the Æolians, or of the inhabitants of Elis. But Kalisch would include all the European Greeks (*Comm. on the Old Test. Gen.*, pp. 242, 243).

ELI'SHAH (*id.*). The 'isles' (maritime regions) of Elishah are mentioned as the locality from which blue and purple were carried to Tyre (Ezek. xxvii. 7). Kalisch

confirms his view above adverted to, that Elishah was *Hellas*, Greece, by the fact that the shell-fish from which the purple dye was obtained abounded on the coasts of Peloponnesus.

ELI'SHAMA (whom *God hears*).—1. Prince of the tribe of Ephraim in the wilderness (Numb. i. 10, ii. 18, vii. 48, 53, x. 22). He appears to have been the grandfather of Joshua (1 Chron. vii. 26, 27).—2. One of the sons of David born at Jerusalem (2 Sam. v. 16; 1 Chron. iii. 8, xiv. 7).—3. The grandfather of that Ishmael who killed Gedaliah (2 Kings xxv. 25; Jer. xli. 1). He was of the 'seed royal.' He is by some identified with 4. A descendant of Judah (1 Chron. ii. 41).—5. Another son of David born in Jerusalem (iii. 6). He must have been identical with Elishua (2 Sam. v. 15; 1 Chron. xiv. 5).—6. A priest whom Jehoshaphat sent with the book of the law to teach the people (2 Chron. xvii. 8).—7. A scribe, called one of the princes, in Jehoiakim's reign (Jer. xxxvi. 12, 20, 21). Perhaps he was the same with No. 3 or 4.

ELI'SHAPHAT (whom *God judges*). A captain whom Jehoiada associated with himself for the overthrow of Athaliah (2 Chron. xxiii. 1).

ELI'SHEBA (*God her oath*). A daughter of Amminadab of the tribe of Judah, whom Aaron married (Exod. vi. 23).

ELI'SHUA (*God his salvation*). One of David's sons born at Jerusalem (2 Sam. v. 15; 1 Chron. xiv. 5). He is called also Elishama (iii. 6).

ELI'SIMUS (1 Esdr. ix. 28). Eliashib (Ezra x. 27).

ELI'U (Judith viii. 1). An ancestor of Judith.

ELI'UD (*God of Judah*, or *God his praise*). One in the genealogy of Christ (Matt. i. 14, 15).

ELI'ZAPHAN (whom *God protects*).—1. A Levite appointed chief of the Kohathites (Numb. iii. 30; 1 Chron. xv. 8; 2 Chron. xxix. 13). He is called also Elzaphan (Exod. vi. 22; Lev. x. 4).—2. A chief of Zebulun, selected to assist Joshua in the allotment of Canaan (Numb. xxxiv. 25).

ELI'ZUR (*God his rock*). The prince of the tribe of Reuben at the time of the census in the wilderness (Numb. i. 5, ii. 10, vii. 30, 35, x. 18).

ELKA'NAH (whom *God created*.—1. One of the sons or grandsons of Korah, whose children did not perish in his rebellion (Numb. xxvi. 11), of the family of Kohath, Levi's son (Exod. vi. 24; 1 Chron. vi. 23).—2. The father of the prophet Samuel, a Levite of the family of Kohath, through Korah. Elkanah lived at Ramathaim-zophim, and had two wives, Hannah and Peninnah, but no children by Hannah till her earnest prayer at the sanctuary. He appears to have been a man of prudence and piety, going up to Shiloh every year to sacrifice. More of his history we know not than is mentioned in the account of Samuel's birth and childhood (1 Sam. i., ii. 1-21). His genealogy is given at length in 1 Chron. vi. 26-28, 33-38.—3, 4. Two other Levites of the same line (25, 36; and 26, 35). It is not easy to disentangle the genealogy here, or to see exactly which Elkanah is meant.—5. Another Levite at a later date (ix. 16).—6. One called a Korhite, who joined David at Ziklag (xii. 6).—7. A door-keeper for the ark (xv. 23).—8. A high officer in the reign of Ahaz (2 Chron. xxviii. 7).

EL'KOSH (*God my bow*). There are two places which have borne this name, one in Galilee, the other in Assyria, not far from Nineveh. It was at the first, most probably, that Nahum was born or resided. See NAHUM.

EL'KOSHITE. The designation of the prophet Nahum (Nah. i. 1), from the place where probably he was born, Elkosh.

EL'LASAR (*the oak*, or *heap of Assyria*). The country of which Arioch was king (Gen. xiv. 1, 9). There have been various conjectures as to this region; some confounding it with Thelasar (2 Kings xix. 12); and others putting it in very improbable places. It was, according to Rawlinson, most likely Larsa or Larancha, a city of Lower Babylonia, about half-way between Ur and Erech. Old inscriptions show it to have been a very ancient city. It is now *Senkereh*.

ELM (Hos. iv. 13). The word here rendered 'elms' is that which is commonly translated 'oak;' see OAK.

ELMO'DAM (perhaps *extension*, a Greek form of Almodad). One in the line of our Lord's ancestry (Luke iii. 28).

ELNA'AM (*God his delight*). The father of two of David's warriors (1 Chron. xi. 46).

ELNA'THAN (whom *God hath given*).—1. The father-in-law of Jehoiachin (2 Kings xxiv. 8). He is probably the same with that son of Achbor, who vainly interposed to prevent Jehoiakim from burning the roll of Jeremiah's prophecies (Jer. xxvi. 22, xxxvi. 12, 25).—2, 3, 4. Three persons whom Ezra sent to prevail on some Levites to accompany him to Jerusalem (Ezra viii. 16).

ELO'I. A Syro-Chaldaic form of Eli (Mark xv. 34). See ELI, ELI.

E'LON (*an oak*).—1. A Hittite, the father of one of Esau's wives, Adah or Bashemath, (Gen. xxvi. 34, xxxvi. 2).—2. A son of Zebulun (xlvi. 14; Numb. xxvi. 26).—3. A judge of Israel; who is called the Zebulonite. His administration lasted ten years: he was buried in Aijalon, in the country of Zebulun (Judges xii. 11, 12).

E'LON (*id.*). A city in the territory of Dan (Josh. xix. 43). It may possibly be the same with

E'LON-BETH-HA'NAN (*oak of the house of grace*). A place or district over which, with other places, one of Solomon's commissariat officers was appointed (1 Kings iv. 9).

E'LONITES. A family of Zebulun, descendants of Elon, 2 (Numb. xxvi. 26).

E'LOTH (*a grove*, perhaps *palm-grove*) 1 Kings ix. 26; 2 Kings xvi. 6, marg.; 2 Chron. viii. 17, xxvi. 2. See ELATH.

ELPA'AL (*God his wages*). A descendant of Benjamin, whose sons built Ono and Lod, and the neighbouring towns (1 Chron. viii. 11, 12).

EL'PALET (*God his deliverance*). One of the sons of David born in Jerusalem (1 Chron. xiv. 5). In iii. 6 the name is Eliphelet.

EL-PA'RAN (*the oak of Paran*). A spot marking the most south-western point to

which the confederate kings advanced (Gen. xiv. 6). See PARAN.

EL'TEKEH (*God its fear*). A city of Dan (Josh. xix. 44), allotted to the Kohathites xxi. 23).

EL'TEKON (*God its foundation*). A city in the tribe of Judah (Josh. xv. 59).

ELTO'LAD (*God its generation*, or *born of God*). A city first allotted to Judah, and afterwards transferred to Simeon (Josh. xv. 30, xix. 4). It is doubtless identical with Tolad (1 Chron. iv. 29). Wilton would place it in the *Wady el-Thoula* or *Lussân*, where there are a few remains of rude walls and foundations (*The Negeb*, pp. 177-181).

ELUL' (*nought, vain*). See MONTHS.

ELU'ZAI (*God* is *my praises*, i. e., the object of my praise). One of the Benjamite warriors who joined David at Ziklag (1 Chron. xii. 5).

ELYMA'IS (Tob. ii. 10). A province of the Persian empire. There does not appear to have been a town of the name (1 Macc. vi. 1): see Winer, *Bibl. RWB.* art. 'Elam.'

EL'YMAS (*wise man, sorcerer*). The Arabic designation of the Jew, Bar-jesus, who resisted Paul and Barnabas in Cyprus, before the proconsul Sergius Paulus. He was miraculously struck blind (Acts xiii. 6-12).

ELYME'ANS (Judith i. 6). The Elamites.

EL'ZABAD (whom *God hath given*).—1. A Gadite captain, who joined David when in hold (1 Chron. xii. 12).—2. A Levite of the sons of Korah, appointed one of the porters xxvi. 7).

EL'ZAPHAN (whom *God protects*). A Levite chief of the Kohathites (Exod. vi. 22; Lev. x. 4). He is also called Elizaphan (Numb. iii. 30; 1 Chron. xv. 8; 2 Chron. xxix. 13).

EMBALMING. A process by which dead bodies are preserved from decay. When Jacob died in Egypt, 'Joseph commanded his servants the physicians to embalm his father, for burial in Canaan.' The process occupied forty days. Joseph also was himself embalmed, that his mummy might be carried with the children of Israel when they left Egypt for Palestine (Gen. l. 2, 3, 26). The embalmers were, we are told, a distinct class of persons, regularly trained for their art; but there is nothing unreasonable in supposing that some of this class were attached to Joseph's household; or, if not, the whole body of them would be ready enough to consider and call themselves the 'servants' of so powerful a viceroy.

According to the accounts given by Herodotus (lib. ii. 86-88) and Diodorus Siculus (lib. i. 91), three modes of embalming were practised in Egypt. The first was the most expensive; its cost being a talent of silver, or about 250*l*. The brain was first extracted, so far as possible, by an iron or bronze hook, through the nostrils, and the rest destroyed by an infusion of caustic drugs. The dissector then, with a sharp Ethiopian stone, made a deep incision about five inches long, in a part previously marked by a scribe in the left side. It was a crime to mutilate a human body; and therefore this dissector, having done his work, ran hastily away. Afterwards the embalmer extracted through the incision which had been made all the intestines, except the heart and kidneys: every part of the cavity was then rinsed with palm-wine, and sprinkled with powdered perfumes. The body was next filled with pure myrrh, cassia, and other aromatics, but not frankincense, sewed up, steeped in natron for seventy days, then washed and enveloped in linen bandages covered with gum. This was a perfect mode of embalming: the features, and the hair of the eye-brows and eye-lids were preserved.

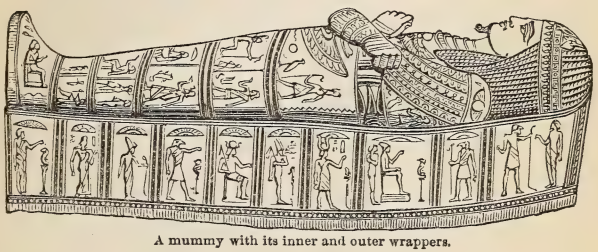
Bandaging a mummy. From a painting.

The second mode cost twenty minæ, or about 81*l*. The bowels were not taken out, nor generally were incisions made, though in some cases existing mummies show them. But oil of cedar was injected by means of syringes, and the body steeped in natron for seventy days. When the oil was drawn off, the intestines came out in a state of dissolution; and, the natron having consumed the flesh, only the skin and bones remained. The cheapest mode was a mere rinsing of the abdomen with syrmæa (a purgative liquid, composed, it is said, of an infusion of senna and cassia), and then steeping the body in natron for seventy days (see Kalisch, *Comm. on Old Test. Gen.*, pp. 768, 769).

Now it will be observed that in all these cases seventy days are required for the process; whereas in the embalming of Jacob the time of forty days is specified. But there is no occasion to be disquieted at the discrepancy. The accounts of Herodotus and Diodorus differ in several material points. And, if it be alleged that they wrote in different ages, a similar reply is amply sufficient, viz., that the book of Genesis describes a practice of embalming long anterior to the earliest of these writers. Existing mummies, while they confirm in some respects the account of Herodotus, show in others a great variation. We may therefore well suppose that in the course of centuries different modes of embalming were in use. It is impossible to distinguish in the mummies now existing all the three kinds described above. Those who have made the most careful investigations distribute mummies into but two classes (each with some sub-divisions), one with ventral incisions, and others without them. 'Mummification was customary till the fifth century of the Christian era; but from that time it fell gradually into disuse. The

modern Egyptians wash their dead thoroughly in water in which leaves of the lote-tree have been boiled, and use in that operation the fibres of the palm-tree, stop up with cotton every aperture, as the nostrils and ears, shave the body and remove all hair, sprinkle the corpse with a mixture of water, pounded camphor, dried and pounded leaves of the lote or other trees, with rose-water, aloe, and similar perfumes; and they then bind together the ankles, and place the hands upon the breast. If the deceased was a man of property, the body is afterwards wrapped in muslin, in cotton cloth of a thicker texture, striped stuff of silk and a variegated texture; the 'cunning work' patterns with design. Thus this last is said to be 'with cherubims' (xxxvi. 8, 35). Neither kind exactly answered to the notion of modern embroidery. For further discussion and other opinions the reader is referred to Dr. Smith's *Dict. of the Bible*, vol. i. pp. 547, 548.

EMERALD. One of the precious stones of the high priest's breast-plate (Exod. xxviii. 18, xxxix. 11). It is said to have been imported into Tyre from Syria, and to have been used there as an ornament (Ezek. xxvii. 16, xxviii. 13). In the margin of the last-named passage 'chrysoprase' appears;



A mummy with its inner and outer wrappers.

cotton intermixed, and a kashmere shawl: white and green are the usual colours: blue, or what approaches it, is generally avoided. The body of a poor man is simply surrounded with a few pieces of cotton, or put into a kind of bag' (Kalisch, *ibid.* p. 774: see pp. 771-775, for interesting further details of embalming, and of mummies).

It does not appear that the Hebrews practised the systematic embalming of the Egyptians. Still some process was employed, tending to soothe surviving friends by arresting or delaying natural corruption. Thus Asa was laid in a bed 'filled with sweet odours and divers kinds of spices prepared by the apothecaries' art' (2 Chron. xvi. 14). Also the women who had followed Jesus 'bought sweet spices, that they might come and anoint him' (Mark xvi. 1; Luke xxiii. 56); and Nicodemus 'brought a mixture of myrrh and aloes,' and 'wound' the body 'in linen clothes with the spices, as the manner of the Jews is to bury' (John xix. 39, 40). In some instances, too, the later Jews embalmed a body in honey, after having covered it with wax (Josephus, *Antiq.*, lib. xiv. 7, § 4: comp. Strabo, *Geograph.*, lib. xvi. 1, § 20).

EMBROIDER, EMBROIDERER, EMBROIDERY. We find the work of the 'embroiderer' spoken of (Exod. xxviii. 39, xxxv. 35, xxxviii. 23) in reference to the priestly vestments and the preparation of the tabernacle, also 'broidered' (xxviii. 4). But it is very doubtful whether the words are properly used. It seems probable that the production called 'cunning work' (xxvi. 1: comp. 31, marg.) was more like embroidery than the 'needle-work' (36) which the embroiderer is said to have made. The 'needle-work' perhaps may mean and other interpretations have been suggested. But there would seem no sufficient ground for disbelieving that the gem intended was really emerald. The rainbow round God's glorious throne is likened to an emerald (Rev. iv. 3); and this stone is described as one of the foundations of the new Jerusalem (xxi. 19).

EMERODS. A disease (Deut. xxviii. 27, 1 Sam. v. 6, 9, 12, vi. 4, 5, 11). There has been some difference of opinion on the subject; but the more probable belief is that the 'emerods' were hæmorrhoidal tumours, or bleeding piles, a disease which is said to be very common in Syria at the present time. The images that the Philistines made must have included the parts affected.

E'MIM (*terrors, terrible men*). A gigantic race of men, whose seats appear to have been on the eastern side of the Dead sea. They were smitten by Chedor-laomer and his confederates, as well as other gigantic tribes, probably of the same stock with the Emim (Gen. xiv. 5). They occupied the country to the south of the Arnon, from which the Moabites afterwards expelled them, and gave to this particular tribe of giants the name Emim (Deut. ii. 10, 11). Miss Corbaux supposes Sodom their ancient metropolis, and that after its destruction the royal seat was transferred to Heshbon. (See *Journ. of Sacr. Lit.*, April 1852, pp. 55-80.)

EMMAN'UEL (*God with us*) (Matt. i. 23). See IMMANUEL.

EMMA'US (*hot springs*). The name of a village to which two of the disciples were going on the day of the resurrection, when the Lord appeared to them on the way (Luke xxiv. 13-35). According to the received text Emmaus was sixty furlongs, between seven and eight miles, from Jerusalem; but some

MSS. read 160. This last distance would nearly correspond with the position of another Emmaus (see next article), which various ancient writers, and, of the modern, Dr. Robinson, have supposed to be the village intended here. But the circumstances of the narrative forbid the supposition. The day was far spent when the party reached Emmaus. They had then their evening meal; and afterwards the disciples returned to Jerusalem, which they certainly could not have reached by midnight from a place more than twenty miles off. Dr. Thomson (*The Land and the Book*, p. 534) is inclined to identify Emmaus with *Kuriet el-'Aineb*.

EMMA'US (1 Macc. iii. 40, 57, iv. 3, ix. 50). A town in the Philistine plain, where Judas Maccabeus gained a victory. It was a place of some importance under the Romans, but was burnt by Varus. Early in the third century it was re-built by Julius Africanus, the Christian writer, and was then called Nicopolis; by which name it is frequently mentioned by Eusebius, Jerome, and others. The modern village *'Amwâs* occupies its site (Dr. Thomson, *ubi supr.*).

EM'MER (1 Esdr. ix. 21). Immer (Ezra x. 20).

EM'MOR (*an ass*). The New Testament form of Hamor (Acts vii. 16). See HAMOR. A discrepancy has been supposed between what Stephen says and the Old Testament history (Gen. xxiii. 16-18, l. 13; Josh. xxiv. 32). Dr. Lee solves it by pointing out the way in which Stephen repeatedly alludes to the national history, combining different facts in a single phrase; which would be enough to convey to the Jews all he meant to say. See Lee, *Insp. of H. Script.*, pp. 533, 534.

ENA'JIM (Gen. xxxviii. 14, 21, marg.). See next article.

E'NAM (*the double spring*). A town in the plain country of Judah (Josh. xv. 34). It could not have been very far from Timnah; and it is possible that this town may be meant in Gen. xxxviii. 14. The rendering there is in the text of our version 'in an open place,' but in the margin 'the door of eyes, or of Enajim.' Taking the word as a proper name (see the Septuagint) the literal meaning is, 'at the doorway' or 'entrance of Enajim,' i.e. Enam.

E'NAN (*having eyes*). The father of a prince of Naphtali (Numb. i. 15, ii. 29, vii. 78, 83, x. 27).

ENA'SIBUS (1 Esdr. ix. 34). Perhaps a corruption of Eliashib (Ezra x. 36).

ENCAMPMENT. The order in which the Israelites encamped in the desert was specially prescribed by divine command. The tabernacle was placed in the centre; and immediately round it were the tents of the house of Levi (Numb. i. 53) in four divisions; Moses and Aaron, with the priests, on the east side (iii. 38), the Gershonites westward 23), the Kohathites southward (29), and the Merarites northward (35). The great host, also in four divisions, encircled these. Three tribes lay to the east, Judah the chief, and in the camp of that tribe Issachar and Zebulun (ii. 2-9). On the south were three other tribes. It was the camp of Reuben: Reuben first, then Simeon, then Gad, composed it (10-16). The three tribes of Joseph's house lay to the west; Ephraim, Manasseh, and Benjamin (18-24). And on the north side was the camp of Dan, in the order of Dan, Asher, and Naphtali (25-31). And, when they were on march, these mustered at the sound of the silver trumpets (x. 5, 6), in the same order under their respective standards: Judah, with his two associate tribes, leading; then the Gershonites and the Merarites bearing; the tabernacle; next the host of Reuben; then the Kohathites with the sanctuary; and afterwards the host of Ephraim; and the rear-guard, the host of Dan (ii. 17, x. 13-28).

The form of this encampment is generally supposed to be square; but some have maintained that it was circular. Practically, we may most reasonably conclude, it was neither the one nor the other: the nature of the ground in the different halting-places in the desert would modify its form; and it is enough to believe that the prescribed distribution was as far as possible observed without imagining that there could be always perfect regularity. We read of gates to the camp (Exod. xxxii. 26, 27): the dead were buried outside these (Numb. x. 4, 5); also lepers, and various unclean persons, and captives, at least for a while, were to be there (Lev xiii. 46, xiv. 3; Numb. v. 1-4, xii. 14, 15, xxxi. 19, 24; Josh. vi. 23). The skins, &c., of victims were burnt there, and ashes poured out and uncleanness removed thither, and criminals executed there (Lev. iv. 11, 12, vi. 11, viii. 17, xxiv. 14; Numb. xv. 35, 36; Deut. xxiii. 10-12). Not that any reasonable man supposes that there was one great line of circumvallation round the whole encampment of the nation, which was always to be passed for these purposes; but obviously that places for the occasions specified were to be selected apart from and out of the different clusters of tents, which together formed the vast Israelitish camp.

It was, no doubt, after the model of this that ordinary encampments were made. It is hardly necessary to say that they were pitched where there was a good supply of water (Judges vii. 1; 1 Sam. xxix. 1), or in a place of natural strength, as on a hill (xvii. 3); for armies of all nations, at all times, take similar precautions. They also surrounded a camp with some defence, a 'trench' (xxvi. 5, 7): either an embankment, or a barrier of waggons. They placed sentinels, at least by night (Judges vii. 19; 2 Kings ix. 17; Ezek. iii. 17, xxxiii. 7, 8, 9). The beasts of burden, too, were properly secured (2 Kings vii. 10). An encampment sometimes gave name to a place, as Mahaneh-dan, 'the camp of Dan' (Judges xviii. 12); just as many of our own towns derive their names from camps, e.g. Gloucester, Winchester.

ENCHANTMENT. This word is variously used in our version, and is the rendering of several Hebrew terms. In the case of the Egyptian magicians it describes the means, trick or otherwise, by which they pretended to emulate Moses, and deceived Pharaoh (Exod. vii. 11, 22, viii. 7). The 'enchantments' (a different original word) which

Balaam went to seek were no doubt some kind of omens (Numb. xxiv. 1). This term frequently occurs elsewhere. There is another word rendered 'enchantment' (Eccles. x. 11), where the charming of serpents is meant. Then again the 'enchantments' (yet another Hebrew term is used) noticed in Isai. xlvii. 9, 12 are magical spells. 'The enchanters' in Jer. xxvii. 2 is the translation of the word elsewhere rendered 'observed times' (2 Kings xxi. 6): it is explained by some of predicting from the clouds, and would seem to imply a kind of idolatrous divination. All these various enchantments were prohibited by the Mosaic law (Lev. xix. 26; Deut. xviii. 10); almost all the words which have been referred to being found in those passages. See DIVINATION, MAGIC.

END-IRONS (Ezek. xl. 43, marg.). This, with the addition of 'the two hearth-stones,' is for 'hooks' in the text. End-irons are the irons, on which the spit rests, at the ends of a grate.

EN'-DOR (*fount of the dwelling*). A place territorially in Issachar, but assigned to Manasseh (Josh. xvii. 11). It seems that the rout of Sisera and Jabin extended to En-dor (Psal. lxxxiii. 9, 10). It was here that Saul consulted the woman that had 'a familiar spirit,' and was warned by the appearance, which startled the woman, and which the scripture calls Samuel, of his approaching fate (1 Sam. xxviii. 7-25). Endor retains its ancient name. It is on a slope facing Tabor, at about four miles distance, and is seven or eight miles from Gilboa. Dr. Thomson (*The Land and the Book*, pp. 445, 446) describes it as now 'a most wretched-looking place.' The declivity of the mountain is perforated with caverns; and most of the habitations are merely walls built round the entrances to these. The cattle are stalled in them as well as the owners.

EN-EGLA'IM (*fountain of two calves*, or *of two pools*). A place somewhere near the Dead sea, but of which nothing is known (Ezek. xlvii. 10). Some would identify it with Eglaim; but then one of the letters of the original word must be changed.

EN-GAD'DI (Ecclus. xxiv. 14). En-gedi.

EN-GAN'NIM (*fountain of gardens*).—1. A town in the plain country of Judah (Josh. xv. 34).—2. A city in the territory of Issachar (xix. 21), but allotted to the Levites (xxi. 29); for which we find in 1 Chron. vi. 73 Anem substituted. There can be no doubt that Engannim is the modern *Jenin*, still surrounded by gardens, a place with about 2000 inhabitants, under a governor. It deals largely in the products of the country; but the people are fanatical and unruly. With En-gannim may probably be identified BETH-HAG-GAN, which see.

EN'-GEDI (*fountain of the kid*). A place, originally called Hazezon-tamar, in the wilderness of Judah (Josh. xv. 62). It stood about the middle of the western shore of the Dead sea, on a gentle slope from the base of the mountains extending to the water. The fountain bursts from the limestone rock at an elevation of 400 feet above the sloping plain, fertilizing the soil around. But the spot is little cultivated. There is no habitation except the tents of a few Arabs; and ruins mark the site of the ancient city. The neighbouring cliffs are full of natural and artificial caves and sepulchres. In these strong-holds of En-gedi David at one time dwelt, eluding the pursuit of Saul. And here flourished the camphire and the vine; and still the wild goats, from which the name was derived, are found upon the rocks of *'Ain Jidy* (1 Sam. xxiii. 29, xxiv. 1; 2 Chron. xx. 2: Sol. Song i. 14, Ezek. xlvii. 10).

EN-HAD'DAH (*swift fountain*). A town of Issachar (Josh. xix. 21).

EN-HAK-KO'RE (*fountain of the crier*) The spring which burst forth in Lehi on Samson's cry to God after the slaughter of the Philistines (Judges xv. 19). See LEHI.

EN-HA'ZOR (*fountain of the village*). A town of Naphtali (Josh. xix. 37).

EN-MISH'PAT (*fountain of judgment*) (Gen. xiv. 7). See KADESH.

EN-RIM'MON (*fountain of the pomegranate*). A place which the children of Judah inhabited after their return from Babylon (Neh. xi. 29). There can be little doubt that this was a town in the south country of Judah; though the constituent parts of the name appear in Josh. xv. 32, xix. 7, Ain and Rimmon or Remmon, as distinct places: comp. 1 Chron. iv. 32, and see AIN. Mr. Wilton has carefully examined the matter, and finds En-rimmon in the modern name *Um er-Rumâmin* (*The Negeb*, pp. 229-233). This place is perhaps the Rimmon of Zech. xiv. 10.

EN-RO'GEL (*fountain of the scout*, or *fuller's fountain*). A fountain on the boundary-line between Judah and Benjamin (Josh xv. 7, xviii. 16). Here Jonathan and Ahimaaz waited for intelligence which they might convey to David, at the time of Absalom's rebellion (2 Sam. xvii. 17); and here Adonijah made his feast when he aspired to the crown (1 Kings i. 9). Thus En-rogel must have been close to Jerusalem, and it is generally supposed to be the modern well of Job or Nehemiah, *Btr Eyub*, just below the junction of the valleys of Hinnom and Kedron, a little south of the pool of Siloam; though some would identify it with the fountain of the Virgin, a few hundred yards more north. See *Sunday at Home*, vol x. pp. 441-444, for account of a descent into *Btr Eyub;* which was found to be a true spring.

EN-SHE'MESH (*fountain of the sun*). This spring appears to have been on the border-line of Judah and Benjamin (Josh. xv. 7, xviii. 16, 17). Being between En-rogel and 'the going up of Adummim,' it must have been to the east of Jerusalem, beyond the mount of Olives. There is still a spring a mile below Bethany, which may with much probability be believed identical with En-shemesh.

EN-TAP'PUAH (*fountain of Tappuah*, or *the apple-tree*). A place or point in the border of Manasseh (Josh. xvii. 7). See TAPPUAH.

ENE'AS (Acts ix. 33, 34). See ÆNEAS.

ENEMES'SAR (Tob. i. 2, 13, 15). A corrupt form of Shalmaneser.

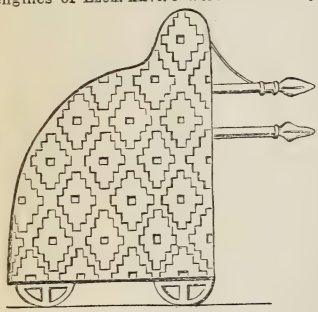
ENE'NIUS (1 Esdr. v. 8).

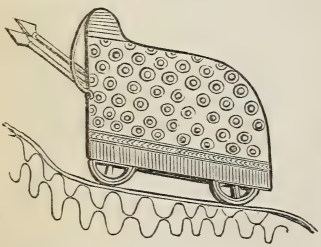
ENGINE. This word is used exclusively with reference to military matters. The

Jews are said to have invented engines for propelling arrows and great stones in Uzziah's time (2 Chron. xxvi. 15), probably by means of a strong spring. It is a confirma-

Egyptian testudo. Champollion.

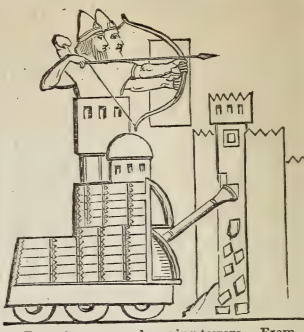
tion of this statement, that, according to Pliny (vii. 56), the *balista*, a machine for throwing stones, was devised in Syria; and besides, no such engines are figured in the Assyrian or Egyptian monuments. The engines of Ezek. xxvi. 9 were most likely





Engines of war. Battering-rams. From Nineveh marbles.

battering-rams, mentioned under the name of rams (iv. 2, xxi. 22). Those used by the Assyrians appear to have consisted of a strong frame-work on wheels, so covered as to protect the soldiers working it, and armed with one, or sometimes two, pointed weapons. It differed considerably from the more familiarly-known ram employed by the



Battering-ram and moving towers. From Nineveh marbles.

Romans. 'Engines of shot' are mentioned in Jer. vi. 6, marg., xxxii. 24, marg.; Ezek. xxvi. 8, marg., but incorrectly.

ENGRAVE, ENGRAVER, ENGRAVING. In some places where one of these words is used, carving or stone-cutting is intended. But it is evident that the art of engraving, properly so called, was practised at a very early period among the Egyptians and other nations. Thus some device or words were engraven on signet rings (Gen. xxxviii. 18, xli. 42); the names of the twelve tribes on the stones in the high priest's breast-plate, and the shoulder-pieces (Exod. xxviii. 9-12, 21, xxxix. 6, 14); and 'Holiness to the Lord' upon the golden plate of the mitre (xxviii. 36, xxxix. 30). We also have the mention of graving with an iron pen upon a rock (Job xix. 24).

E'NOCH (*initiating* or *initiated*, i.e. dedicated).—1. A son of Cain (Gen. iv. 17, 18). —2. One of the most eminent of the antediluvian patriarchs, the son of Jared, and father of Methuselah. He has this remarkable testimony 'that he walked with God;' an expression denoting near communion with the Lord, and conformity to his will. And 'he was not; for God took him,' that is, like Elijah in subsequent times, 'he was translated that he should not see death.' His life was, for the age in which he lived, a short one upon earth, 365 years; but it was a life of faith, pleasing in the eye of his Maker (Gen. iv. 18-24; Luke iii. 37; Heb. xi. 56). St. Jude cites a prophecy of Enoch (14). See next article. In 1 Chron. i. 3, Enoch is called Hanoch.

E'NOCH, THE BOOK OF. There is a prophecy cited in the epistle of St. Jude ascribed to Enoch 'the seventh from Adam' (Jude 14). It is questioned from what source St. Jude obtained this. Now there is nothing incongruous in believing that a sacred writer might state a fact perfectly known to him from an authentic source, though not mentioned in any previous inspired book. In

deed there are examples of this. Thus St. Paul appealed to the Ephesians as knowing 'the words of the Lord Jesus, how he said, It is more blessed to give than to receive' (Acts xx. 35). But these words of the Lord are not recorded by any of the evangelists. Again, the same apostle, addressing Timothy, speaks of Jannes and Jambres withstanding Moses (2 Tim. iii. 8). But no such names are found in the Mosaic history. See also Heb. xi. 24, xii. 21. Well-known words of Enoch, then, may have been handed down; and the inspired apostle may have been moved to embody them in his epistle. There is, however, an apocryphal composition, styled the Book of Enoch; and in it the words appear. Perhaps St. Jude cited them from this work. He would give no sacred impress to it by his citation, any more than St. Paul did to Aratus, Menander, and Epimenides, heathen poets, by his quotations from them (Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12).

The book of Enoch was well known to the early Christian fathers; and certain fragments of it were preserved. But, as a whole, it was for long supposed to be irrecoverably lost, till, in 1773, Bruce brought from Abyssinia three manuscript copies of it in the Ethiopic language. Archbishop Lawrence printed first an English translation in 1821, and then the Ethiopic in 1838. Since that time the Ethiopic text has been published by Dr. Dillmann at Leipsic, 1851, and a German translation in 1853. The Ethiopic version appears to have been made from the Greek. But the most competent scholars believe that the book was originally composed in Hebrew or Aramæan; especially as it is said that a Hebrew book of Enoch was known to the Jews down to the thirteenth century. It is divided into five parts, comprising various revelations alleged to have been made to Enoch, visions, and parables, and addresses given by him to his children. 'No apocryphal book,' says Mr. Westcott, 'is more remarkable for eloquence and poetic vigour: and the range of subjects which it includes is as noble as its style. In its present form the book aims at little less than a comprehensive vindication of the action of providence, both in the physical and the moral world' (*Introd. to the Study of the Gospels*, chap. ii. p. 92). It points specially to the judgment reserved for sinners, the triumph prepared for the righteous, and Messiah the divine instrument of the twofold issue. The following is the passage which it is asserted that St. Jude cites: 'Behold he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him.'

There is considerable difficulty in ascertaining the real date of this book. Ewald is inclined to believe that it consists of four fragmentary compositions, of which the earliest was written in the first years of John Hyrcanus, 144 B.C., that the remaining three followed one the other at intervals of a few years, and that it assumed its present shape as a whole during the first half of the century before Christ. Dillmann attributes the greater part to an Aramæan writer, about 110 B.C., but thinks that certain additions were afterwards made. Mr. Westcott regards it 'as describing an important phase of Jewish opinion shortly before the coming of Christ' (Dr. Smith's *Dict. of the Bible*, vol. i. p. 557). But Professor Volkmar, of Zurich, has undertaken to show that the book was produced at the time of the sedition of Bar-cochebas, about 132 A.D., and imagines that it was written by one of the followers of rabbi Akiba. He tries also to show that, assuming that the book of Enoch is cited in Jude, the epistle ascribed to Jude must have been of later date. But he fails, as Dr. Alford observes, to prove 'that the passage cited is so interwoven into the apocryphal book as necessarily to form a part of it, and that it may not itself have been taken from primitive tradition, or even from the report of that tradition contained in our epistle' (*The Greek Test.*, proleg. on Jude, sect. v.). This, then, upon the whole, seems the most probable opinion, that St Jude incorporated into his epistle a prophecy known to have been uttered by Enoch, and that the writer of the apocryphal work introduced afterwards the same into his own composition. But it is freely admitted that the question is one of considerable difficulty. The reader who desires more information may consult Moses Stuart's *Christology of the Book of Enoch*, in the *American Bibl. Repos.*, Jan. 1840, pp. 86-137, with the dissertations of Mr. Westcott and Dr. Alford, already cited, and the books referred to by them.

E'NOCH (*id.*). A city built by Cain, and called after the name of his son (Gen. iv. 17).

E'NOCH (2 Esdr. vi. 49, 51). A name used for Behemoth.

E'NON (John iii. 23). See ÆNON.

E'NOS (*man*). One of the antediluvian patriarchs, the first-born of Seth (Gen. iv. 26, v. 6, 7, 9-11; Luke iii. 38). The name is given as Enosh in 1 Chron. i. 1. In the days of Enos, we are told, 'men began to call upon the name of the Lord.' Expositors have differed as to the interpretation of these words. Kalisch imagines that the earliest worship was only sacrifice; but that sacrifice was afterwards enhanced and dignified by prayer. So that, when men began to invoke the name of the Lord, either in private prayer or public supplication, a great step in spirituality was taken (*Comm. on Old Test. Gen.*, pp. 153, 154). Bush, doubtful whether the rendering of the text, or that of the margin, 'to call themselves by the name of the Lord,' is preferable, sees here a more distinct gathering of God's worshippers, inasmuch as evil was more decidedly manifesting itself (*Notes on Gen.*, iv. 26). Tyler, believing that the promised deliverer, 'He who shall be,' was not at first expected to be a divine Person, whence Eve supposed that Cain was he (Gen. iv. 1), imagines that now it was discovered that Jehovah was a name of God (*Jehovah the Redeemer God*, pp. 23-25), and remarks that it is hence clear that the early patriarchs were acquainted with the name, and that it is observable that the next who speaks of God uses it (Gen v. 29).

E'NOSH (*man*). (1 Chron. i. 1). A form of Enos.

ENSIGN. In almost all the passages where we have this word in our version (Psal. lxxiv. 4 is an exception) the Hebrew is *nēs*; which properly means something lifted up and conspicuous. Hence it is translated 'pole' in Numb. xxi. 8, 9; and it appears to have indicated the signal, either a bare pole or something attached to it, exhibited on a mountain-top or other prominent position, to give an alarm, or to call the people together (Isai. v. 26, xi. 12, xviii. 3). We find the word occasionly rendered in our translation 'banner' or 'standard' (Psal. lx. 4); but it does not mean a military flag. It has, indeed, been thought by some to be a flag in Isai. xxxiii. 23; Ezek. xxvii. 7; but perhaps our version, 'sail,' is in both these passages accurate. The adjunct verb implies expanding; and this would hardly suit the notion of a flag, still less that of a mere image or device, probably then used on ship-board instead of a flag. For military ensigns see STANDARD.

EP'APHRAS (contracted from Epaphroditus). A Christian, perhaps a Colossian by birth, who had ministered at Colosse, and probably founded the church there (Col. i. 7, iv. 12). He was with St. Paul at Rome when the letter to the Colossians was written, and he is styled 'fellow-prisoner' (Philem. 23). We know nothing more of him certainly. Tradition makes him bishop of Colosse, and martyr there.

EPAPHRODITUS (*Venus-like, beautiful*). A Christian who was sent from Philippi with contributions for St. Paul while prisoner at Rome. There he was sick; and a delightful view is afforded of the apostle's tenderness of spirit by the way in which he speaks of one so dear to himself, so dear to the Philippian believers (Phil. ii. 25-30, iv. 18). He was the bearer of the epistle to Philippi. Some have imagined him identical with Epaphras, because the one name is a contract form of the other; but we have no sufficient grounds for coming to such a conclusion.

EPE'NETUS (*praised*). A Christian to whom being at Rome St. Paul sends a salutation, calling him 'the first-fruits of Achaia,' or of Asia, which seems the preferable reading, 'unto Christ' (Rom. xvi. 5).

E'PHAH (*darkness*).—1. One of the sons of Midian (Gen. xxv. 4: 1 Chron. i. 33). No tribe has been identified as descending from him; but it may be fairly concluded (from Isai. lx. 6, 7) that there was some connection between Ephah's posterity and the Midianites and Ishmaelites.—2. One of the concubines of Caleb the son of Hezron (1 Chron. ii. 46).—3. One of Judah's posterity (ii. 47).

E'PHAH (from the Egyptian, *a measure*, spec. of corn). See MEASURES.

E'PHAI (*weary*). A Netophathite whose sons joined Gedaliah (Jer. xl. 8).

E'PHER (*a calf*).—1. A son of Midian (Gen. xxv. 4; 1 Chron. i. 33).—2. A descendant of Judah (iv. 17).—3. A chief of Manasseh east of the Jordan (v. 24).

E'PHES-DAM'MIM (*boundary* or *cessation of blood*). A place where the Philistines encamped before the combat of David with Goliath (1 Sam. xvii. 1). It is also called Pas-dammim (1 Chron. xi. 13).

EPHE'SIANS, THE EPISTLE TO THE. That the epistle so designated was really the composition of the apostle Paul cannot be reasonably doubted. It is true that some modern critics have chosen to question it, but upon utterly-unsubstantial grounds. For the very earliest and most trustworthy Christian writers either name St. Paul as the author, or substantially acknowledge his authorship of the letter by referring to it as canonical scripture. Of these, to say nothing of Ignatius (*Ad Ephes.* 12), and Polycarp (*Ad Philip.* 1, 12), we have the express testimony of Irenæus (*Adv. Hær.*, lib. i. 8, 5, lib. v. 2, 3), of Clement of Alexandria (*Pæd.*, lib. i. cap. 5, p. 108; *Strom.*, lib. iv, pp. 592, 593, edit. Potter), of Tertullian (*De Præsc. Hær.*, 36; *Adv. Marcion.*, lib. v. 11, 17), and of many others (see Alford, *The Greek Test.*, vol. iii. prolog. chap. ii. sect. 1); even heretics not denying its genuineness.

No doubt can be felt as to the time and place of writing. The apostle repeatedly calls himself a prisoner (Eph. iii. 1, iv. 1, vi. 20), and yet he was not, it would seem, precluded from preaching the gospel (vi. 19, 20). These circumstances suit better with his confinement at Rome, when all who chose had access to him (Acts xxviii. 30, 31), than with that stricter durance in which he was held at Cæsarea, where merely his acquaintances might visit him (xxiv. 23). We may therefore date this epistle from Rome in the earlier and less severe part of his imprisonment there, about 61 or 62 A.D.

There has been much discussion as to the church or persons to whom this letter was addressed. It has been thought strange that, if writing to the Ephesians, among whom the apostle had himself so diligently laboured, he should have conveyed no personal greetings. But analogy tells the other way. There are no express salutations in several of the epistles to churches (e.g. 2 Cor., Gal., Phil., 1 and 2 Thess.) where St. Paul had preached and resided: there are such salutations to those (e.g. Rom., Col.), which it is known he had not at the time of writing visited. Again, it is said that he speaks only by hearsay of the faith and love of those he was addressing; which could not be made to agree with the circumstances of the Ephesian church. The reply is very natural. St. Paul had heard much of the Ephesians since he had last been with them, just as he had 'heard' of the faith and love of Philemon, to whom nevertheless he had been a spiritual father (Philem. 5, 19). In fact, internal evidence speaks strongly for the Ephesians as the church addressed. For, not to insist on the peculiar propriety of a figurative reference to a temple (Eph. ii. 20-22) to persons who dwelt where there was a temple the wonder of the world, there are delicate, yet very noteworthy, resemblances between the address to the Ephesian elders at Miletus (Acts xx. 18-35) and expressions in this epistle. Examples are given by Dr. Alford (*ubi supr.* sect. 2). It is, however, urged that the words 'at Ephesus' (Eph. i. 1) are omitted

or supplied in a later hand, in the margin of some important manuscripts, such as the Vatican and the recently-discovered Sinaitic *codices*. Some of the ancient fathers, too, are supposed not to have had these words in their copies. But the grammatical construction of the text would be most peculiar, hardly defensible at all, if the words in question, or similar ones, were not found there. Hence, as the heretic Marcion considered the epistle written to the Laodiceans, two theories have found support; one that this was the epistle referred to in Col. iv. 16. But this is merely conjectural, and is contrary to the whole current of ancient testimony. For, whether or no the words 'at Ephesus' should be inserted, antiquity, with the single exception of Marcion, agrees in the belief that the epistle was intended for the Ephesians. The other hypothesis is that the letter was a circular, and that 'at Ephesus,' 'at Laodicea,' or the like, might appear in different copies, according to the places to which they were respectively transmitted. Many eminent critics regard this hypothesis with favour; and it must be confessed that it would solve some part of the difficulty. But it is probable that, had the apostle intended this epistle for the immediate use of several churches, he would simply have added a direction, as he did to that to the Colossians, that it should be read elsewhere. On the whole the most reasonable conclusion is that it was addressed, according to the general belief of the church, to the Christians at Ephesus.

This letter was written at the same time with those to the Colossians and to Philemon, and despatched by the same messenger. It is very similar in many respects to the epistle to the Colossians. Yet there is a marked difference—for the one is controversial, in the other the apostle teaches the most sublime truths with little or no reference to the enemies who would debase the gospel. We may fairly believe, then, that, having first, according to the circumstances of the church of Colosse, delivered the needful instructions and warnings, he was prompted with a more enlarged scope to exhibit to those, to whom he had for so long testified 'publicly and from house to house' with tenderest love, the widest view of the great mystery of godliness. 'He might pour forth to his Ephesians,' Dr. Alford well observes, 'all the fulness of the Spirit's revelations and promptings, on the great subject of the spouse and body of Christ. To them, without being bound to narrow his energies evermore into one line of controversial direction, he might lay forth, as he should be empowered, their foundation in the counsel of the Father, their course in the satisfaction of the Son, their perfection in the work of the Spirit.'

As the subject of this epistle is great, the style is animated and lofty. There are two principal divisions, (1) the doctrinal portion (i., ii., iii.), and (2) the practical (iv., v., vi.).

I. In the first, after a short address to the faithful in Ephesus (i. 1, 2), the apostle breaks forth into an ascription of praise to the Father who had chosen his people in Christ, and introduced them to the privileges of his family; it being his will to unite all in Christ, in whom those who believed were sealed for their eternal inheritance by the Spirit to God's glory (3-14). He then prays that they might be enlightened to know fully the hope of God's calling, the riches of the glorious heritage he bestows, and the mighty power displayed in raising Christ to the headship of the church, which is his body (15-23). He proceeds to remind them that they were delivered from the death of sin to the living fellowship with Christ by God's grace, not of their own desert (ii. 1-10); they must, therefore, remember their former state, and that it was by the blood of Christ they were brought nigh, in whom as the Peace both Jews and Gentiles were united, and built into a noble temple which God by his Spirit would deign to inhabit (11-22). Knowing, then, the gracious call to the Gentile world, which, once hidden, was now revealed, and which the apostle, in spite of opposition, was to proclaim, they were not to be discouraged at the troubles he on that account endured (iii. 1-13); indeed he prayed that they might have inward strength to know the love of Christ, and be filled with the fulness of God (14-19). A doxology concludes this part (20, 21).

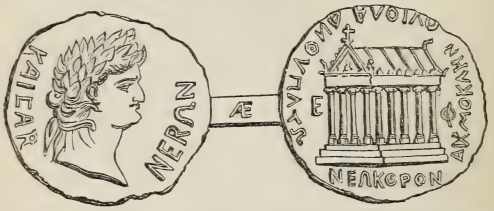
II. In the second part the apostle intreats believers to walk worthy of their calling, showing how they, though each had his several place, were to be one body for mutual edification in love (iv. 1-16). They were to walk in newness of life (17-24), in all holy conduct and christian joy (25-v. 21). He then enforces relative duties (22-vi. 9); and, after a noble exhortation to war a good warfare (10-20), he notices the coming of Tychicus (21, 22), and concludes with a double benediction (23, 24).

Among the commentators on this epistle may be specified Harless, *Comm. über den Brief an die Ephes.*, Erlang. 1834: Stier, *Ausleg. des Brief. an die Ephes.*, Berlin, 1848; Eadie, *Comm. on Ephes.*, Glasg., 1854; Ellicott, *Comm. on Ep. to Ephes.*, Lond. 1855, 1864.

EPH'ESUS. A very celebrated city, the metropolis of Ionia, and of proconsular Asia under the Romans. It was seated in a fertile alluvial plain, south of the river Cayster, not far from the coast of the Icarian sea, between Smyrna and Miletus, distant from the first-named city 320 stadia, or near forty miles. The plain was about five miles from east to west, with a breadth of three miles, bounded on three sides by steep precipitous hills, mount Gallesius to the north, mount Pactyas to the east, mount Coressus to the south: on the west it was open to the sea. Ephesus lay on the south of this plain; its buildings partly ascending the hills. Ephesus under the Roman government was a free city, with its own magistrates and other officers (the 'town-clerk' is specially mentioned in Acts xix. 35), and legal assemblies: thus it was what might be called an assize-town, with court-days: we also read of 'deputies,' i.e. proconsuls, there (38).

Ephesus, in a rich country, and advantageously placed for commerce, with a carefully-constructed port, Panormus, became the great emporium of trade for the Asiatic

regions. The inhabitants were in consequence luxurious and dissolute. Magic was studied and practised here: see MAGIC. But the great characteristic of the city was its devotion to Artemis or Diana. The temple of this goddess stood at the head of the harbour. It was burnt by Herostratus the night Alexander the Great was born, 355 B.C., but was re-built with amazing splendour. This structure was 425 Greek feet in length, 220 in breadth; and 127 pillars, each 60 feet high, embellished and sustained it, the roof being of cedar beams; so that it was reckoned one of the seven wonders of the world. From its devotion to its goddess, Ephesus had the title of *neōkoros*, 'temple-keeper' (35, marg.), or warden of Diana; and a lucrative trade was driven by those who made 'shrines' (24), or small models of the temple with Diana's statue,



Coin of Ephesus, exhibiting the head of the emperor Nero, and on the reverse the temple of Diana with *neōkoron* underneath.

which were eagerly purchased by visitors, who carried them home and set them up in their houses. Games were also held in honour of Diana; and officers called Asiarchs, rendered in our version 'the chief of Asia' (31), superintended them.

Ephesus, the civil and ecclesiastical centre of Asia minor, the meeting-point of oriental religions and Greek culture, would naturally be looked at by the apostle Paul as one of the most important places where the gospel could be planted. There were many Jews there in whose synagogue he might first preach. Accordingly we find that, on his second missionary journey, he paid a short visit to this city. Whether there were any believers already there we know not; nor is anything related of Paul's success. He left, however, Aquila and Priscilla at Ephesus; and they instructed an eloquent Jew of Alexandria, Apollos, who knew only of John's baptism, but preached boldly in the synagogue (xviii. 19-28). Paul afterwards, 'having passed through the upper coasts,' the higher land in the interior to the east, re-visited Ephesus. Of his residence and his labours there, extending over a space of between two and three years, and terminated by a popular tumult, we have a distinct notice (xix.). He afterwards, on his way to Jerusalem, summoned the elders of the Ephesian church to Miletus, and there bade them farewell (xx. 16-38). Other references to this city are found in the charge given to Timothy there (1 Tim. i. 3), the service rendered to the apostle when there by Onesiphorus (2 Tim. i. 18), the mission of Tychicus (iv. 12), and the apocalyptic epistle to the Ephesian church, which had then declined from its first love (Rev. ii. 1-7). Trophimus was an Ephesian (Acts xxi. 29); and the apostle John is believed to have made Ephesus his residence during the later part of his life. The ruins of this city still exist of great extent; and there is a Turkish village, *Ayasaluk*, on the site. (Winer, *Bibl. RWB.*, art. 'Ephesus.')

EPH'LAL (*judgment*). A descendant of Judah (1 Chron. ii. 37).

E'PHOD (*vestment*, that which is *girded on*). A chief of Manasseh, father of one appointed to superintend the allotment of Caanan (Numb. xxxiv. 23).

EPHOD. A vestment appropriated to the high priest (Exod. xxviii. 4-35). See HIGH PRIEST. An ephod is said to have been worn by Samuel (1 Sam. ii. 18), by the ordinary priests (xxii. 18), and by David (2 Sam. vi. 14; 1 Chron. xv. 27); but this vesture differed from the high priest's, both in the extraordinary ornaments of the latter, and also in the material. The linen of the high priest's ephod is described by another and peculiar word. When idolatrous worship was set up, ephods were sometimes made for it (Judges viii. 27, xvii. 5, xviii. 14, 17, 18, 20).

EPH'PHATHA (*be opened*). A Syro-Chaldaic word, pronounced by our Lord when miraculously curing a deaf and dumb person (Mark vii. 34).

EPH'RAIM (*double land, two-fold increase, very fruitful?*). The second son of Joseph, born in Egypt before the famine (Gen. xli. 50-52), and therefore upwards of twenty at Jacob's death. Joseph, when he was apprised of his father's sickness, was anxious to obtain the recognition of his sons Manasseh and Ephraim as interested in the covenant blessing. And Jacob accordingly, outstripping Joseph's anticipation, adopted them as patriarchs, or heads of tribes, equally with his own sons. But he placed the younger, Ephraim, before the elder, Manasseh, 'guiding his hands wittingly,' in spite of Joseph's remonstrance, and prophetically declaring that the posterity of Ephraim should be far greater and more powerful than the posterity of Manasseh (xlviii.). The descendants of any other sons that Joseph might beget were not to be ranked separately, but to be 'called after

the name of their brethren in their inheritance.' We can hardly doubt that Joseph did have other sons; and their posterity, perhaps, were sometimes deemed Ephraimites, and sometimes Manassites, according as they chose to locate themselves. And this may account for the reproach once thrown upon some Gileadites, as fugitives, belonging justly neither to the one tribe nor to the other (Judges xii. 5).

Of Ephraim personally we know little more. Three of his sons are enumerated as heads of families in the wilderness (Numb. xxvi. 35). But he had more sons, according to the pedigree preserved elsewhere (1Chron. vii. 20-27). There is indeed some difficulty in arranging this pedigree. Perhaps the solution proposed by Mr. Birks (*Exodus of Israel*, chap. v. pp. 59-61) may be regarded as satisfactory. He supposes, first, the descents of Ephraim traced through his son Shuthelah (1 Chron. vii. 20); then those from another son, Zabed, not mentioned in the enumeration of Numb. xxvi., because he and his family were cut off in the raid they made from Egypt on the men of Gath (1 Chron. vii. 21). Deeply grieved was their father Ephraim at this catastrophe; and, when afterwards another son was born to him, he named him, with reference to the calamity, Beriah. Beriah's descendants are next given to Telah inclusive (22-25). Then, lastly, the line of Tahan, another son of Ephraim is chronicled (25-27), through Elishama, prince of Ephraim at the numbering (Numb. i. 10, ii. 18, vii. 48-53, x. 22), to Joshua (Comp. a somewhat-different explanation in Browne's *Ordo Sæclorum*, part i. chap. vi. § 286, pp. 304-307).

At the first census in the wilderness, the number of the tribe of Ephraim was 40,500. Their encampment was to be on the west side of the tabernacle, and on march they were to head the third division (Numb. i. 32, 33, ii. 18, 19). At the second census they had diminished to 32,500 (xxvi. 37). But we may well believe that this numerical deficiency was more than counterbalanced by the fact that the great captain, under whose guidance the Israelites entered the promised land, was an Ephraimite. And, besides, as above noticed, some of the posterity of Joseph's other sons may have transferred themselves to Manasseh.

The tribes of Judah, Ephraim, and Manasseh first took their inheritance; and the boundaries of Ephraim's territory are given in Josh. xvi. (comp. 1 Chron. vii. 28, 29). But, from our imperfect knowledge of some of the places mentioned, we are not able to trace very exactly the boundary-line. The territory abutted on the Jordan to the east, and on the Mediterranean to the west: in the south it was contiguous to Benjamin's lot, and probably a part of Dan; the frontier running from near Jericho in a north-easterly direction to the neighbourhood of Japho or Joppa; while in the north it was separated from Manasseh by the river Kanah, and a line extending thence to the Jordan by Tappuah (Josh. xvii. 8-10): see Smith's *Joshua and his Times*, chap. xiv. pp. 214-216. Mr. Grove estimates the district allotted to Ephraim and western Manasseh 'at 55 miles from east to west by 70 from north to south, a portion about equal in extent to the counties of Norfolk and Suffolk combined' (Dr. Smith's *Dict. of the Bible*, vol. i. p. 567). It was a rich and fertile territory, admirably situated in the heart of Palestine. What was called 'mount Ephraim' (perhaps extending across the border of Benjamin) consisted of rounded limestone hills, among which were valleys and plains, well-watered, yielding abundantly, as Moses had predicted, 'the precious things of the earth and fulness thereof' (Deut. xxxiii. 16). The tribes were not at first contented with the size of their allotted portion, but were told by Joshua (not without a touch of irony) that, if they were, as they called themselves, a great people, they ought to go boldly and occupy the adjacent mountain and woodland country (Josh. xvii. 14-18).

Not only was Ephraim located in the centre of the land, but the tabernacle was set up within their territory at Shiloh (xviii. 1), where it continued through the time of the judges. The influence of the tribe was thereby increased; and we find it bearing itself very haughtily. Examples of this we have in the remonstrance made to Gideon after his first victory, which that leader judged it prudent to pacify by a flattering answer (Judges vii. 24, 25, viii. 1-3). They were still more incensed with Jephthah, because they said he had not solicited their assistance. Jephthah, however, was not the man to yield: he boldly attacked and defeated them, and when they fled intercepted the fugitives at the passages of Jordan, so that there perished in that disastrous quarrel 42,000 (xii. 1-6). It is evident, however, in spite of this heavy blow, that a rivalry prevailed between Ephraim and the great tribe of Judah. The Ephraimites did not at first submit to the authority of David (2 Sam. ii. 8, 9); and, though after the death of Ish-bosheth, a large body of them went to Hebron to join David (1 Chron. xii. 30), and that monarch could speak of Ephraim as the strength of his head (Psal. lx. 7), yet the jealousy sometimes broke out (2 Sam. xix. 40-43). David had his ruler in Ephraim (1 Chron. xxvii. 20), and Solomon his commissariat officer (1 Kings iv. 8). Still the spirit and weight of the tribe were so great that Rehoboam found it necessary to repair to Shechem, a city within its borders, for his inauguration (xii. 1). And there, on his foolish refusal of their demands, the ten tribes revolted, established a different mode of worship; and ever after Ephraim was the main support of a northern kingdom, which came to be designated by its name, and the re-union of which with Judah was the hope of the prophets as the fulfilment of Israel's glory (Isai. vii. 2, xi. 13; Ezek. xxxvii. 15-22; Hos. iv. 17). The subsequent history of Ephraim was that of the kingdom of Israel.

It may be observed that some peculiarities of dialect seem to have characterized the Ephraimites (Judges xii. 6).

EPHRAIM (*id.*).—1. The place by which was Baal-hazor, where Absalom had a sheep-farm (2 Sam. xiii. 23). It was most likely a

town of the name, rather than the territory of the tribe; but its locality, or identity with any other Ephraim, can merely be conjectured.—2. A city to which our Lord withdrew after the raising of Lazarus, and the counsel then taken by the priests and rulers to put him to death (John xi. 54). It is described as near the wilderness, that is perhaps the wild hill-country north-east of Jerusalem, towards the valley of the Jordan. Robinson believes it the Ophrah of the Old Testament, and would identify it with the modern *et-Taiyibeh*, five or six miles east of Beth-el, and about sixteen from Jerusalem, seated on a conical hill, and commanding a view of the Jordan valley and the Dead sea.

EPH'RAIM, GATE OF. One of the gates of Jerusalem (2 Kings xiv. 13; 2 Chron. xxv. 23; Neh. viii. 16, xii. 39). It must have been in the northern wall of the city, perhaps near the modern gate of Damascus.

EPH'RAIM, MOUNT. See EPHRAIM, MOUNTAIN.

EPH'RAIM, WOOD OF. The place where the defeat of Absalom occurred (2 Sam. xviii. 6). It must have been east of the Jordan, not far from Mahanaim, where David's head-quarters were. But it is difficult to account for the name Ephraim being applied to such a locality. It has indeed been suggested that the slaughter of the Ephraimites at the passes of Jordan by Jephthah and the Gileadites (Judges xii. 1-6), might have left some such memorial. But Mahanaim was a considerable distance, perhaps too far, from the river.

EPH'RAIMITE. A descendant of Ephraim (Josh. xvi. 10; Judges xii. 4-6).

EPH'RAIN (*the two fawns*). A city which, with some dependent villages, Abijah took from Jeroboam (2 Chron. xiii. 19). It may be the same with Ophrah.

EPHRA'TAH (*land, region*, or perhaps *fruitful*). The wife of Caleb (1 Chron. ii. 50, iv. 4), called also Ephrath.

EPHRA'TAH (*id.*).—1. A name of Bethlehem, called also Ephrath (Ruth iv. 11; Mic. v. 2). See BETH-LEHEM, CALEB-EPHRATAH. —2. The word occurs in Psal. cxxxii. 6, where, according to Gesenius, it means Ephraim. If so, the reference may be to the abode of the ark in Shiloh.

EPH'RATH (*id.*). The wife of Caleb the son of Hezron (1 Chron. ii. 19), called also Ephratah (50, iv. 4).

EPH'RATH (*id.*). An ancient name of Beth-lehem (Gen. xxxv. 16, 19, xlviii. 7).

EPHRA'THITE. This designation appears to be used both for an inhabitant of Beth-lehem, and for an Ephraimite. In Ruth i. 2; 1 Sam. xvii. 12, it manifestly means Beth-lehemite: in Judges xii. 5, it as manifestly indicates Ephraimite, and is so rendered in our version. It is less easy to decide in other cases. One occurs in 1 Sam. i. 1. But the probability is that the word here shows some connection with Beth-lehem; as a member of a family of Levites (such was Elkanah) would hardly be described (even if locally resident in Ephraim) as an Ephraimite. Jeroboam is called an Ephrathite (1 Kings xi. 26). But there is little to connect him with Ephraim. It is true he was made 'ruler of all the charge of the house of Joseph' (28); Zereda, however, his city, was in Manasseh. As little is recorded connecting him with Bethlehem. No certain decision, therefore, can be made.

EPH'RON (*fawn-like*). The son of Zohar, a Hittite, to whom Abraham applied for the purchase of a field and cave in Machpelah, for a burying-place. Ephron responded to the application in oriental fashion, that he would give the field and cave. But this was understood to be an ordinary respectful compliment; and Abraham paid 400 shekels of silver for the purchase (Gen. xxiii. 8-18, xxv. 9, xlix. 29, 30, l. 13).

EPH'RON (*id.*). The cities of mount Ephron are mentioned on the north-western border of the territory of Judah (Josh. xv. 9). The 'mount' is supposed to be the heights west of the *Wady Beit-Hanina*.

EPH'RON (1 Macc. v. 46; 2 Macc. xii. 27). A place east of the Jordan.

EPICURE'ANS. A philosophic sect, which derived its origin from Epicurus, of Athenian descent, but born in Samos 341 B.C. He lived much in Athens, where he had a garden in which he delivered his lessons to his disciples: he died 270 B.C. He divided the whole field of knowledge into canonics, physics, and ethics; the first two being subordinate to the last. Canonics treated of the means by which physical and ethical knowledge might be obtained, and of the conditions or criteria of truth. Physically he taught that the universe consists of matter reducible to atoms, and space in which matter moves according to a natural tendency, thus forming the different bodies which exist. In his ethics Epicurus denied that there was a Creator of the world; still he believed that there were gods, to be worshipped for the excellence of their nature: they lived in quiet, and did not interfere with the government of the universe. He made good and evil depend on the increasing of pleasure and diminishing of pain, or the reverse; esteeming the pleasures and pains of the mind superior to those of the body, so that a happy life must be a virtuous life. The soul, he taught, was indissolubly connected with the body. Hence it will be seen that the dogmas of Epicureanism, which in many degenerated into mere sensualism, were strongly in opposition to the truths of the gospel. Consequently the Epicureans at Athens, though differing from the Stoics in the rejection of absolute destiny, and on other points, yet equally with them ridiculed the doctrines of St. Paul (Acts xvii. 18).

EPIPH'ANES. (1 Macc. i. 10, x. 1). See ANTIOCHUS, 3.

EPISTLE. Epistles, or letters, are not likely to be often written or despatched in early phases of society. The art of writing is not widely extended; nor would there be much facility in sending from place to place. Anciently we hear little of letter-writing; nor is it by any means so common even at the present day in the east as among ourselves. We therefore find, in scripture history, intelligence conveyed by messengers (Gen. xxxii. 3-6; Numb. xxiv. 12; Judges xi. 13; 1 Sam. xi. 9; 2 Sam. xi. 23, 25; 1 Kings

xx. 5; Job i. 14, and elsewhere); though it is not by any means improbable that, in some of the cases just referred to, the messengers might bear letters with them. In the time of David epistles are first noticed (2 Sam. xi. 14); and other instances follow (e.g. 1 Kings xxi. 8, 9; 2 Kings v. 5-7, x. 1-6; 2 Chron. ii. 11-16, xxi. 12-15; Isai. xxxvii. 14, xxxix. 1; Jer. xxix. 1, 3). Special messengers were sent to carry the letters; or advantage was taken of travellers proceeding to the place to be communicated with. The Hebrew kings sometimes dispersed their proclamations by runners or couriers; an establishment of these being probably attached to the court. There was such an establishment more fully organized in Persia (Esth. viii. 10); of which Xenophon gives an account (*Cyrop.*, lib. viii. cap. vi. 17, 18). At present letters themselves are generally unsealed in the cast, but, if sent to persons of distinction, they are enclosed in a handsome sealed bag: in scripture we find letters sealed (2 Sam. xi. 14; 1 Kings xxi. 8: comp. Job xxxviii. 14). The seal was often a ring, on which perhaps the name was engraved, or some other known device (Gen. xxxviii. 18; Exod. xxviii. 21; Esth. iii. 12, viii. 10). An unsealed letter seems to have been regarded as a mark of discourtesy (Neh. vi. 5).

The epistles of the New Testament, specially so called, form a part or division of that sacred book, which may be termed the doctrinal part. They contain the record of apostolic teaching. Pre-supposing the facts delivered in the historical books, and often appealing to them, they are a kind of inspired comment upon them, and show how the principles of Christian truth have their influence, and are exemplified in the daily life of believers. Growing errors were thus confuted, practical difficulties solved, differences composed, abuses reformed, men stirred up to holy zeal in Christ's service, and encouraged to steady perseverance under the trials which beset the infant church. The principles thus applied are those which are always to guide professing Christians; and it is manifest that the epistolary form in which the apostolic instructions are conveyed exhibits the working life of those times more vividly than if any other mode of teaching had been adopted. This relative position of the Gospels and Epistles must always be borne in mind. Misapprehension will thus be avoided; and the one will not be set against the other, but both be regarded as necessary parts of a whole, each having its assigned office and occupying its fitting place.

The Epistles of the New Testament are twenty-one; fourteen of which are generally ascribed to St. Paul, all these bearing his name, except that to the Hebrews, respecting the authorship of which there is a question. The other seven are from the pens of James, Peter, John, and Jude. These are called catholic or general epistles; either because they were not (the most of them) directed to particular churches or persons, or because, while the authority of some of them was at first questioned, the first of Peter and the first of John were at once acknowledged, and the rest obtained afterward the same general sanction. An epistle usually begins with the names of the writer and of the persons addressed. Principles are then laid down; and afterwards the resulting duties are enforced. A benediction closes the whole. St. Paul commonly used an amanuensis, and subjoined only his autograph authentification. In one case the amanuensis sends his salutation (Rom. xvi. 22).

Commentaries on the Epistles are of course to be found in those on the New Testament generally. Bengel's *Gnomon* may be noted as very valuable; Macknight's *Commentary on the Epistles* is useful; and there are many later expositions on one or more separately. Some of these are noted in the articles on the various Epistles.

Commendatory epistles from one church to another, in favour of an individual, are sometimes mentioned (Acts xviii. 27).

ER (*watchful*).—1. The eldest son of Judah, who, because of his wickedness, was cut off by God's judgment (Gen. xxxviii. 3-7, xlvi. 12; Numb. xxvi. 19; 1 Chron. ii. 3).—2. A descendant of Judah by Shelah (iv. 21).—3. A person named among our Lord's ancestors (Luke iii. 28).

E'RAN (*id.*). One of the descendants of Ephraim (Numb. xxvi. 36).

ER'ANITES. A family of Ephraim, descended from Eran (Numb. xxvi. 36).

ERAS'TUS (*amiable*). A Christian, chamberlain or treasurer of Corinth (Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20). It is impossible to say whether these references all belong to the same person.

E'RECH (*length*). One of the cities of Nimrod's kingdom (Gen. x. 10), in southern Babylonia. Formerly it was supposed identical with Edessa; but that is in the north, near the sources of the Chaboras. Erech is therefore, with more reason, believed to be the Orchoe of Ptolemy, among the marshes formed by the canals of the Euphrates, corresponding with the modern *Wurka*. It is eighty-two miles south, and forty-three east from Babylon on the Euphrates; a vast mound called el-Assagah (*the place of pebbles*), or Irka and Irak, covering the vicinity. It is thought to have been a city consecrated to the moon, and is a kind of necropolis, great numbers of tombs and coffins having been found here. To Erech belonged the Archevites (Ezra iv. 9). For interesting notices of the ruins and excavations at Wurka, see Kalisch, *Comm. on Old Test. Gen.*, pp. 258, 293.

E'RI (*watching*, i. e., worshipping *Jehovah*). One of the sons of Gad (Gen. xlvi. 16; Numb. xxvi. 16).

ER'ITES. A family of Gad, descended from Eri (Numb. xxvi. 16).

ESAI'AS (Matt. iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, xv. 7; Mark vii. 6; Luke iii. 4, iv. 17; John i. 23, xii. 38, 39, 41; Acts viii. 28, 30, xxviii. 25; Rom. ix. 27, 29, x. 16, 20, xv. 12). The Greek form of ISAIAH, which see.

E'SAR-HAD'DON (*gift of fire*). A powerful king of Assyria, son and successor to Sennacherib (2 Kings xix. 37; Isai. xxxviii. 38). It has been supposed that this prince was placed by his father at Babylon as viceroy; but there is no sufficient proof of

this. Nothing, therefore, is certainly known of Esar-haddon till his accession to the throne of the empire, about 680 B.C.; nor are we able to say whether he was Sennacherib's eldest son. He was one of the mightiest of his race. He waged war with the tribes of Media: he extended his authority over the regions of Asia, between the Armenian mountains, the Persian gulf, and the Mediterranean: he was styled the conqueror of Egypt and Ethiopia; and he alone of the Assyrian kings did not entrust Babylon to a vassal prince, but reigned there himself, making it his residence alternately with Nineveh. This lasted for thirteen years: whether that was the whole length of his reign, or whether, retiring to Nineveh, he then placed a feudal chief at Babylon, has not been ascertained. It is probable, however, that his reign lasted in all about twenty years. Esar-haddon located Assyrian colonists in Samaria (Ezra iv. 2); and it can hardly be doubted that it was he who, as king of Assyria at Babylon, held Manasseh prisoner there, but afterwards released him (2 Chron. xxxiii. 11-13). This monarch built a palace at Babylon; bricks from which have been obtained, bearing his name. He built other palaces elsewhere, and thirty temples; and inscriptions have been discovered in which he boasts of the magnificence of his works. The south-west palace at Nimroud is said to be the best preserved of them. It is a remarkable structure, but has suffered by fire. Esar-haddon would seem to have been succeeded by his son Asshur-bani-bal.

E'SAU (*hairy*). One of the twin sons (the eldest) of Isaac and Rebekah: he received his name from his being at his birth red, covered as it were with a hairy cloak (Gen. xxv. 24-26). It had been foretold to Rebekah that the elder of her sons should serve the younger (23). Isaac, nevertheless, placed his chief affection upon Esau. For he was a bold and successful hunter, of an impulsive nature, with many of the qualities which have in all ages made a daring youth the darling of a parent's heart (27, 28). Of the spiritual blessing to be inherited by Abraham's seed Esau recked little: hence he is called 'profane' (Heb. xii. 16). He came in faint one day from the chase, and saw Jacob preparing lentile-pottage. He demanded it to satisfy his hunger; and Jacob, always calculating, and no doubt aware of the prediction, thought it a good opportunity to obtain a recognition of his title to the birth-right. Esau heedlessly complied. A special covenant appears to have been made, and a new name imposed on Esau, viz., Edom, which was borne by his posterity (Gen. xxv. 29-34). After this he continued his roving independent life, at forty marrying two females of the daughters of the land, to the grief of his parents (xxvi. 34, 35), and not improbably fixing very soon his chief residence in Seir (xxxvi. 6-8); that wild rocky country just suiting an Arab chief of habits such as his. Isaac still treated Esau as his first-born, and feeling the weight of years determined to pronounce on him a solemn blessing. He summoned him to his presence, bade him prepare materials for a feast, and promised then to bless him 'before the Lord.' The history of Jacob's deception and his brother's disappointment may be read in xxvii. Full of wrath, Esau determined on the first favourable opportunity to kill the deceiver. But, when Jacob was sent for safety to Padan-aram, on the plea that there was danger that he too might marry a heathen, Esau, whose natural affection for his father was strong, thought to gratify him by taking also a daughter of Ishmael (xxviii. 8, 9). Esau now grew very rich and powerful in Seir; and, when Jacob returned to Canaan, and sent a humble message to him, he received him generously, affectionately; his former wrath being all forgotten (xxxiii. 1-16).

Of Esau's personal history, we have only the further notice that he joined with Jacob in burying their father (xxxv. 29). For a notice of his posterity see EDOM.

E'SAU (1 Esdr. v. 29). A form of Ziha (Ezra ii. 43).

E'SAY (2 Esdr. ii. 18; Ecclus. xviii. 20-22). Isaiah.

ESDRAE'LON (Judith vii. 3). Identical with

ESDRAE'LON. This is the more generally-used name of the plain or valley of Jezreel (Josh. xvii. 16); of which it is a Greek form, used in the Apocrypha (Judith iii. 9, iv. 6) with the variations of Esdraelom and Esdrelom (i. 8). It is also termed in scripture the valley of Megiddo, that town being on its southern border (Zech. xii. 11), and by Josephus the great plain. The plain of Esdraelon (excluding branching offshoots) is of triangular shape; the north side, abutting on the hills of Galilee, is thirteen or fourteen miles in length; the south-west bounded by the highlands of Samaria, about twenty; while the east from En-gannim to the hills below Nazareth is perhaps eighteen. It is by no means 'a dead level,' says Dr Thomson, 'the western half having a decided dip toward the sea; while its different parts roll up in long swells like gigantic waves, terminating in Jebel ed-Duhy (Little Hermon) in the centre, and the rocky ridges of Zer'in and Em Gabileh toward the south (*The Land and the Book*, p. 477). Besides its main extent, three great arms are thrown out eastward between Gilboa and Little Hermon. That most to the north runs up between Tabor and Little Hermon: into it Barak descended (Judges iv. 14): that in the centre is properly the valley of Jezreel: it reaches to the banks of the Jordan, embracing Beth-shean to the east. Here were the Midianites whom Gideon attacked (vii. 1); and here Saul suffered his fatal overthrow (1 Sam. xxix. 1, xxxi.). The southern branch is between Gilboa and En-gannim: Ahaziah fled across it from Jehu (2 Kings ix. 27). This portion of the country belonged specially to Issachar; but it is generally renowned as the great battle-field, in one or other of its parts, of Israelitish history; some examples of which have been already given. Chariots and cavalry, of little use in the hill-country, availed in the comparative level of Esdraelon: and Canaanites, Midianites, Amalekites, Philistines, and Syrians, in earlier or later times,

occupied it; till at last Josiah met here the Egyptian hosts (xxiv. 29), and received his death-wound. In spring and early summer this plain is covered with luxurious vegetation: the cultivated portions producing the richest crops; but it is desolate, with scarcely a village in it, swept over by the wild Arab tribes in search of plunder. Round the borders, however, of the plain of Esdraelon were many of the most noted places in bible history, Nain, Nazareth, &c.; and through it ran the Kishon. It is now called *Merj ibn 'Amir*, the plain of the son of Amir.

ES'DRAS. The Greek form of Ezra (1 Esdras viii. 1; 2 Esdr. i. 1, and elsewhere).

ES'DRAS, THE BOOKS OF. Of the canonical authority of these books there is no occasion to speak. For, though there is some respect paid to them by ancient writers, and one at least may have been included in some of the old catalogues, yet they are not received even by the church of Rome, being excluded from the canon as settled by the council of Trent. In the sixth article of the church of England they are denominated 'the third and fourth books of Esdras'; as the canonical Ezra and Nehemiah were, according to old nomenclature, the first and second books.

The first apocryphal book is for the most part a translation of the genuine Ezra, prefaced by the last two chapters of Chronicles, with a piece of Nehemiah at the end. The order, however, of Ezra is departed from: the reading of the law, too, is placed at an earlier date, with no reference to Nehemiah; and the translator took great liberties with the original text; if, indeed, his copy was conformable to that which we have. But one part (iii. 1—v. 6) is original, narrating a contest said to have taken place before Darius on the question, What was the strongest? Zorobabel was the victor, and as a reward had permission for the Jews to return and re-build their city and temple. There are contradictions discoverable; and it seems likely that the book in its present state is fragmentary and incomplete. The compiler is supposed to be a Greek-speaking Jew or Hellenist, resident in Palestine. And, as Josephus was acquainted with it, and followed it, the book may probably be assigned to the first century before Christ. The style is good; but the work is of no historical but only of some philological and critical value. There are several versions extant, Latin, Syriac, and Armenian.

The second book of Esdras is a curious specimen of what is called the Jewish apocalyptic literature. It well deserves attention as illustrating the state of the Jewish mind in special reference to their Messianic anticipations. It consists of an introduction (i., ii.), then a series of visions (iii.-xiv.), concluding with an appendix (xv., xvi.). But the introduction and appendix have no real connection with the intermediate chapters, and are, there is every reason to believe, of later date. The original portion is, as has been said, a series of visions, in which the writer, who assumes to be Ezra, is instructed in certain mysteries of the moral world, and receives assurance that the righteous will finally triumph. A variety of extraordinary legends are included. Mr. Westcott contrasts Esdras with the book of Enoch of possibly an earlier date: 'The fundamental difference of tone between the two'—the earlier expressed joyous anticipation—'appears to explain their divergences in detail. The burden of Esdras is throughout, "How long, O Lord?" The present world is utterly corrupt: a few only shall share in the promised redemption. Fasting and tears are the preparation for his visions; and the seer no longer looks upon the mysteries of heaven, but listens to them as they are revealed by the ministry of angels. Everywhere the language is that of an exile among the foul corruptions of Egypt, to whom the promised land is no longer the gathering-field of nations, "the joy of the whole earth." The "woes of the Messiah" are described with a terrible fulness which is hardly exceeded by the despairing traditions of the Talmud' (*Introd. to the Gospels*, chap. ii. pp. 102, 103). The date of this composition is undetermined. Some place it in the first century before Christ (from 40 to 25 B.C.); others long after (94 or 95 A.D.). Perhaps the earlier date is more probable. But the introduction and appendix are clearly of Christian times; and there is much reason to believe that in the visions some interpolations have been made by a Christian pen. A friend suggests, for some portions at least, the date of Macrinus: comp. xi., xii. with Gibbon, *Decl. and Fall*, chap. vi. The original appears to have been in Greek: this, however, is lost; and the Latin version was for a long time the only one known. An Arabic text of uncertain date, and not yet printed, was discovered in two Bodleian MSS. in the 17th century; likewise an Ethiopic text, not older than the fourth century, found also in a Bodleian MS., was printed by the late archbishop Lawrence in 1820. These Arabic and Ethiopic texts do not contain chaps. i., ii., xv., xvi., or the interpolations supposed to be of Christian origin in the visions. There are some other slight variations. All the book was written in Egypt.

ESDRE'LOM (Judith i. 8). See *ESDRAELON.*

ES'EBON (Judith v. 15). Heshbon.

ESEB'RIAS (1 Esdr. viii. 54). Sherebiah (Ezra vii. 24).

E'SEK (*strife*). A well in the valley of Gerar, so called because, when Isaac's servants had digged it, the herdmen of Gerar strove with them for it (Gen. xxvi. 19, 20).

ESH'-BAAL (*fire of Baal*, or perhaps *Baal's man*). One of the sons of Saul (1 Chron. viii. 33, ix. 39). He is doubtless identical with ISH-BOSHETH, which see. Baal and Bosheth or Besheth (*shame*) are often interchanged in proper names.

ESH'BAN (*reason*, or *man of understanding*). One of the descendants of Seir the Horite (Gen. xxxvi. 26; 1 Chron. i. 41).

ESH'COL (*a cluster*). An Amorite chieftain dwelling at Hebron, who, with his two brothers Aner and Mamre, joined Abraham in his attack on the confederate kings (Gen. xiv. 13-24).

ESH'COL (*id.*). The spies sent into Canaan explored a valley or wady thus named, and

brought from it to the camp a cluster of grapes so weighty that it was carried between two men on a staff (Numb. xiii. 23, 24, xxxii. 9; Deut. i. 24). Eshcol was most probably not far from Hebron.

ESH'EAN (*prop. support*). A town in the mountainous district of Judah (Josh. xv. 52).

E'SHEK (*oppression*). A Benjamite, descended from Saul (1 Chron. viii. 39).

ESHKALO'NITES. The inhabitants of Ashkelon (Josh. xiii. 3).

ESH'PAR. A Hebrew word found only in 2 Sam. vi. 16; 1 Chron. xvi. 3; where in our version 'a good piece of flesh.' It is more likely a measure of wine, or other drink.

ESH'TAOL (possibly *retreat*). A city in the plain country, first assigned to Judah (Josh. xv. 33) and afterwards to Dan (xix. 41). It was in this neighbourhood that Samson first began to show his mighty strength, and here between Zorah and Eshtaol he was buried (Judges xiii. 25, xvi. 31). From these places went the band of Danites who attacked and occupied Laish (xviii. 2, 8, 11).

ESH'TAULITES. The inhabitants of Eshtaol (1 Chron. ii. 50).

ESHTEMO'A (*obedience*). A person, called the Maachathite, in the genealogies of Judah (1 Chron. iv. 19).

ESHTEMO'A (*id.*). A city in the mountains of Judah, called also Eshtemoh (Josh. xv. 50), allotted to the priests (xxi. 14; 1 Chron. vi. 57). This was one of the places which David used to haunt; and to the inhabitants of which he sent presents (1 Sam. xxx. 28). In 1 Chron. iv. 17 Ishbah is said to be the father, i. e. founder or first Hebrew settler, of Eshtemoa. It is still called *Semu'a*, a large village seven miles south of Hebron, where are considerable ruins.

ESHTEMOH' (*id.*). (Josh. xv. 50). Identical with Eshtemoa.

ESH'TON (*womanish, uxorious*). A descendant of Judah (1 Chron. iv. 11, 12).

ES'LI (perhaps whom *Jehovah reserved*). A person in the genealogy of Christ (Luke iii. 25).

ESO'RA (Judith iv. 4).

ESPOUSE. See MARRIAGE.

ES'RIL (1 Esdr. ix. 34).

ES'ROM (Matt. i. 3; Luke iii. 33). The Greek form of Hezron.

ESSE'NES. There is no express mention of the Essenes in scripture. They were, however, an important body among the Jews, one of the three most noted sects; and it is possible that, though not named, they, or persons influenced by their principles, may be referred to in Matt. xix. 11, 12; Col. ii. 8, 16, 18, 23.

The learned are by no means agreed as to the derivation of their name: it is useless, therefore, to transcribe mere conjectures. Of their origin, also, little is known. Men of a devout cast would naturally cherish desires after perfect purity; and it is likely that those, who in or before the Maccabean times had fled into deserts and caves to escape persecution, persuaded themselves that sanctity would be promoted by retirement from the world. Such notions are sure to become gradually more strict; and so each successive generation refined upon the practice of its predecessors, till a system of ascetic mysticism was fully developed. Those who wished to join them had to pass through two periods of probation. They were admitted to certain privileges at the end of a twelvemonth; but it was not till their manners had been tried for another term of two years that they were received altogether into membership. The actual tenets of the sect did not differ greatly from those of the Pharisees: it was in the rigour of their life that they stood out distinguished from them. They honoured Moses next to God, and observed the sabbath with peculiar strictness. They did not offer sacrifices at Jerusalem, on account of their own special rules of purity, but they sent their gifts thither. They admitted the immortality of the soul, but are said to have denied the resurrection of the body. They maintained the absolute power of God, and disapproved of dialectics and the various forms of natural philosophy. They employed themselves chiefly in agriculture, regarding slavery, war, and commerce as decidedly unlawful. They were devoted to contemplation and silence; and it was only those who had not quite withdrawn from association with other men who tolerated marriage. The Essenes, properly so called, were limited to Palestine and Syria, and were reckoned by both Philo and Josephus at about 4000. But there was a still further development of mysticism. The *Therapeutæ*, as the Egyptian ascetics were denominated, relinquished the bodily labours, in which their Palestinian brethren employed themselves, and became exclusively contemplative. The law they considered altogether allegorical, and dedicated their whole time to the study of its inner meaning. After the Jewish war the Essenes disappear from the page of history.

A large account of the Essenes may be found in Prideaux, *Connection*, vol. ii. pp. 291-309. To the information contained there later writers have added little; see, however, Westcott, in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 581-583: see also a notice of the variations of modern authors respecting their origin in Gieseler, *Kirchengesch.*, vol. i. § 15, pp. 49, 50, note 9.

ES'THER (*a star, the planet Venus*). A Hebrew maiden, the daughter of Abihail, of the tribe of Benjamin. At the death of her father and mother she was adopted by her cousin Mordecai, the descendant of a Jew who had been carried away captive with Jehoiachin. Mordecai resided at Shushan, or Susa. See MORDECAI. On the repudiation of Vashti, Ahasuerus (that is Xerxes: see AHASUERUS, 2), king of Persia, ordered a large number of young virgins to be collected throughout his realm, and brought into his harem. Esther or Hadassah was distinguished among these, and was chosen by Xerxes to bear the title of queen. By her influence the plot of Haman to destroy the Jews was frustrated. Haman was hanged: the Jews revenged themselves on their foes; and Mordecai was advanced to a high place in the empire. It seems impossible to identify Esther with any wife of Xerxes mentioned by profane historians. Some have imagined her the ferocious

Amestris; but there are insuperable objections to such a notion. It was common with Persian kings to have many wives; and Esther was one of these; whether of the highest class may be questioned.

ES'THER, THE BOOK OF. This book is so termed because Esther is the principal figure in it, not from any notion that she wrote it. It has generally been held in high estimation among the Jews, who class it with Ruth, Ecclesiastes, Solomon's Song, and the Lamentations, as the five *megilloth* or rolls, and solemnly read it at the feast of Purim. Objections have been made to the truthfulness of the history; and Bleek (*Einleit. in das A. T.*, pp. 406, 407) enumerates a variety of particulars—the decree that every man should bear rule in his own house, the promulgation of the edict against the Jews, &c., &c.—which he conceives not at all likely to have occurred: he supposes, therefore, that there was at the most but some groundwork of fact. It would be easy to set aside all history, if its records are to be judged of by what may appear likely or unlikely to this or that individual. But the truth is that what we know of Xerxes from other sources, his mad and unprincipled conduct on various occasions, will point him out as just the person to act in the way which is represented in this book. Besides, there was the institution of the feast of Purim, in order to commemorate the deliverance of the Jews, a feast which we know (2 Macc. xv. 36) was observed at no great distance from the time when the events occurred, and which is observed to the present day. The observance of this feast is the very strongest proof that the history is true; it being manifestly far more improbable than any of the improbabilities Bleek has suggested, that a whole nation should observe for ages a solemn festival, to commemorate the incidents of a romance.

With regard to the writer of this book nothing certain can be said. Some have ascribed it to Mordecai, or to Mordecai and Esther jointly, grounding their notion on Esth. ix. 20, 23, 32. But the statements there made refer, not to the authorship of the book, but to the circular letters sent to the Jews. That it was written by a resident in Persia may very well be allowed. There is a thorough acquaintance evinced with Persian customs (see i. 1, 10, 14, 19, ii. 9, iii. 7, 12, 15, iv. 11, viii. 8). The diction closely resembles that of Ezra and Nehemiah, mixed with some Persisms, just such as we might suppose a contemporary of theirs likely to use. The arguments employed by some critics to bring the composition down to a late date, grounded on the language, are therefore of little weight. Neither is the alleged spirit of revenge pervading the narrative, nor the supposed formalism in religion, worth mentioning. The spirit of revenge is not in the writer, but, if anywhere, in the persons whose deeds are chronicled. And, as revengeful deeds have been committed in all ages, the occurrence of them cannot be taken as a chronological mark. Neither is more stress laid on fasting than in other times of Hebrew history: comp. Judges xx. 26; 2 Sam. xii. 16, 17, 21, 22. The composition, therefore, of the book may most reasonably be placed about or soon after the time when the facts occurred. But there is one great peculiarity of the history. The name of God does not occur in it. Various hypotheses have been devised to explain this fact. A very probable one is that, as the history of the reigns of Persian kings was duly chronicled (Esth. ii. 23, vi. 1, x. 2), and the events here narrated were of course recorded in the annals of the empire, this book may be a translated extract from those annals. There would be nothing more strange in such an extract's being preserved in the sacred canon than in Dan. iv. being, as it is, a decree of Nebuchadnezzar.

ES'THER, THE REST OF THE BOOK OF. There are certain additions in the Greek and Vulgate bibles to the canonical book of Esther. Of the Greek there are two texts. These additions are by the church of Rome included in the sacred canon. But, as they are not extant in Hebrew, and did not form part of the Jewish canon, they are deservedly rejected by protestants. They were probably the work of a Hellenistic Jew.

E'TAM (*place of ravenous beasts*).—1. A name found in the genealogies of Judah (1 Chron. iv. 3), most probably indicating a place, that perhaps which Rehoboam fortified (2 Chron. xi. 6). It has been identified as *'Urtas*, not far from Tekoa.—2. A place in the territory of Simeon (1 Chron. iv. 32).

E'TAM (*id.*). A rock to which Samson retired after one of his exploits against the Philistines. It seems to have been in the tribe of Judah (Judges xv. 8-11): it is therefore likely that it was some cliff near to the town mentioned above, no. 1.

ETERNAL, ETERNITY. See EVERLASTING.

E'THAM (*boundary of the sea?*). The second station of the Israelites as they were leaving Egypt (Exod. xiii. 20; Numb. xxxiii. 6, 7, 8).

E'THAN (*perpetuity, firmness*).—1. A man of Judah, celebrated for his wisdom: he was of the family of Zerah, or Zarah, and thence called the Ezrahite (1 Kings iv. 31; 1 Chron. ii. 6).—2. A Gershonite Levite (vi. 42), called also Joah (21).—3. A Levite singer of the family of Merari (vi. 44, xv. 17, 19). Psalm lxxxix. is in the title ascribed to Ethan; but then the designation 'the Ezrahite' is added. Also Ethan the singer has been supposed to be the same with Jeduthun: comp. 1 Chron. xxv. 1, 6. There is no certain evidence to decide these points.

ETHA'NIM (*flowing brooks*). See MONTHS.

ETH-BA'AL (*with Baal*, i.e. enjoying Baal's favour). King of the Zidonians, whose daughter Jezebel Ahab married (1 Kings xvi. 31). He is said to have reigned over the Tyrians also; and, having been priest of Astarte, to have assassinated Pheles the king, and succeeded to his throne. He reigned thirty-two years, about 940-908 B.C. He is known in secular history by the name Ithobalus. See Winer, *Bibl. RWB.*, art. 'Ethbaal.'

E'THER (*abundance*). A town originally allotted to Judah (Josh. xv. 42), afterwards

transferred to Simeon (xix. 7). Tochen appears instead of Ether in 1 Chron. iv. 32.

ETHIO'PIA (region of *burnt faces*, i. e., dark-complexioned people). The Greek name by which the Hebrew *Cush* is usually rendered. In its largest sense the term Ethiopia sometimes denoted all the African lands south of Egypt. More definitely eastern Ethiopia, or Ethiopia above Egypt, comprised the modern Nubia, Sennaar, Kordofan, and part of Abyssinia. It was bounded by Egypt on the north, Syene being the point of junction; but its other limits are more indeterminate. It may however be said that it was washed on the east by the Red and Indian seas, that on the west it extended to the Libyan desert, and reached on the south to the Abyssinian highlands.

We have various notices of this country in scripture, of its geographical character, its inhabitants, and its natural productions. Thus it is described as a well-watered region (Isai. xviii. 1; Zeph. iii. 10); and we know that it was traversed by the two branches of the Nile and by the Astaboras, now *Tucazze*. Of its people some characteristics are given under the word CUSH, which see. As to its productions, Ethiopian precious stones are mentioned in Job xxviii. 19; and it would seem, from the reference to its merchandize in Isai. xlv. 14, that it must have had some commercial intercourse with Syria.

But there was a yet more limited sense in which the term Ethiopia must sometimes be taken, as just the kingdom of Meröe, extending from the confluence of the two branches of the Nile to Egypt. This country was closely connected with Egypt, often united with it under the same sceptre. Thus Sesostris (probably Osirtasen I.) is said to have ruled Ethiopia. At a much later period, Shishak (Sheshonk) had Ethiopian troops in his army (2 Chron. xii. 3); and Zerah is called 'the Ethiopian' (xiv. 9, xvi. 8): he is thought to be Osorkon I., Shishak's successor: these two, therefore must have had Ethiopia under their sway. Sometimes, on the other hand, Ethiopian kings have possessed Egypt. The sovereigns of the twenty-fifth dynasty, three in number, Ethiopians, whose capital was Napata, were masters of Upper Egypt, and sometimes, it would seem, of Lower Egypt also. So or Sebichus, and Tirhakah or Tehrak (2 Kings xvii. 4, xix. 9), were two of these (see Trevor's *Anc. Egypt*, pp. 311-313).

Prophetic threatenings were directed against Ethiopia (Isai. xx. 3-5; Nah. iii. 8-10); and these were most probably fulfilled in the conquest of it by Esar-haddon. Cambyses subjected Meroë; but the Ptolemies held only a partial sway in Ethiopia. We have mention of it in the New Testament. There had been dynasties of native sovereigns; and some of these were females, with the official title of Candace (Acts viii. 27). See Winer, *Bibl. RWB.*, art. 'Æthiopien,' Smith's *Dict. of the Bible*, vol. i. pp. 588, 589.

ETHIO'PIAN (Numb. xii. 1; 2 Chron. xii. 3, xiv. 9; Jer. xiii. 23, and elsewhere). An inhabitant of Ethiopia; more properly Cushite.

ETH'MA (1 Esdr. ix. 35). Nebo (Ezra x. 43).

ETH'NAN (*a gift, hire*, e. g. of a harlot) One of Judah's descendants (1 Chron. iv. 7)

ETH'NI (*munificent*). A Levite of the family of Gershon (1 Chron. vi. 41).

EUBU'LUS (*prudent*). A Christian at Rome from whom St. Paul conveys a greeting to Timothy (2 Tim. iv. 21).

EUER'GETES (*benefactor*). A title not unfrequently given to princes and statesmen. Two kings of Egypt, Ptolemy III., and Ptolemy VII., bore it (Ecclus. 2nd Prol.). Our Lord probably alludes to this title in Luke xxii. 25.

EUME'NES (1 Macc. viii. 8). The second of the name, king of Pergamos, 197-159 B.C.

EUNA'TAN (1 Esdr. viii. 44). Elnathan (Ezra viii. 16).

EUNI'CE (*happily conquering*). A faithful Jewess married to a Greek, and mother of Timotheus or Timothy (Acts xvi. 1; 2 Tim. i. 5).

EUNUCH. This word, derived from the Greek, implies bed-keeper or chamberlain. But in its ordinary meaning it is an emasculated person. The practice was forbidden to the Hebrews (Deut. xxiii. 1); nevertheless, we cannot doubt that the use of eunuchs was common under the Hebrew monarchy (1 Sam. viii. 15, marg.; 2 Kings ix. 32); though they might be foreigners and not native Israelites. Eunuchs have in all ages had great influence in oriental courts: they had access to the secrets of the palace, to such the care of harems being confided, and were thus brought into close intercourse with the sovereign. Hence we find them placed in various offices, occasionally in military commands. Thus Rab-saris, the chief eunuch, is named as one of the Babylonian princes at the sack of Jerusalem (Jer. xxxix. 3). But perhaps the word is sometimes improperly used, and may signify merely an officer. For it is applied to Potiphar, who was married (Gen. xxxvii. 36, marg.), whereas, see Wilkinson, *Anc. Egypt*, vol. ii. p. 61, it does not seem that literal eunuchs were employed in Egypt. Eunuchs are to this day common in the east: see Winer, *Bibl. RWB.*, art. 'Verschnittene.'

EUO'DIAS (*prospering*). A Christian woman at Philippi, more properly Euodia, whom St. Paul exhorts to be of one mind with another, Syntyche (Phil. iv. 2).

EUPHRA'TES (*sweet water*, or *the abounding river*). A noted river of Asia. It has two principal sources in the Armenian mountains. The most northern branch, the *Frat*, or *Kara-su* (black river) rises about twenty-five miles north-east of Erzeroum; the other, which is the chief, called the *Murad-chai* (river of desire) rises on the northern slope of the Ala-tagh, not far from Ararat. They meet after a course of 270 and 400 miles respectively, at Kebban Maden, in 39° east long. The combined stream is here about 120 yards wide: its course is at first nearly south: it then turns south-east, pursuing its long course to the sea. Joined by the Tigris at Kurnah it is called Shat-el-Arab, and ultimately falls into the Persian gulf. Its entire length is about 1780 miles; more than two-thirds of which is navi

gable for small steam-vessels. In the latter part of its course from Hit, the Euphrates flows through a low alluvial plain, where it often spreads and forms marshes; its width therefore varies and is said to be greatest about 700 or 800 miles from its mouth.

The Euphrates is first mentioned in scripture as one of the streams of Eden (Gen. ii. 14). Afterwards it was promised to Abraham that his seed should possess the land from the river of Egypt to the river Euphrates (xv. 18), a promise frequently repeated to Israel (Deut. i. 7, xi. 24; Josh. i. 4), and subsequently fulfilled, when David extended his conquests to this stream (2 Sam. viii. 3; 1 Chron. xviii. 3), when Solomon had dominion over all the kings 'on this side the river' (1 Kings iv. 24), and when the pastoral tribe of Reuben occupied the country up to it with their flocks and herds (1 Chron. v. 9). Euphrates is again mentioned in the struggle between Pharaoh-nechoh and the Babylonian king (2 Kings xxiii. 29, xxiv. 7; 2 Chron. xxxv. 20; Jer. xlvi. 2, 6, 19). But perhaps it derives its greatest consideration from the fact that Babylon was built upon its banks, and was in a manner defended by it (li. 63). It may be said to have had a part in the catastrophe of her fall, as it failed to keep out the foe (l. 38); for it was by diverting the course of the Euphrates that Cyrus entered the imperial city. It is often called 'the great river,' or emphatically 'the river' (Ezra iv. 10, 16, 20; Psal. lxxii. 8), as being far larger than the small streams of Palestine. The name is sometimes used symbolically (Rev. ix. 14, xvi. 12).

EUPOL'EMUS (1 Macc. viii. 17; 2 Macc. iv. 11). One of the ambassadors sent by Judas Maccabeus to Rome.

EUROC'LYDON. The name given to the hurricane which seized the ship in which St. Paul was voyaging to Italy, while off the south coast of Crete (Acts xxvii. 14). Several particulars are mentioned by the sacred historian. There was, it appears, a sudden change in the direction of the wind: the change was accompanied by a violent squall: and, looking at the course along which the ship was driven by it, the Euroclydon must have blown ENE. The gale, too, lasted for a very long time, and was accompanied at the time of the wreck on Malta with rain (xxviii. 2). All these particulars are confirmed by the frequent experience of modern voyagers. See Smith, *Voyage and Shipwreck of St. Paul*, pp. 94, &c., 154, &c. In some MSS. the name of the wind is Euroaquilo.

EU'TYCHUS (*fortunate*). A young man at Troas who, sitting in a window while Paul was long preaching at night, fell through drowsiness from the third story into the court below. He was killed by the fall, but was miraculously restored by the apostle (Acts xx. 7-12).

EVANGELIST. 'Evangelists were presbyters of principal sufficiency, whom the apostles sent abroad, and used as agents in ecclesiastical affairs, wheresoever they saw need. ... And concerning evangelists afterwards in Trajan's days, the history ecclesiastical noteth that many of the apostles' disciples and scholars which were then alive, and did with singular love of wisdom affect the heavenly word of God, to show their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and, betaking themselves to travel, undertook the labour of evangelists, that is, they painfully preached Christ, and delivered the gospel to them, who as yet had never heard the doctrine of faith' (Hooker, *Eccles. Pol.*, book v. 78). The 'work of an evangelist' (2 Tim. iv. 5) would seem to have been specially the carrying of the gospel-message to persons and places previously unacquainted with it. Hence, one bearing another office might be an evangelist. Thus Philip, 'one of the seven,' is called an 'evangelist' (Acts xxi. 8). Evangelists are distinguished from 'pastors and teachers,' and placed before them in Eph. iv. 11, as being itinerant; whereas pastors and teachers belonged more to a settled church: they are omitted in the list of 1 Cor. xii. 28; because no reference was there made to missionary extension of the church, but rather to its internal organization. Eusebius, *Eccl. Hist.*, lib. iii. 37, speaks of evangelists as both preaching Christ and circulating the record of the holy Gospels. Hence, probably the ordinary usage of the word evangelists to denote the writers of the four Gospels.

EVE (*life*). The wife of Adam, and mother of mankind. Her formation, her yielding to the tempter, and inducing Adam to join her in disobedience to the divine command, and the promise in respect to her seed, and the names she imposed on three of her sons, indicating her expectations and feeling in regard to them, are narrated in Gen. ii., iii., iv. See also 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The evening, after sunset, was the beginning of the Jewish day. For explanation of the phrase, 'Between the two evenings' (Exod. xii. 6, marg., and elsewhere), see PASSOVER.

EVERLASTING. The kindred words 'everlasting,' 'eternal,' are used in scripture sometimes in their full and strict meaning, as when applied to the Deity (Gen. xxi. 33; Deut. xxxiii. 27; Psal. xli. 13, xc. 2), implying duration without beginning or end; sometimes to denote a long or indefinite period. Thus we have 'the everlasting hills' (Gen. xlix. 26), stable and deeply-founded; 'an everlasting priesthood' in the family of Aaron and of his grandson Phinehas (Exod. xl. 15; Numb. xxv. 13); because, through the whole Jewish polity, the Levitical priesthood should last on; the type, too, of that still more excellent priesthood which Christ would exercise. The word is applied to the future condition, happy or miserable, of men in another world. See PUNISHMENT.

E'VI (*desire*, or *dwelling*). One of the kings or chiefs of Midian slain by the Israelites (Numb. xxxi. 8; Josh. xiii. 21).

EVIL. There is natural evil; and there is moral evil. Natural evil may be and sometimes is the penalty of moral evil or sin; as when the raging elements were roused to overflow the ancient world and destroy the guilty population. Or it may be caused for

a beneficial purpose; as the storm which mutilates the trees of the forest clears off the noxious exhalations which produced disease and death. Hence God the great Ruler lays upon his people the cross of affliction—an evil in itself—but intended to refine and purify them as gold from the fire (John xv. 2; 1 Pet. i. 6, 7). Moral evil, the departure from the perfect standard, exists, we see, and is propagated in the world. It entered in and marred the condition in which man was created (Rom. v. 12), introducing innumerable natural evils. But this was not its primary origin. How it at rst appeafired in the universe scripture is silent. And why he who is himself most pure permitted it we know not. It is a problem which no man has explained. But even from moral evil we may sometimes see good results. Some of the highest moral virtues could not have been in exercise, had moral evil not existed. Indeed it is hard to see how else there could have been any probation of moral agents. We need not, however, involve ourselves in speculations which, with our present limited knowledge, must necessarily be futile. We must be content to confess that there are some things too hard for us to understand. But of this we may be assured, that God tempteth no man to evil (James i. 13), and that he will one day vindicate the equity of his government: the great Judge will be seen to have in all things done right (Gen. xviii. 25).

EVIL EYE (Prov. xxiii. 6). The envious or covetous who grudges the meat he sets before a guest. In the same sense elsewhere (Deut. xv. 9; Matt. xx. 15). It is curious to note how much power an evil or malignant eye is supposed in Syria to have at the present day. So ridiculously afraid are the people of a blight from this cause, that, 'if you merely *look* at a child, especially if it be pretty, you must repeat the name of the prophet, of God, or of the Virgin, with a brief petition for protection, or at least say *mâshallah* (an exclamation of admiration or praise to God). If you extol the beauty of a horse, you must immediately spit on it; and the same is done sometimes to a child; more frequently, however, they merely blow in its face, and repeat a charm. The bright red or white figures made on figtrees are designed to attract the eye from the fruit, lest it should wither and fall' (Thomson, *The Land and the Book*, p. 152).

E'VIL-MER'ODACH (*Merodach's fool;* but perhaps some name of Persian or Assyrian origin underlies this). The son and successor of Nebuchadnezzar. He reigned two years, 561-559 B.C., and was murdered by Nergal-sharezer or Neriglissar, who had married his sister, and who seized his crown. He treated Jehoiachin with kindness; and possibly his mildness of rule may have given opportunity to the treason which cut him off (2 Kings xxv. 27-30; Jer. lii. 31-34). But some authorities report him to have been luxurious and intemperate.

EWE (Gen. xxxii. 14; 2 Sam. xii. 3; Psal. lxxviii. 71, and elsewhere). See SHEEP.

EXCOMMUNICATION. There were three degrees of excommunication in use among the Jews. The lightest was called *niddui*. According to the rabbinical writers this could be inflicted for twenty-four different causes. It involved various disabilities; as for example no person was to come within four cubits of the excommunicated man; and, if such a man died without repentance, a stone was placed upon the bier to indicate that he deserved to be stoned. It is supposed that this censure is referred to in Luke vi. 22; John ix. 22. The sentence lasted thirty days: if the man was impenitent, it was prolonged to sixty, and then to ninety; and, if he still persisted in his fault, he then incurred the second degree of punishment, called *hherem*, which was of a much graver character. The sentence was pronounced in a solemn assembly or court: no one was to eat with the person so sentenced, no association was to be had, no business was to be transacted with him; nor could he purchase anything but food. Perhaps this censure may be referred to by St. Paul in 1 Cor. v. 11; though the cessation of private and social intercourse, not any public sentence, is what he seems to intend: see also 2 Thess. iii. 14: comp. Ezra x. 8. *Shammatta* was the severest form of excommunication, in which the offender was solemnly devoted to destruction, as in the case of Achan (Josh. vii.). It is said, however, that even this curse might be revoked upon repentance. St. Paul is thought to allude to it in 1 Cor. xvi. 22. The word he there uses, *Maran-atha*, is similar in meaning to *Shammatta*, 'The Lord cometh.' Full information on these various degrees of excommunication is given by Buxtorf, *Lex. Chald. Talm. et Rabb.*, cols. 827-829, 1303-1307, 2466-2470.

EXECUTIONER. The word so rendered in the Old Testament denotes first an executioner, and then a guardsman; since the sovereign's body-guard in the east act as executioners. The captain of the guard is the chief of the executioners (Gen. xxxvii. 36, xxxix. 1). Hence, Potiphar had a prison in his house (xl. 3). Nebuzaradan held this office (Jer. xxxix. 13), also Arioch (Dan. ii. 14), under the king of Babylon. And we find men of high rank, the very captains of the guard themselves, personally performing an execution (1 Kings ii. 34). The executioner in Mark vi. 27 was one of Herod's guard.

EXILE. See CAPTIVITY, PUNISHMENTS.

EX'ODUS, THE BOOK OF. This is the second book of the Pentateuch: the name by which we commonly distinguish it is that attached to it in the Septuagint version, being a Greek word significant of the principal transaction recorded, viz. the *departure* of Israel from Egypt. The Jews generally designate it by the two initial words, or, more shortly, by the second of them.

In Hebrew bibles it is divided into eleven *perashioth* or chapters, and twenty-nine *sedarim* or sections: in our own it is distributed into forty chapters.

The contents of the book of Exodus may be regarded as comprising (1) historical, and (2) legislative matter; the first may be considered as extending from i. 1 to xix. 2

the second from xix. 3 to xl. inclusive. But there is some legislation intermixed with the former, and some narrative with the latter part; we may, therefore, note some subdivisions. I. In the first part we have (1) the condition of Israel in Egypt before their departure (i.) with the events preparatory to that deliverance, such as the birth of Moses and his settlement in Midian (ii.), the commission given him to liberate the people, and his announcement of this to them (iii., iv.), the negotiations with Pharaoh and infliction of the plagues, together with the institution of the passover (v.-xii. 30); (2) the thrusting out of Israel by the Egyptians, the departure, the passage of the Red sea, with the song of victory, and the march under the divine protection to Sinai (xii. 31-xix. 2). II. In the second part we find the preparation for the establishment of the theocratic covenant (xix. 3-25), the promulgation of the moral law (xx.), ordinances chiefly of a judicial kind (xxi.-xxiii.), the ratification of the covenant, with the summoning of Moses to receive directions for ceremonial worship (xxiv.), the orders for the construction of a sanctuary with things pertaining to it, and the selection of a priestly caste (xxv.-xxxi.), interrupted by the apostasy of Israel, and Moses' intercession for them (xxxii., xxxiii.), with the resumption of the divine directions, and the construction of the tabernacle in obedience thereto (xxxiv.-xl.

The book of Exodus is closely connected with that of Genesis, yet it has a distinct character. Through the former book the large history of the human race was continually narrowing into that of a family to be separated from other nations as the chosen depository of divine truth, whose fortunes should exhibit the outlines of the divine dealings, to be filled up in the future trials and triumphs of the church. And branch after branch of that family is divided off, till a single nucleus is reached, to whom the promise of extended blessing was committed. The book of Exodus takes up the narrative of that family so circumscribed, and follows out its development in the increase of a household into a people, in the consolidation of vague promises into an orderly covenant, with its sanctions, and its regulations, and its priesthood, all pointing forward again to something still more substantial and more sufficient, when the teachings of a long minority should have ended, and the shadows of a tedious night have been succeeded by the bright rising of the Sun of Righteousness. Taken by itself, without reference to what preceded and what followed, the book of Exodus would be a riddle: viewed in its right proportion as but a part of the great counsel of God, it is luminous with instruction and encouragement. This topic is well illustrated in Macdonald's *Introduct. to the Pentateuch*, book i. chap. ii. §§ 2, 3, vol. i. pp. 72-85.

The time comprised in this book is generally believed to be about 145 years, from the death of Joseph to the erection of the tabernacle. This is of course on the supposition that the sojourn of Israel in Egypt was for 215 years; the 430 (Exod. xii. 40) being computed from the giving of the promise to Abraham (Gal. iii. 17). Some able writers take a different view (see Kurtz, *Hist. of the Old Covenant, transl.*, vol. ii. pp. 133-147); but it would be difficult on the larger calculation to reconcile the statement that Jochebed was Levi's daughter (Numb. xxvi. 59), with the fact that she was Moses' mother.

The authorship of Exodus has through long ages been ascribed to Moses. But modern critics have disputed this; and have imagined that they discover the intertwining of certainly two leading documents, moulded into the shape in which we have the book by some comparatively-late editor. The question cannot be discussed here. See PENTATEUCH.

The credibility of the history has also been assailed. The book is said to be of a mythic or legendary character; and various parts of it have been declared to be impossible, if they are taken as literal narratives. Such are the vast increase of the Israelites (see CENSUS), the infliction of the plagues (see PLAGUES OF EGYPT), the passage of the Red sea (see SEA, RED SEA), &c. Several of these particulars are noticed in the articles just referred to. But the real objection to each and all of these narratives is that they assert or imply supernatural interference; and it is held that God does not, or cannot, interfere with the natural laws, which are imagined, by his disposition at the first it may be, or else by some strange inherent power of establishing and executing themselves, uninterruptedly to govern and control the universe (see MIRACLES). Only a few brief general observations can be made here. Exodus is bound up with the rest of the sacred volume. If this one stone be taken out as unsound, the whole structure is, to say the least, endangered. For all succeeding scripture writers go upon the presumption that the history of Exodus is fact. The following passages are but a sample of those which may be found in the Old Testament referring to events related in Exodus (Josh. ii. 10, iii. 3, xviii. 1; Judges xix. 30; 1 Sam. iv. 3-8, x. 18, xii. 6, 8, xxviii. 6; 2 Sam. vii. 2, 6; 1 Kings viii. 9, 16, 51, 53, ix. 9; 2 Kings xvii. 7, xxi. 15; 1 Chron. vi. 1-3, 49, xvii. 21; 2 Chron. v. 7, 8, 10, xxx. 18, xxxv. 6; Neh. xiii. 15; Psal. lxxvii. 20, lxxviii. 12-16, 23-25, 43-53, cv. 23-41; Isai. xi. 16, lxiii. 11-14; Jer. vii. 22, 25, xxxii. 18-21; Dan. ix. 15; Hos. xi. 1; Mal. iv. 4). Besides which, twenty-five passages, according to Rivet, are quoted in express words from Exodus by our Saviour and his apostles; and nineteen allusions to the sense are made in the New Testament. This number is enlarged by Gough, *New Testament Quotations*, pp. 26-56. The credit of this book is therefore well sustained by competent authority.

For replies to many particular objections Birks's *Exodus of Israel*, London, 1863, may be advantageously consulted; and for some notice of the miraculous departure of the Israelites, see ISRAEL, RED SEA.

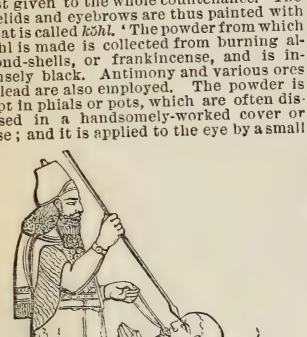
EXORCIST. One who professed to cast out devils. We are told that there were vagabond Jews, exorcists, at Ephesus, who

took upon them to use the name of Jesus over those that were possessed with evil spirits (Acts xix. 13-17). That in our Lord's time devils were actually cast out by the Jews can hardly admit of doubt: else he would not have made the appeal he did, had their practice been merely a juggle (Matt. xii. 27: see Dr. Alford's note on that place). But, doubtless, there were impostors also who pretended to a power which they did not really possess; and to the class of these the sons of Sceva belonged. It is well to observe that the terms 'exorcist' and 'exorcise' are never applied to miracles of Christ, or to the powers which he bestowed on his apostles.

EXPIATION (Numb. xxxv. 33, marg.). See ATONEMENT, SACRIFICE.

EYE, EYES. The practice of putting out the eyes as a mode of punishment has been both anciently and in modern times very common in the east. Captives in war, and those who might be supposed likely to head rebellions against the sovereign were frequently thus treated (Judges xvi. 21; 1 Sam. xi. 2; 2 Kings xxv. 7).

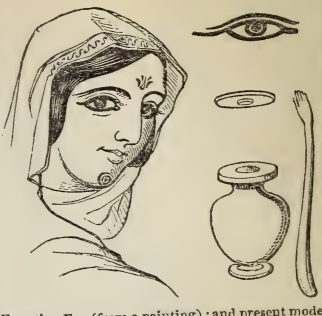
The painting of the eye was and is usual among eastern women. This was what Jezebel did (ix. 30, marg.: comp. Jer. iv. 30; Ezek. xxiii. 40). A peculiar brilliancy is imparted to the eye, and a languishing amorous cast given to the whole countenance. The eyelids and eyebrows are thus painted with what is called *kŏhl*. 'The powder from which kŏhl is made is collected from burning almond-shells, or frankincense, and is intensely black. Antimony and various ores of lead are also employed. The powder is kept in phials or pots, which are often disposed in a handsomely-worked cover or case; and it is applied to the eye by a small



Putting out the eye of a captive. Nineveh Marbles.

probe of wood, ivory, or silver, which is called *meel*, while the whole apparatus is named *mŭkhāly*' (Dr. Thomson, *The Land and the Book*, p. 461). It is a great object to lengthen the eye and bring it to an almond shape.

The eye is figuratively or symbolically



Egyptian Eye (from a painting); and present mode of painting the eye, with a vase containing kŏhl and the instrument used for applying it.

used to denote activity and vigilance (Ezek. i. 18, x. 12; Rev. iv. 6, 8). So at the Persian court there was an officer called the 'king's eye.' And, as the expression of the eye indicates various emotions, humility, envy, &c., these are often ascribed to the eye itself (Job xxii. 29, marg.; Prov. vi. 17, marg., xxviii. 22; Isai. iii. 16; Ezek. xxiv. 16, 25; Matt. xx. 15; 2 Pet. ii. 14; 1 John ii. 16).

E'ZAR (*treasure*). (1 Chron. i. 38.) See EZER.

EZ'BAI (*hairy*, or, according to another derivation, *spoil*). The father of one of David's warriors (1 Chron. xi. 37). In the parallel list (2 Sam. xxiii. 35) we have for Ezbai 'the Arbite.'

EZ'BON (*a worker*, otherwise *well-formed*). 1. One of the sons of Gad (Gen. xlvi. 16). He is also called Ozni (Numb. xxvi. 16).—2. A Benjamite (1 Chron. vii. 7). He is nowhere else mentioned; and a conjecture has been hazarded that he was adopted into Benjamin from another tribe.

EZECHI'AS. 1 (1 Esdr. ix. 14). A corrupt form of Jahaziah (Ezra x. 15). 2. (2 Esdr. vii. 40). Hezekiah.

EZECI'AS (1 Esdr. ix. 43). Hilkiah (Neh. viii. 4).

EZEKI'AS (Matt. i. 9, 10). The Greek form of Hezekiah.

EZE'KIEL (whom *God makes strong*). A priest and prophet, the son of Buzi, who was among the captives carried away with Jehoiachin 599 B.C., and who prophesied in Chaldea at Tel-abib by the CHEBAR which see.

The word of the Lord came to him in the fifth year of the captivity; and his ministry lasted, so long as we have any account, to the twenty-seventh year (Ezek. i. 2, 3, xxix. 17). Whether he lived beyond this time, or how or where he died, there is no certainty. According to Jewish tradition he was put to death by the prince of the Jews, who was

an idolater, and could not endure the prophet's censures. No dependence can be placed on this tale. We know little more of his history, save that he was married; this domestic relationship, as in the case of other prophets, being made subservient to his public teaching. His wife died; and the behaviour charged upon him was to be a sign to his people (xxiv. 15-24). Ezekiel was a man of marked and energetic character. Of a priestly family, he had been trained in the ritual lore, the symbolic and spiritual import of which he could well discern. His fancy was rich, and he was accustomed to utter words that burned. He attained a vast influence over those of his nation who were around him; for the people used, we are told, to assemble in his house, to hear the word of the Lord by him (xxxiii. 30-32). Such a man was an instrument well fitted to stand against the powerful Babylonian spirit of the time.

EZEKIEL, THE BOOK OF (595-573 B.C.). The collection of Ezekiel's prophecies. This book divides itself into two halves: I. The first, comprising prophecies and visions before the fall of Jerusalem (i-xxiv.): these are placed in chronological order, from the fifth year of the captivity, to the ninth (i. 2, xxiv. 1). II. The second is occupied with prophecies and visions after Jerusalem was taken (xxv.-xlviii.); including (1) denunciations against seven heathen nations disposed in the following order (xxv.-xxxii), Ammon, Moab, Edom, the Philistines, Tyre, Zidon, and Egypt, (2) predictions of the re-establishment of the theocracy (xxxiii.-xlviii.), an oracle against Seir being included (xxxv.): these, too, though dates are but sparingly noted, seem to be placed chronologically, the whole being, no doubt, arranged by the prophet himself.

It is only of late years that the authorship of Ezekiel's prophecies has been at all questioned; and most of the objections urged against the ordinary belief are so obviously baseless that it would be a waste of time to refute them. Zunz's arguments deserve a little more notice (*Die Gottesdienstl. Vorträge der Juden*, pp. 157, &c.). He conjectures that the book belongs to the Persian period, because there is, he says, no trace of Ezekiel's imagery in his alleged contemporary Jeremiah; because he does not seem to have rightly comprehended the shape of the cherubim; because his style has an Aramaic colouring, and betrays in several places an imitation of Jeremiah; and more particularly because there is a specialty in his predictions (e.g. xii. 12,&c.) which does not belong to a true prophet. It will readily be seen that these are but weak reasons, and they have been satisfactorily met by Hävernick (*Einleit. in das A.T.*, § 232, vol. ii. 2. pp. 271-273); but it is well to protest against that irreverent spirit which carps at particular predictions; as if the Deity, before whom all future things lie spread, could not, and might not if he pleased, communicate by his servants the prophets the definite knowledge of an event about to happen. Objections on such a principle are of the earth, earthy.

The forms of Ezekiel's composition are varied. Sometimes the strain is didactic, in which proverbial expressions are interwoven (as in xii. 22, 23, xvi. 44, xvii. 1-10, xviii. 2), and extends itself in long-drawn sentences, with oratorical fulness and lyric spirit. Then, again, we find allegorical representation, unfolding a vast richness of majestic ideas and colossal symbols (illustrated, it may be said, by late Assyrian discoveries), including not unfrequently symbolic actions. Hence, as observed by Jerome, there is much that is dark and mysterious in his prophecies. Thus the symbolic cherubim are variously explained. It is enough to say of them here that, described as working one within another, they may be taken to symbolize the awful and mysterious providence of God, ministered by angelic beings, instinct with spiritual life. And the later chapters (xl.—xlviii.) have caused great difference of opinion. They have been referred to the restoration of the Jews after the Babylonish captivity: they have been supposed to depict by symbols the times of Messiah; and there are those who, regarding them as prediction yet unaccomplished, expect that at some future period the temple in the proportions here delineated will rise again, and the rites and regulations so minutely recorded be literally in force. These theories are lucidly described by Dr. Fairbairn, in his valuable 'Exposition' of Ezekiel. Such matters cannot be argued here They belong rather to the province of the commentator.

But it may not be improper to give a summary of the view entertained by Hävernick of the purport of the prophet's vision. 'In the gospel times,' he thinks, 'there is to be, on the part of Jehovah, a solemn occupation anew of his sanctuary, in which the entire fulness of the divine glory shall dwell and manifest itself. At the last there is to rise a new temple, diverse from the old, to be made every way suitable to that grand and lofty intention, and worthy of it; in particular of vast compass for the new community, and with a holiness stretching over the entire extent of the temple; so that in this respect there should no longer be any distinction between the different parts. Throughout, everything is subjected to the most exact and particular appointments: individual parts, and especially such as had formerly remained indeterminate, obtain now an immediate divine sanction; so that every idea of any kind of arbitrariness must be altogether excluded from this temple. Accordingly, this sanctuary is the thoroughly-sufficient perfect manifestation of God for the salvation of his people (xl.—xliii. 12). From this sanctuary, as from the new centre of all religious life, there gushes forth an unbounded fulness of blessings upon the people, who in consequence attain to a new condition. There come also into being a new glorious worship, a truly-acceptable priesthood and theocratical ruler; and equity and righteousness reign among the entire community, who, being purified from all stains, rise indeed to possess the

life that is in God (xliii. 13—xlvii. 12). To the people who have become renewed by such blessings the Lord gives the land of promise: Canaan is a second time divided among them, where, in perfect harmony and blessed fellowship, they serve the living God, who abides and manifests himself among them (xlvii. 13—xlviii.). See *Journ. of Sacr. Lit.*, Jan. 1852, pp. 434-447.

Ezekiel's style is characterized by a mass of peculiar and frequently-recurring expressions and forms; and, though he shows a dependence on earlier models, on the Pentateuch in particular, he has words, together with Aramaisms and corruptions, anomalies and grammatical incorrectnesses, testifying to the decline of the Hebrew language, and confirming the belief that the writer was residing in a foreign land. Some of his peculiarities are the constant use of the phrase 'son of man' as applied to himself (ii. 1, 3, 6, 8, iii. 1, 3, 4, and elsewhere), the designation of the people as 'a rebellious house' (ii. 5, 6, 7, 8, iii. 9, 26, 27, xii. 2, 3, 9, xvii. 12, xxiv. 3, xliv. 6); with many others, which Keil has enumerated (*Einleit.* § 79).

There is a somewhat-perplexing statement of Josephus (*Antiq.*, lib. x. 5, § 1) that Ezekiel wrote two books. The most general explanation is that (if not a mere error on the part of the Jewish historian) he divided the book we have into two parts, making that which contains a description of the temple (xl.—xlviii.), a distinct treatise, as altogether apart from the preceding portion of his writings.

Among the numerous commentaries on this prophet may be mentioned those of Venema, 1790, Greenhill, 1650 (re-published 1863), Henderson, 1855, Fairbairn, 1851, &c.

E'ZEL (*departure*). A stone or stone-heap by which David and Jonathan parted (1 Sam. xx. 19). Some conjectural emendation of vv. 19, 41 have been proposed; but, as they rest on the text of the Septuagint, which is unsettled here, they can hardly be adopted.

E'ZEM (*bone, strength*). A city of Simeon (1 Chron. iv. 29). In Josh. xix. 3 it is called Azem.

E'ZER (*treasure*). A descendant of Seir the Horite, one of the 'dukes' in the land of Seir (Gen. xxxvi. 21, 27, 30; 1 Chron. i. 42). He is called Ezar in 1 Chron. i. 38.

E'ZER (*help*). 1. A descendant of Judah (1 Chron. iv. 4). 2. One of the sons of Ephraim, slain by the men of Gath, whose cattle they attempted to seize (vii. 21). 3. A Gadite chief who joined David in the wilderness (xii. 9). 4. A Levite who helped to repair the wall of Jerusalem (Neh. iii. 19). 5. A priest who took part in the dedication of the wall (xii. 42).

EZERI'AS (1 Esdr. viii. 1). Azariah (Ezra vii. 1).

EZI'AS (1 Esdr. viii. 2). Azariah (Ezra vii. 2).

E'ZION-GA'BER or GE'BER (*the giant's backbone*). A port of Edom on the Elanitic gulf of the Red sea. It was one of the encampments of the Israelites in their journey through the wilderness (Numb. xxxiii. 35, 36; Deut. ii. 8), and was attached to the kingdom of David by the conquest of Edom. Solomon made it the station of his navy that traded to Ophir (1 Kings ix. 26; 2 Chron. viii. 17); and here Jehoshaphat's fleet was 'broken' or wrecked (1 Kings xxii. 48; 2 Chron. xx. 36, 37). Josephus describes E'zion-geber as not far from the city Ælana, i.e. Elath, and called Berenice (*Antiq.*, lib. viii. 6, § 4). There is now no trace of it; and the site can be only conjectured. Dr. Robinson is inclined to believe that anciently the gulf ran up farther into the country, and that Ezion-geber may have been in a wady with brackish water called *el-Ghudyán*, a few miles north of Akabah.

EZ'NITE (2 Sam. xxiii. 8). See JASHOBEAM.

EZ'RA (*help*). 1. One of the posterity of Judah (1 Chron. iv. 17).

2. A celebrated scribe and priest, descended from Hilkiah the high priest in Josiah's reign (Ezra vii. 1). Of his early life we know nothing, nor how he acquired the influence he evidently had at the Persian court. In the seventh year of Artaxerxes Longimanus we find a large commission granted him to return from Babylon at the head of a body of Jews, and to take upon him the administration of affairs at Jerusalem (vii., viii.) One of his first steps on his arrival was to remedy the unhallowed marriages which had been contracted by the Jews with Gentile unbelievers (ix., x.). These were to be broken off; and the whole business, it would seem, was settled in about eight months (vii. 9, x. 9, 17). Whether Ezra continued at Jerusalem is a question: it is generally assumed that he was in office till Nehemiah's arrival twelve or thirteen years later; but it seems hard in that case to account for the state of declension and confusion in which Nehemiah found the people. It is more likely, therefore, that Ezra's commission was temporary, that he returned to Babylon, and that shortly after Nehemiah's appointment as governor he again proceeded to Jerusalem; where we find him then very active (Neh. viii.)

The sealing of the covenant occurred at this time; and good men have indulged in unsatisfactory conjectures why Ezra's name is not found attached to it. It has been said, for instance, that he probably was ill, or that, as he had been the principal person in (as we should say) getting it up, no further ratification on his part was thought necessary. But, if we look at the record (x. 1-27), we shall see reason enough to believe that few of the names, if any (with the exception of Nehemiah the governor), were the signatures of men as individuals, but rather as representatives of classes or families. For of priests there are only twenty-two, of Levites seventeen, and of the people forty-four. Now, if we examine the lists of those who returned with Zerubbabel and with Ezra (Ezra ii., viii. 1-14) we shall find them divided into clans; for example, of the children of Azgad, 1,222 were in Zerubbabel's caravan, 110 in Ezra's; of the children of Bebai, 623 in Zerubbabel's, 28 in Ezra's, &c., &c. But Azgad and Bebai are among the signa-

tures to the covenant. Surely it was in each such case as the representatives of a large body that there were these particular names; and it is expressly said that the rest of the people 'clave to their brethren' (Neh. x. 28, 29), that is, acknowledged themselves bound by what their chiefs, their representatives, had done. Ezra, then, we may well believe, though most eminent as an individual (specially called 'the scribe'), yet as a priest had his place in some particular class, the whole of which was included under the signature of its representative.

We find him again mentioned in xii. 26, 36; but not after the close of Nehemiah's first term of office. Probably he did not long survive. To him the Jews attribute, among other things, the institution of the great synagogue which settled the canon of scripture, and also the authorship of many of the sacred books, with the revision of the entire scriptures; and Christian writers have been too ready to follow them and to say, when they came upon an explanation or notice in any book which they thought not likely to belong to the author, that it was no doubt inserted by Ezra. As 'a ready scribe in the law of Moses,' we may well believe that he would take care to spread a knowledge of the law, and to circulate accurate copies of the holy books; but more can hardly be with any confidence asserted of him. See CANON.

3. A priest or head of a course of priests who returned with Zerubbabel (Neh. xii. 1, 13): comp. x. 2, where Azariah is perhaps the same person.

EZ'RA, THE BOOK OF. This book commences with a notice of the edict of Cyrus permitting the exiled Jews to re-occupy their own country: it narrates the return of a large body under Zerubbabel, with their proceedings till the temple was re-built and dedicated: it gives an account also of Ezra's journey to Jerusalem, upwards of half-a-century later, and of the reformation effected by him. The books of Ezra and Nehemiah were reckoned by the Jews as one volume. Portions of Ezra (viz., iv. 8—vi. 18, and vii. 12-26) are written in Chaldee: the rest is in Hebrew. It is questioned whether the whole is from Ezra's pen. Some critics maintain the affirmative: others, with greater apparent reason, dissent. Several of the arguments alleged are of no great weight; but perhaps, on a full consideration, we may divide the book into two parts: 1. i.—vi.; 2. vii.—x., and may ascribe vii.—x. to Ezra. It is true that in vii. 1-26 and x., the writer uses the third person; but this fact does not seem conclusive against Ezra's authorship. The former chapters i.—vi. are probably from different sources. Chap. i. is a continuation of 2 Chronicles; the last two verses in that book being identical with the first two in Ezra. Chap. ii., iii. is a document inserted with slight variation in Neh. vii. The portion iii. 2—vi. 22 (with the exception of iv. 6-23, possibly by a later hand) has been ascribed, from the similarity of style, diction, &c., to the prophet Haggai: see Lord A. C. Hervey in Smith's *Dict. of the Bible*, art. 'Ezra, Book of.' Be this as it may, Ezra, it is likely, had the preceding portions before him, and combined them with his own narrative; or it might be that the author of Chronicles was the final editor of those books, and of the books of Ezra and Nehemiah. The zeal and piety of Ezra are admirably illustrated in the transactions that are here recorded. And, though some have objected to certain particulars, and impeached the credibility of the history on account of them, such objections are groundless. The canonical authority of this book is beyond dispute. It may be added that it comprises in its history a period of about eighty years.

EZ'RAHITE. Two persons are thus designated, Ethan (1 Kings iv. 31; Psal lxxxix. title), and Heman (lxxxviii. title). But in 1 Chron. ii. 6 they are both said to be sons of Zerah, i.e. Zerahites, or Zarhites; of which Ezrahites is probably another form.

EZ'RI (*help of Jehovah*). The superintendent of David's agricultural labourers (1 Chron xxvii. 26).

F

FABLE. A vehicle used, by the adoption of fictitious narrative, for the exhibition or illustration of some truth. In a fable the qualities or actions of a higher class of beings are attributed to a lower, as those of men to brutes or inanimate things. We thus see a great distinction between a fable and a parable; for in the latter, if brutes are introduced, they never contradict the law of their nature. So our Lord introduces sheep into his parables, but he never represents the sheep as speaking or doing anything but what sheep naturally do. 'The parable,' says archbishop Trench (*Notes on the Parables*, 2nd edit. chap. i. p. 10), 'differs from the fable while it moves in a spiritual world, and never transgresses the actual order of things natural.' There are two examples of fable, properly so called, in scripture, those of Jotham (Judges ix. 8-15), and of Jehoash (2 Kings xiv. 9); and they—the first at least—are older than any known to be produced by heathen authors. The 'fables' against which St. Paul utters a warning (1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14) mean the Jewish unauthorized traditions, or simply untruths.

FACE. Most of the combinations into which this word enters are intelligible enough. It may be observed that, as to seek

any one's face is to seek his favour, or admission to his presence (Psal. xxvii. 8; Prov. vii. 15), so to see his face is to see him in person (Gen. xlviii. 11), to have entrance to his court, if he be of high rank, as a king (xliii. 3, 5; 2 Sam. xiv. 24, 28, 32): hence this phrase denoted the royal favour, dignity, or privilege (Esth. i. 14). So to see God's face is to find him propitious, to have nearness of access to him (Job xxxiii. 26; Psal. xvii. 15); and this is specially said to be the privilege of the holy angels that they see God's face (Matt. xviii. 10; Luke i. 19).

FAIR HAVENS, THE. A harbour or roadstead off the south coast of Crete, mentioned in Acts xxvii. 8, but in no other ancient writing. It has been lately identified and described by Mr. Smith of Jordanhill (see his *Voyage and Shipwreck of St. Paul*, Lond. 2nd. edit. 1856). This harbour still retains its old Greek name, and is situated four or five miles to the east of cape Matala, and about the same distance to the west of cape Leonda. It is a fair winter harbour, though by no means so good as that of Phenice, about forty miles farther westward. After passing cape Matala the coast trends to the north; hence the danger, if a northerly gale sprung up, of the vessel's being driven out to sea; and hence the advice given by St. Paul to lie still at the Fair Havens, instead of making for Phenice (Acts xxvii. 9, 10, 21). The advice was not taken: a gale did spring up, and caught the ship, which drifted across the sea till it was wrecked on the coast of Malta.

FAIRS. The word occurs repeatedly in Ezek. xxvii. 12, 14, 16, 19, 22, 27; but it is very doubtful whether there were fairs at Tyre, in the sense in which we understand the term. Tarshish is said to have traded in the 'fairs' of Tyre (12); but the Tyrians rather resorted to Tarshish than the people of Tarshish to Tyre. Also we can hardly understand how the 'fairs' could 'fall into the midst of the seas' (27). The word rather signifies 'gains' accruing from traffic, and is sometimes translated 'wares' (33); possibly it might be well to preserve that translation in all the places in which it occurs.

FAITH. A dependence on the veracity of another, or belief on testimony. In scripture the testimony which is the ground of faith means generally the divine testimony, announced either by God himself, or by his accredited messengers. Thus Noah credited the warning which the depraved antediluvians disregarded, and used the means which God pointed out to him for deliverance from the approaching deluge (Heb. xi. 7). Faith is distinguished from credulity in that it does not accept anything as true which is not based on sufficient evidence: it is contrasted with unbelief in that it accepts whatever is proposed to it when the testimony thereof is adequate. We are informed that faith may be dead, if it be merely in the understanding, admitting facts as true, but not realizing their bearing upon ourselves. Such a faith is that historical faith, which credits the narrative of our Lord's passion and death, but seeks not, through that, remission of personal guilt. The faith of devils goes farther than this; for they 'believe and tremble' (James ii. 19); but they find no means of release from their apprehended doom. True 'faith is the substance (or realizing) of things hoped for, the evidence (or sure persuasion) of things not seen' (Heb. xi. 1). With such a faith 'Abraham believed God; and it was counted unto him for righteousness' (Gen. xv. 6; Rom. iv. 3; Gal. iii. 6). So those who believe in Christ, accepting his offered mercy, relying on his never-forfeited word, are for his sake regarded as God's children. Hence men are said to be 'justified by faith' (Rom. iii. 23-26, v. 1). See JUSTIFICATION. Faith, if genuine, will work by love (Gal. v. 6), yielding the fruits of a holy life and conversation (Matt. vii. 20; James ii. 26).

There are various shades of meaning belonging to the word 'faith' in scripture, which may be sought in commentaries: it must be enough here to say that it sometimes means the gospel revelation (Acts vi. 7; Rom. x. 8).

The precious gift of faith and the increase thereof should be earnestly sought in humble prayer (Luke xvii. 5; Phil. i. 29).

FAITHFUL, FAITHFULNESS. This is an attribute often ascribed in scripture to God, to denote the certainty of his purpose, word, and covenant: see Deut. vii. 9; Psal. xxxvi. 5, xl. 10, lxxxviii. 11, lxxxix. 1, 2, 5, 8, 24, 33, xcii. 2, cxix. 75, 90, cxliii. 1; Isai. xi. 5, xlix. 7; Jer. xlii. 5; Lam. iii. 23; Hos. ii. 20; 1 Cor. i. 9, x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13; Heb. ii. 17, iii. 2, x. 23, xi. 11; 1 Pet. iv. 19; 1 John i. 9; Rev. i. 5, iii. 14, xix. 11. Hence God's word or covenant itself is often called 'faithful,' as in Psal. cxix. 86, 138; Isai. xxv. 1; 1 Tim. i. 15; Rev. xxi. 5, xxii. 6. The term is also used to designate God's people, as in Numb. xii. 7; Neh. vii. 2; Psal. xii. 1; Matt. xxv. 21; 1 Cor. iv. 17; Eph. i. 1; 2 Tim. ii. 2; Rev. xvii. 14, and frequently elsewhere.

FALLOW-DEER. An animal whose flesh might be used for food (Deut xiv. 5; 1 Kings iv. 23). It was a species of deer of a reddish colour, with serrated horns, cast every year, most probably *Cervus dama*, which is found in western and southern Asia. Kitto, however (*Pict. Bible*, note on Deut. xiv. 5), supposes the animal intended to be the *Oryx leucoryx*; and a writer in Dr. Smith's *Dict. of the Bible*, app. p. xlix., holds it to be the *Alcelaphus bubalis*, the wild ox of North Africa, called by the natives *bekker-el-wash*.

FALLOW-GROUND (Jer. iv. 3; Hos. x. 12). See JUBILEE, YEAR SABBATICAL.

FAMILIAR SPIRIT (Lev. xx. 27, and elsewhere). See DIVINATION.

FAMINE. The usual proximate causes of famine in Egypt are failure in the regular inundation of the Nile; in Palestine, a want of rain affecting both the pasture-lands and the harvests. Several famines are noted in the scripture history. Two are mentioned as occurring in Canaan in the days of Abraham and Isaac, compelling those patriarchs to remove to Egypt and to Gerar (Gen. xii

10, xxvi. 1). Then succeeded that remarkable famine which Joseph was enabled to predict, and which extended widely over Egypt and various other regions (xli. 53-57). A scarcity in Palestine was once occasioned (Judges vi. 4-6) by the invasion of the Midianites, and another (or the same) is referred to in Ruth i. 1. Others are noted, sometimes caused by war or by locusts (2 Sam. xxi. 1; 1 Kings xvii. 1, 7, xviii. 2; 2 Kings iv. 38, viii. 1, 2; Lam. v. 10; Joel i. 10-12, 17, 18; Acts xi. 28). Famine is called one of the Lord's 'sore judgments' (Ezek. xiv. 21), and is often threatened as a punishment of sin (2 Sam. xxiv. 13). But it is observable that, even when not specially said to be inflicted for judgment, it is yet declared to be 'called for' by the Lord (2 Kings viii. 1; Psalm cv. 16); whence we learn that, though second causes are in operation, yet God administers his own sovereignty, not leaving events to an independent law, but guiding all things for his own wise ends.

Famine is sometimes used in a figurative sense; as when a worse destitution is described than that of bread, a sorer thirst than that for water—even a famine of the divine word, a thirst because the living streams of mercy flow out no more (Amos viii. 11-18).

FAN. An agricultural implement (Isai. xxx. 24; Jer. xv. 7; Matt. iii. 12; Luke iii. 17). The 'shovel' in Isaiah is probably the same with the 'fan' in the other passages. It was, no doubt, a broad scoop by which the corn was thrown against the wind, often perhaps during the evening breeze (Ruth iii. 2), in order that the chaff might be blown away. The word translated 'fan' in the first place above referred to has been thought to mean something of a similar kind, as a fork, said to be still used in Palestine. It was more likely a measure, or basket, in which to receive the grain. 'Very little use,' says Dr. Thomson, 'is now made of the fan; but I have seen it employed to *purge the floor* of the refuse dust, which the owner throws away as useless' (*The Land and the Book*, p. 540).

FARM, FARMING (Matt. xxii. 5). See AGRICULTURE.

FARTHING. There are two words which are thus translated. In Matt. v. 26; Mark xii. 42, the coin meant was the *quadrans* or fourth of a Roman *as*. It contained two *lepta*, mites, and was in value about three-fourths of our farthing. In Matt. x. 29; Luke xii. 6, the word is *assarion*, or small *as*, that is, three farthings of our money. See MONEY.

FAST. The only fast ordained by the Mosaic law was that of the day of atonement, on the 10th of the seventh month, on which the people were to afflict their souls (Lev. xxiii. 26-32). This appears to have been ever solemnly kept, and was 'the fast' mentioned in the narrative of St. Paul's voyage to Italy (Acts xxvii. 9). See ATONEMENT, DAY OF. But there were other fasts afterwards instituted on account of great national calamities; and these appear to have had prophetic sanction. They are enumerated as the fasts of the fourth, the fifth, the seventh, and tenth months (Zech. vii. 3-5, viii. 19). The fast of the fourth month was on account of the breaking up of Jerusalem by the armies of Nebuchadnezzar (Jer. lii. 6, 7). The modern Jews couple with this event the breaking of the tables of the law by Moses (Exod. xxxii. 19). The fast of the fifth month commemorates the burning of the temple and the houses of Jerusalem by Nebuchadnezzar (Jer. lii. 12, 13), and afterwards by Titus, on the same day of the same month. It is now kept by the Jews with greater rigour than any other. The fast of the seventh month is for the murder of Gedaliah (xli. 1-10). That of the tenth month was instituted because the Chaldean army then laid siege to Jerusalem (lii. 4).

Extraordinary general fasts were not unfrequently appointed in consequence of some calamity, or to obtain God's blessing for the averting of some danger. Such were those of which we read at various times (Judges xx. 26; 1 Sam. vii. 6, xxxi. 13; 1 Kings xxi. 12; 2 Chron. xx. 3; Ezra viii. 21; Esth. iv. 15-17; Jer. xxxvi. 9; Joel i. 14, ii. 15-17). Such fasts are also mentioned in the Maccabean times (1 Macc. iii. 47; 2 Macc. xiii. 12); and in later ages we know that fasts were appointed when the seasons were unfavourable, or on other occasions of distress.

For individual fasts there was no commandment of the Mosaic law. There is, however, a reference to such in Numb. xxx. 13; where the force of a vow to fast by a married woman is made dependent on her husband's allowance of it. And private fasts were not uncommon (1 Sam. i. 7; 2 Sam. i. 12, xii. 16; 1 Kings xxi. 27; Ezra x. 6; Neh. i. 4; Dan. ix. 3, x. 3). Of course from this enumeration must be excluded the fasts of Moses upon Sinai (Exod. xxiv. 18, xxxiv. 28; Deut. ix. 9, 18), and the fast of Elijah as he travelled to the mount of God (1 Kings xix. 8). These were not self-imposed, nor were they endured by mere natural strength. After the captivity, the practice of individual fasting appears to have been stricter and more frequent. The Pharisees and others made a show of fasting, and believed that they purchased God's favour thereby (Matt. vi. 16, ix. 14; Luke xviii. 12); the two days in the week on which they ordinarily fasted being (according to the Talmud) the fifth, because Moses that day went up Sinai, and the second, because on that day he came down.

But there are fasts spoken of in the New Testament of a better kind. Such was the practice of the prophetess Anna (ii. 37). And our Lord himself, who at the beginning of his ministry fasted forty days in the desert (Matt. iv. 2), regulated the use of it (vi. 17, 18), and spoke of it as needful in order to the performance of certain wondrous works (xvii. 21). Accordingly there were solemn occasions on which we find fasting in the Christian church (Acts xiii. 3, xiv. 23; 1 Cor. vii. 5). The history of fasting in later days does not belong to this place. Large information respecting it, the times when it was practiced, and the mode of it, may be found in Bingham's *Orig. Eccles.*, book xxi.

The Jews appear to have joined with fast

ing the putting on of sackcloth, and other usual signs of distress (1 Kings xxi. 27). Sometimes they abstained altogether from food, from one evening to another; while at other times, especially when the fasts were of long duration, they ate food, but only of the plainest kind. They did not fast on the sabbath, or on festival-days. See Winer, *Bibl. RWB.*, art. 'Fasten.'

FAT. There were certain prohibitions in the Mosaic law in regard to the eating of fat. Pure fat was intended, that about the entrails, kidneys, &c.; this, in the case of sacrifices—especially sin-offering, trespass-offering, peace-offering—was to be solemnly burnt as presented to the Lord (Lev. iii. 3-5, 9-11, 14-17, iv. 8-10, 19, 26, 31, 35, vii. 3-5, 23-25, 30, 31, viii. 25; Numb. xviii. 17). Sometimes the word is used as including all the parts of an offering which were to be consumed by fire (1 Sam. ii. 15, 16). The fat was holy; it was the best and richest part of the animal; and therefore it was fitting that it should be offered to God (See Fairbairn, *Typol. of Script.*, book iii. chap. iii. sect. 7, vol. ii. p. 343). The prohibition did not extend to other parts than those above specified, or to that of animals not sacrificed; for we frequently meet with commendations of stall-fed and fatted cattle as specially eaten at feasts (1 Sam. xxviii. 24; 1 Kings iv. 23; Prov. xv. 17; Jer. xlvi. 21; Luke xv. 23, 30); and the 'fat' is spoken of in Neh. viii. 10, as a dainty. It may be, however, that not fat literally, but the choicest food is there meant.

FAT. This word appears in its uncompounded form only in Joel ii. 24, iii. 13. The original is in other places rendered 'wine-fat' (Isai. lxiii. 2), 'press-fat' (Hagg. ii. 16), &c. It is properly applied to the vat or receptacle into which the must, or new wine, flowed from the press. An equivalent Greek word is translated 'wine-fat' in Mark xii. 1. See Wine-press.

FATHER. The word is continually used in its literal and proper sense. The father of a family in early times had great authority over his children and descendants, representing to them, in a certain sense, the Deity. He was often the head of blessing to his race, when they followed his faithful example (Gen. xviii. 18, 19; 2 Sam. vii. 12-16, 19). Or, if he trained his children in evil paths, so that they inherited his sinfulness as well as his blood, the judgment on a father extended to the children (1 Kings xiv. 10-13). It was not that the son should bear the responsibility of the parent's sin (Deut. xxiv. 16; Ezek. xviii. 14-18, 20); but the children too often copied the parent's faults; and it was natural—we see examples every day—that a man's ill-conduct should affect his children's welfare in the world. The greatest respect was enforced to a father by the divine law (Exod. xx. 12; Eph. vi. 1-3): the blessing or the curse of a father was regarded as of the weightiest force (Gen. ix. 25-27, xxvii., xlviii., xlix.); and there are numberless illustrations in scripture of the duty of honouring a father, and of the sin of disobeying him (Lev. xx. 9; Deut. xxi. 18-21; Prov. xiii. 1; Isai. xlv. 10; Mal. i. 6; 1 Tim. i. 9; 2 Tim. iii. 2, and elsewhere). The word is also used, in the sense of originator, for any ancestor (1 Kings xv. 11; Isai. xliii. 27), for the founder of a tribe, nation, or city, or the first of a class who have practised some art or profession (Gen. iv. 20, 21, x. 21, xvii 4, 5, xix. 37, 38; 1 Chron. ii. 50-52: comp. Rom. iv. 11, 12, 16), or the former or maker of any thing (Job xxxviii. 28). Also, as a father shows affection to and care for his children, some figurative senses of the word imply such affection and care. Thus the word signifies a benefactor (xxix. 16; Isai. xxii. 21), a teacher (Judges xvii. 10, xviii. 19) in the same sense as when we speak of the fathers of the church, i.e. great doctors, a counsellor (Gen. xlv. 8), and any intimate relation or ally (Job xvii. 14) There are also other very similar modes in which the idea is introduced, as when a speaker, addressing a grave assembly, would show them deep respect (Acts vii. 2, xxii. 1).

The most beautiful application of the word is to the Deity, who condescends to hold the relation of father to his creatures, and especially to his redeemed people, whom he has both formed as their Maker, and received into his family by adoption and grace (Deut. xxxii. 6; Luke iii. 38; Rom. viii. 14-17). To his throne then, as his dear children, believers may humbly resort through faith in Christ (Matt. vi 6, 9). But let those who cast off this relationship remember whose children they then become (John viii. 44). Repudiating the service they owe to God, they degrade themselves to the condition of Satan's slaves.

The term is also properly applied to the First Person in the Trinity: see Trinity.

FATHOM (Acts xxvii. 28): see Measures.

FEAR. This word is sometimes, by a figure of speech, applied to the Deity. Jacob sware by 'the Fear of Isaac' (Gen. xxxi. 42, 53), i.e. by the Being whom Isaac feared and worshipped as the omnipotent Lord (see Isai. viii. 13). Fear is regarded under two aspects in scripture. There is the awful dread of impending evil generated by a sense of guilt (Prov. i. 26, 27). From this God's people are delivered (Rom. viii. 15; 1 John iv. 18) by a sense of his pardoning love in Jesus Christ. There is also the reverent fear which we are taught to cherish (Mal. i. 8); and this is so eminently a spiritual grace that it is frequently the appellation by which real piety is distinguished (Prov. i. 7; Mal. iii. 16; Acts ix 31, x. 2; 1 Pet. ii. 17).

FEAST. See Banquet, Festival.

FEAST OF CHARITY. A meal in which, in primitive times, Christians were accustomed to join as a symbol of loving fellowship. St. Paul had occasion to censure certain abuses which prevailed in the Corinthian church in regard to the eucharist. A feast was held before or at the time of the celebration, in which excesses occurred (1 Cor. xi. 20-22). In these, called love-feasts or *agapæ*, persons—the richer especially—brought food from their own houses, of which, according to the principle of the thing, all were equally to partake. But the object, as St. Paul shows, was often lost sight of: the poor were neglected and excluded from what the wealthier had fur

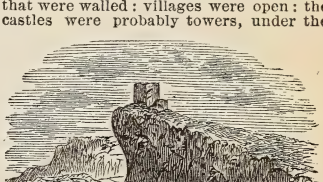
nished. Subsequently these feasts were always held after the reception of the Lord's supper, and apparently distinct from it. But there were still objections to them. The abuses which began in apostolic days increased in the course of time. And, though Pliny in his celebrated letter to Trajan alluded to the Christian feasts as unobjectionable, yet, as they were held in the churches, it was obvious that those sacred places were put to an improper use; and, when corruptions had multiplied, the impropriety became yet more glaring, so that at last various councils prohibited the practice. There are canons against it by the councils of Laodicea, 361 A.D., the third of Carthage, 397 A.D., the second of Orleans, 541 A.D., that of Trullo, 692 A.D., till the love-feasts were entirely suppressed. See Bingham, *Orig. Eccles.*, book xv. chap. vii. 6-10. St. Jude refers to these love-feasts (Jude 12).

FEET. There are many cases in which the term foot or feet is used figuratively in scripture. The meaning generally is plain enough. Thus 'the place of the feet' (Isai. lx. 13) is easily understood when it is recollected that God calls the earth his 'foot-stool' (lxvi. 1). Such phrases, too, as the feet sliding (Deut. xxxii. 35), need no explanation. Others, strange to us, are intelligible when the climate and domestic habits of the Hebrews are remembered. Walking barefoot or in open sandals, the feet of the traveller were necessarily soiled: hence the custom of offering water for the feet, which came afterwards to signify generally the exercise of hospitality (Gen. xviii. 4, xix. 2, and elsewhere; 1 Tim. v. 10). So the shoes were taken off out of respect on approaching a superior; and sacred offices seem to have been performed barefoot (Exod. iii. 5; Josh. v. 13). Moreover, to go barefoot expressed mourning or grief (2 Sam. xv. 30; Isai. xx. 2-4; Ezek. xxiv. 17, 23). It is easy from what has been said to understand Isai. lii. 7: however defiled by dusty travel the feet of the messenger, they would appear beautiful to those to whom he brought such happy tidings. To fall at the feet is to pay homage (1 Sam. xxv. 24; Rev. xix. 10); to follow at the feet to obey (1 Sam. xxv. 27, 42); to sit at the feet, to receive instruction (Luke x. 39; Acts xxii. 3). Watering with the foot (Deut. xi. 10) probably refers to irrigation by machinery. From the usual position at meals, it was easy to anoint our Lord's feet (Luke vii. 38). And there are expressions in which the word is introduced for delicacy's sake (Deut. xxviii. 57; Judges iii. 24, marg., and elsewhere).

FELIX (*happy*). Antonius Felix, a freedman of the emperor Claudius, was appointed procurator of Judea, according to Josephus, on the banishment of Ventidius Cumanus, 52 A.D. He was brother to Pallas, who had great influence over Claudius, and also with Nero: Felix was consequently continued in his government after Nero's accession. He cleared the country of banditti and impostors—the 'worthy deeds' alluded to by Tertullus (Acts xxiv. 2)—but he was in general a cruel and oppressive governor. He was superseded by Porcius Festus about 60 or 61 A.D.; and charges from the Jews followed him to Rome; but he escaped punishment by means of his powerful brother. He married Drusilla, daughter of Herod Agrippa I., having induced her to abandon her husband Azizus, king of Emesa. His conscience therefore might well alarm him when St. Paul, who had been accused before him, reasoned of righteousness, temperance, and judgment to come (xxiii. 23-xxiv. 27).

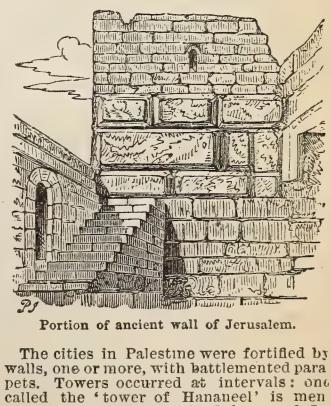
FELLOWSHIP (1 John i. 3). See COMMUNION.

FENCED CITIES. Three classes of places are enumerated in 1 Chron. xxvii. 25, 'cities, 'villages,' and 'castles.' Cities were those that were walled: villages were open: the castles were probably towers, under the



Ancient keep or watch-tower in the wilderness of Edom.

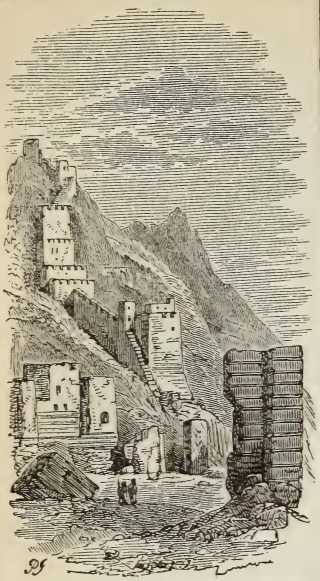
shelter of which habitations, not enclosed with walls, were gathered. They may be those elsewhere called 'towers of the watchmen' (2 Kings xviii. 8, and elsewhere)



Portion of ancient wall of Jerusalem.

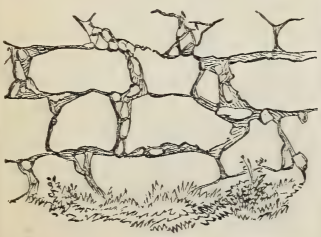
The cities in Palestine were fortified by walls, one or more, with battlemented parapets. Towers occurred at intervals: one called the 'tower of Hananeel' is mentioned as belonging to the defences of Jerusalem (2 Chron. xxxii. 5; Neh. iii. 1, 11.

27; Jer. xxxi. 38). There were gateways also crowned with towers; the gates being



Walls of Antioch, remarkable for their vast strength, and the manner in which they are carried up and down the sides of mountains.

secured with bolts and bars (Judges xvi. 2, 3; 1 Sam. xxiii. 7; 2 Chron. xiv. 7; Neh. iii 1, 3, 6, 13-15). On the towers watchmen

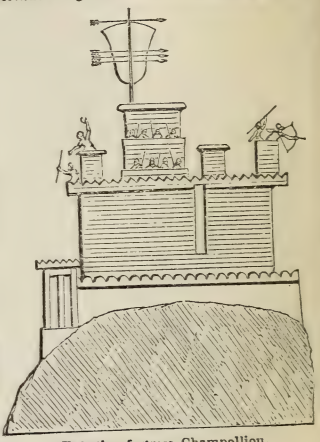


Wall of Tiryns in Argolis, mentioned by Homer, Iliad ii. 559.

kept ward; and missiles were thrown from them (Judges ix. 52, 53; 2 Sam. xviii. 24; 2 Kings ix. 17; 2 Chron. xxvi. 15). A moat or ditch formed the outermost defence, with perhaps a low rampart to protect it (2 Sam. xx. 15; 1 Kings xxi. 23, marg.). Sometimes,

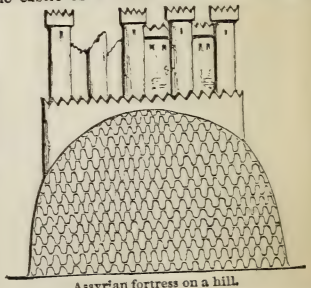
Wall of Ephierus, in Epirus.

in addition to the ordinary walls, there was a citadel or great tower in a town, as a las



Egyptian fortress, Champollion.

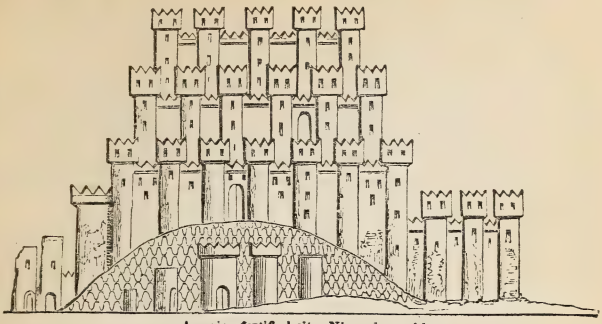
place of refuge (Judges ix. 44-51). Such was the castle of Antonia at Jerusalem. And



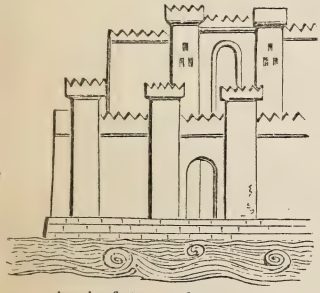
Assyrian fortress on a hill.

at an earlier period the strong-hold or citadel of Zion was garrisoned by Jebusites for

some generations, till David took it, and thus mastered the whole city of Jerusalem (2 Sam. v. 6-9). Cities so defended occasionally hold out long against even a powerful invader. Thus Samaria was besieged three years by the Assyrians before it fell (2 Kings xviii. 9, 10). The fortifications of foreign cities, Babylon, &c., are often referred to by the sacred writers (e.g. 27; Jer. li. 58). In some of the Assyrian sculptures there are representations of fortified places. It may be further observed that the word 'build' is often used for to 'fortify' a town (2 Chron. xi. 5-12, and elsewhere).



Assyrian fortified city, Nineveh marbles.



Assyrian fortress on the sea-shore.

FERRET. The word, rendered '**ferret**' in Lev. xi. 30, signifies a wailing cry. The animal so called, described as unclean, is supposed to be a species of the lizard genus. For there are some lizards which utter a kind of moan. Dr. Duns is inclined to suppose that the fan-foot, or house-gecko, *Platydactylus gecko*, is intended. It is very abundant in Egypt: it utters a croaking sound, softer than that of a frog, as it runs about in search of the insects, &c., on which it feeds (*Bibl. Nat. Science*, vol. ii. p. 69).

FERRY-BOAT. The reading of 2 Sam. xix. 18, where in our version 'ferry-boat' occurs, has been thought doubtful: certainly some of the ancient translators give a different rendering. Josephus imagines that a bridge, possibly of boats, was thrown across the river. But it is not at all unlikely that a ferry-boat or raft was used. The ancients had shallow flat-bottomed boats, suited to such rivers. The Hebrews must have been accustomed to the floats employed for crossing the Nile; and according to some travellers rafts are at present so used upon the Jordan.

FESTIVAL. This word may include, if understood in its largest sense, all the solemnities celebrated nationally or religiously by the Israelites. The application of the term is not, however, in every case quite proper; as some religious celebrations, e.g. the great day of atonement, were rather fasts than festivals.

The most important yearly festivals were three—the passover, the feast of pentecost, and the feast of tabernacles. These were times when the males were to appear before the Lord, that is, at the place where the tabernacle or the temple stood (Exod. xxiii. 14-17, xxxiv. 18-24; Deut. xvi. 1-17). Sometimes the women accompanied their husbands (1 Sam. i. 7, 21-23, ii. 19; Luke ii. 41). It is, however, doubtful whether practically even the more religious Israelites visited the sanctuary always three times within the year. The passover was the greatest gathering; and most would assemble then: at the other feasts the attendance was more optional. Elkanah seems to have contented himself with but a single yearly visit to Shiloh. So, when Hezekiah and Josiah were carrying out their reforms, they invited the people to the passover (2 Chron. xxx., xxxv. 1-19); but we read of no special calls to the other festivals. And, when the feast of tabernacles was solemnly kept with a large concourse after the captivity (Neh. viii.), the ceremonial appears

to have been of an exceptional kind. But unquestionably those who most delighted in the Lord would be found most frequently treading the courts of his house. And there were doubtless devout men who rejoiced to avail themselves of every opportunity of holy service. These three festivals commemorated events in the national history, the deliverance from bondage, the giving of the law, and the dwelling in booths or tents; this last, indeed, not so much an event as a state, that of their pilgrim-life. They had also an agricultural character. The passover was at the beginning of the year; and the first-fruits were offered then (Lev. xxiii. 10-14): at pentecost was the feast of harvest: the corn was now made into bread, and so was presented to God (16, 17); the feast of tabernacles was at the time of final in-gathering, when all the productions of the earth had been housed, and the people were to rejoice before the Lord. Yet further, there was a spiritual significance, which the ancient Hebrews but dimly discerned, but which we under clearer light may contemplate with intelligent gladness. 'Christ our passover' was sacrificed for us at that especial festival: at pentecost he shed forth the Spirit on the infant church: redemption, and the gift of the Spirit, being thus symbolized, what is the third festival to indicate but that day of holy rejoicing, when the church, gathered into her eternal home, looks back upon her pilgrim-state when she dwelt in earthly tabernacles, and is glad with unutterable joy that she has now a sure habitation, whence she shall go forth no more for ever?

There were two other yearly celebrations, the feast of trumpets, and the day of atonement: the five are sometimes noted together (Lev. xxiii.; Numb. xxviii., xxix.). These all were sacred seasons. There were, indeed, necessarily certain days during the longer feasts on which ordinary employments might be carried on; but on the days of what were called 'holy convocation' all work was to cease (Exod. xii. 16; Lev. xxiii. 21, 24, 25, 27, 35, 36, 37).

Besides the yearly festivals there were others. The beginnings of the months were marked by special sacrifices and trumpet-blowings (Numb. x. 10, xxviii. 11-15); and feasts were then held (1 Sam. xx. 5; 2 Kings iv. 23). There was also the sabbath (Exod. xx. 8-11), the sabbatical year, and the year of jubilee (Lev. xxv. 1-13). And it is remarkable how much the cycle of feasts was made to depend on and be developed out of the sabbath, at least how frequently the number seven and multiples of seven recurred in the arrangements.

Apart from the religious aspect of these various festivals, and the occasions they provided of solemn worship, they were of national value as binding the tribes together, bringing them into fellowship, knitting the several communities into one body, having each a share in and a tie to that place which the Lord had chosen to put his name there. Jerusalem with its temple was not merely the political capital, but the religious home of the nation. And so Jeroboam felt, when he devised his festivals to keep his subjects from resorting to the city of David (1 Kings xii. 26-33). There were also festivals ordained from a better motive, though as it appears by no divine command, such as the feast of Purim (Esth. ix. 20-32), the feast of dedication (1 Macc. iv. 56-59), which our Lord himself observed (John x. 22).

In addition to the set festivals to be continually observed, there were occasionally some for special purposes; as when David brought up the ark to Jerusalem (2 Sam. vi. 12-19). And some there were altogether secular, as at the weaning of a child (Gen. xxi. 8), at sheep-shearing (1 Sam. xxv. 36), on a birth-day (Job i. 4, 5; Matt. xiv. 6), &c.

For a more particular account of each festival, see the different articles under their respective names.

FESTUS. Porcius Festus was appointed by Nero to succeed Felix as procurator of Judea, about 60 or 61 A.D. He is said to have been on the whole a just and active magistrate, clearing his province very energetically of the robbers and murderers who infested it. Before him St. Paul had to defend himself, but removed his cause from the provincial tribunal by appeal to Cæsar (Acts xxiv. 27, xxv., xxvi.). Festus administered his government less than two years, and died in Judea.

FETTERS. Chains and rings to confine the feet. In Judges xvi. 21; 2 Sam. iii. 34; 2 Kings xxv. 7; 2 Chron. xxxiii. 11, xxxvi. 6; Jer. xxxix. 7, marg., lii. 11, marg., the original word is dual, and signifies the material used—a pair of brazen fetters. In Psal. cv. 18, cxlix. 8, the material is said to be iron: the word is singular, and possibly means a ring or link. The term in Job xxxvi. 8 is more usually rendered 'chains.' Its radical idea is that of binding, and it does not seem in any special way to apply to the feet. In Mark v. 4 (twice); Luke viii. 29, we have 'fetters' given as the translation of a Greek word occurring in only three places of the New Testament, and signifying exactly that which binds the feet.

FEVER. There are several Hebrew words in Lev. xxvi. 16; Deut. xxviii. 22, which, implying heat or inflammation, may be taken to signify fever. Our translators, by the words they employ, have endeavoured to express the inflammatory nature of the malady. Burning fever, with ague or 'rigours,' is still a common disease in Palestine. The word used in the New Testament also signifies fiery heat (Matt. viii. 14, 15; Mark i. 30, 31; Luke iv. 38, 39). Fever often accompanies dysentery (Acts xxviii. 8).

FIELD. The Hebrew word generally so translated signifies the open fields or country lying unenclosed, as is still the custom in the east; being pretty nearly analogous to 'the common field,' well understood in England some years ago before enclosures were so generally made. It includes tilled land, and pasture (Gen. xxxi. 4, xxxvii. 7), mountainous ground, and woodland (Judges ix. 32, compared with 36; Psal. cxxxii. 6). So hamlets, or the houses of country-people not surrounded by a wall, were reckoned as open fields (Lev. xxv. 31). 'A man of the field' (Gen. xxv. 27) was a

hunter, living in the open air; 'the beasts of the field' (Deut. vii. 22), wild beasts. 'The field' is used as in contrast with cities or camps (Gen. iv. 8, xxiv. 63; 1 Sam. xx. 5, 11); also with vineyards, which were fenced off (Exod. xxii. 5; Lev. xxv. 3, 41); and again for the land, as distinguished from the sea (Ezek. xxvi. 6, 8). The field of a city was the open country round about (Gen. xli. 48): a town in the field was a country-place, as opposed to the metropolis (1 Sam. xxvii. 5, where there is the same Hebrew word). Field also means a country or territory (Gen. xxxii. 3), especially a level country (Psal. lxxviii. 12; Hos. xii. 12, 'country' in our version); and the word is often so used in the plural number (Ruth i. 1, where literally 'fields of Moab').

FIG, FIG-TREE. This, *Ficus carica*, was a tree very common in Palestine (Deut. viii. 8). Mount Olivet was famous anciently for fig-trees; and still some are to be found there. The first notice we have of this tree is when Adam and Eve endeavoured to clothe themselves with leaves (Gen. iii. 7). Whether the leaves they used were those of the ordinary fig-tree may be questioned; but the practice of fastening leaves together for various utensils, as baskets, &c., is common in the east to the present day.

Not only was the fresh fruit of the fig-tree valued, but also cakes of figs are mentioned in scripture (e.g. 1 Sam. xxv. 18, xxx. 12). These were made either by simple compression, or by pounding them into a mass, sometimes together with dates. They were then cut into cakes, often similar to bricks, and hardened by keeping.

Twice the fig-tree is mentioned in the New Testament, on occasions that deserve notice. Our Lord, shortly before his passion, being hungry, sought fruit from a fig-tree, and, finding none, cursed it (Matt. xxi. 18-20; Mark xi. 12-14, 20). It was early in the season, not the ordinary time for figs; but yet, as the fruit precedes the leaves, and there were leaves on this tree, figs might naturally have been expected on it; and, as there were then none, there was proof enough that the pretentious tree was worthless. See Thomson's *The Land and the Book*, pp. 349, 350. The parable of the fig-tree spared at the intercession of the dresser of the garden (Luke xiii. 6-9) is easily expounded, and is full of instruction. There is, it may be added, an expressive phrase in which the fig-tree is introduced; when men are said to sit under their own vine and their own fig-tree (1 Kings iv. 25; Zech. iii. 10), a state of general peace and prosperity is indicated.

FIGURE. See TYPE.

FILE. The word rendered 'file' in 1 Sam. xiii. 21, properly signifies the being notched, bluntness. Perhaps, therefore, the passage might be better translated, 'The Israelites went down to the Philistines,' &c., 'when the edge of the plough-shares,' &c., 'was notched or blunted.'

FINER (Prov. xxv. 4). See REFINER.

FINES. According to the Hebrew law a money compensation was to be paid for certain defaults; and even some criminal acts might be visited and satisfaction made by a fine. Thus a thief was to restore four or five-fold (Exod. xxii. 1). And commutation was thus made for injuring a woman or a servant, for the mischief done by an ox, for careless digging of a pit into which another's ox or ass had fallen, for damage by fire, &c. (Exod. xxi. 18-36, xxii. 5, 6; Lev xxiv. 18; Deut. xxii. 19, 28, 29). Dedicated persons or things, also, might often be redeemed by fines (Lev. xxvii. 1-27).

FINGER. Some notices of the finger occur in scripture, which may be enumerated. The pointing with the middle finger was a gesture of contempt (Isai. lviii. 9). Hence, in classical writers, this finger was called *infamis digitus*, Pers., Sat. ii. 33: comp. Martial, ii. 28, 2. A finger was sometimes used for a measure: see Jer. lii. 21: four fingers were a hand-breadth, or palm, and twelve a span. The finger of God signifies his interference, operation, or power. Thus the Egyptian magicians, when compelled to admit that the signs given by Moses and Aaron were supernatural, said, 'This is the finger of God' (Exod. viii. 19: comp. xxxi. 18; Deut. ix. 10; Psal. viii. 3; Luke xi. 20). The sprinklings enjoined by the law were to be with the finger of the priest (Lev. iv. 6, 17, 25, 30, 34, viii. 15, ix. 9, xiv. 16, 27, xvi. 14, 19; Numb. xix. 4). And there is a remarkable physical peculiarity noted in an individual, which must not be passed over. One of the Philistine giants slain had six fingers on each hand (2 Sam. xxi. 20; 1 Chron. xx. 6).

FIR, FIR-TREE. The Hebrew word thus generally rendered in our version implies cutting up, i.e. into boards, planks, &c. Its wood was employed for various purposes, for the floors, ceilings, and doors of the temple (1 Kings vi. 15, 34; 2 Chron. iii. 5); for the decks of ships (Ezek. xxvii. 5); for spear-shafts (Nah. ii. 3); for musical instruments (2 Sam. vi. 5). It is not agreed what tree is intended; but very probably rather a class of trees than a single species may be meant. Thus the *Pinus sylvestris*, or Scotch fir, the *Pinus bruttia*, Calabrian pine, *Abies larix*, larch, *Cupressus sempervirens*, cypress, have been suggested. But most of these are not found in Syria or Palestine. The *Pinus halepensis* and *Juniperus excelsa* both grow on Lebanon; and their wood would serve well for the purposes mentioned above. The fir-trees are finely personified in Isai. xiv. 8; Zech. xi. 2.

FIRE. Fire was of course used for culinary purposes among the Hebrews: see BREAD, COOKING. It was also sometimes necessary in Palestine for personal warmth. For this a hearth was constructed, on which wood was burned; or pans of charcoal were used (Jer. xxxvi. 22; Luke xxii. 55; John xviii. 18). There were various uses of fire; and regulations, sacred, municipal, and domestic, in regard to it must be briefly specified. Fire was employed religiously, partially or entirely to consume sacrifices. There can be little doubt that Abel's offering was made by fire; for evidently the animals he brought were killed, as the 'fat' of them is specified (Gen. iv. 4). Noah is distinctly said to have 'offered burnt-offerings' (viii. 20); and after his time the practice is frequently noticed. But no mention is made of fire from heaven for these

sacrifices till after the giving of the law (Lev. ix. 24). The sacred fire was to be kept ever burning (vi. 9, 13). This which came 'from before the Lord' was to consume a burnt-offering; for no common fire was to be used for a burnt-offering or for burning incense; and for their offence in the last respect Nadab and Abihu were punished with death (x. 1, 2). Probably, in the times of confusion which followed apostasy and sin, the sacred fire was lost; for we find it again kindled from heaven on the dedication of the temple (2 Chron. vii. 1). Instances also are recorded when God vouchsafed supernatural fire at the offerings of individuals (Judges vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26). Fire was, with something of a religious aspect, used as a means of purification (Numb. xxxi. 22, 23: comp. Zech. xiii. 8, 9; 1 Cor. iii. 13-15). Hence that which would not abide the fire was regarded as worthless. So devoted idolatrous cities were to be burnt with fire (Deut. xii. 3, xiii. 16); a doom executed on certain Canaanitish cities (Josh. vi. 24, viii. 28, xi. 13). And occasionally criminals were burnt, but not, some have thought, among the Hebrews, till death by some other mode had been inflicted (vii. 25: comp. Jer. xxix. 22). By the Mosaic law a fire was not to be kindled on the sabbath (Exod. xxxv. 3). There was also a provision for the making good the damage occasioned to a neighbour's corn by kindling a fire (xxii. 6). Such a provision is very needful in a dry climate, where, too, wheat is suffered to become dead ripe before it is cut (see Dr. Thomson, *The Land and the Book*, pp. 342, 343). Fire had, besides, a figurative meaning. The fire of God sometimes denotes lightning (Exod. ix. 23; 2 Kings i. 12; Job i. 16).

Fire is the symbol of the divine presence (Exod. iii. 2, xix. 18, xxiv. 17; Deut. iv. 36; Heb. xii. 29). The purifying influence, too, of the Holy Spirit is implied by fire (Matt. iii. 11). Moreover fire symbolizes what is injurious (Prov. xvi. 27; Isai. ix. 18), severe affliction (1 Peter iv. 12), and the eternal punishment of the wicked (Matt. v. 22; Mark ix. 43-48; Rev. xx. 14, 15). For notice of children passing through the fire, see MOLOCH.

FIRE-PAN (Exod. xxvii. 3, xxxviii. 3; 2 Kings xxv. 15; Jer. iii. 19). This was one of the vessels of the tabernacle and temple service: the original word is not uniformly rendered in our version: sometimes, as in Lev. xvi. 12, it is a 'censer.' The utensil meant seems to have been a pan or chafing-dish, in which live coals might be carried for burning incense. See CENSER. It is occasionally found in the plural, as in Exod. xxv. 38, xxxvii. 23; Numb. iv. 9; where it is translated 'snuff-dishes,' meaning then some vessel used for trimming the lamps.

FIRKIN (John ii. 6). See MEASURES.

FIRMAMENT. This word, derived from the Latin *firmamentum*, does not well express the Hebrew *râkîâ*, which properly signifies expanse (Gen. i. 6-8, 14, 15, 17, 20; Ezek. i. 22-26, x. 1), and does not necessarily involve the idea of solidity. Saalschütz (*Arch. der Hebr.*, cap. 45, vol. ii. pp. 67, 68, note) very well maintains the true meaning of the word, pointing to the use of the kindred verb, rightly translated in our version 'that *stretched out* the earth' (Psal. cxxxvi. 6), and showing that the rising of the mist (Gen. ii. 6) would be inconsistent with the notion of a solid vault which water could not penetrate. It is true some critics strenuously contend that the Hebrews believed the firmament to be a material solid arch, in which the heavenly bodies were fixed like nails, which had windows and doors through which the rain and the snow descended, and which, constructed with beams, was supported on the mountains at the edge or rim of the earth's disk. (See Mr. Bevan in Dr. Smith's *Dict. of the Bible*, art. 'Firmament.') The Hebrews must have been a singularly-obtuse people, if they received such a theory as this. But it is certainly rather hard upon them to tie down the symbolical expressions of their poetry to an exactly-literal signification. Were such a principle of interpretation admitted, many modern writers might equally be convicted of the ignorance of imagining that the sky is supported by pillars. This view is satisfactorily refuted by Dr. M'Caul, *Aids to Faith*, Essay v. 15, who furnishes abundant proof 'from the usage of the biblical writers, the uniformity of the Jewish tradition, and the LXX., that the meaning of *râkîâ* is an expanse, and not a solid vault'; in which fowls certainly could not fly, as they are repeatedly said to do in the heavens. With cutting but deserved reproof Dr. M'Caul adds: 'With equal reason might these wise interpreters say that the Hebrews believed that there were bottles in heaven, and that the celestial ocean, or part of it, was first bottled off before the earth could be supplied with rain, or that "the waters are bound up in a garment" (Prov. xxx. 4), or that the ocean has bars and doors (Job xxxviii. 10, 17), or that the shadow of death and the womb have doors (Job iii. 10): for all these are spoken of. If these are figurative, so are the windows and doors of heaven. As in Job xxxviii. 37, "Who can number the clouds in wisdom? or who can stay the bottles of heaven?" bottles are parallel to and explained by "clouds," so in Psal. lxxviii. 23 there is a similar explanatory parallelism, "Though he had commanded the clouds from above, and opened the doors of heaven;" and few children in a Sunday or national school would take bottles or doors literally. The common people are not so dull as Gesenius and some other intellectual wonders of the day think.'

FIRST-BORN. To the first-born son special privileges belonged. See BIRTH-RIGHT. In consequence of the preservation of the Israelites, when the Egyptian first-born, of man and beast, were destroyed, the first-born of Israel were regarded as holy to the Lord, his special property (Exôd. xii. 12, 13, 29, xiii. 1), perhaps intending those only born *after* the command was given at the time of the departure from Egypt: see CENSUS. The tribe of Levi was, however, subsequently taken in exchange (Numb. iii. 12, 13, viii. 17, 18); and a money payment was made for 273 more than the number of the Levites (iii. 44-51). Also, ever after the first-born

were to be redeemed at the price of five shekels each. With regard to beasts, the firstlings of those that were unclean were to be redeemed: of those which might be sacrificed, as of a cow, a goat, or a sheep, the firstlings were not to be redeemed, but offered to the Lord. Various special regulations were made for the carrying out of these commands (Exod. xiii. 12, 13, xxxiv. 19, 20; Numb. xviii. 15-17). If the animal was not redeemed or exchanged, then it was to be killed.

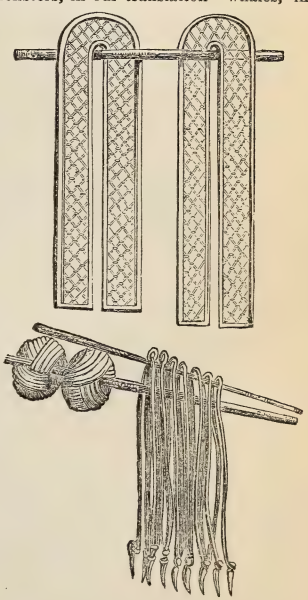
The term 'first-born,' or 'first-begotten, is sometimes used without reference to any other succeeding births. It was simply a term of highest preeminence (Job xviii. 13; Isai. xlv. 30). Thus it is applied to Christ (Col. i. 15; Heb. i. 6).

FIRST-FRUITS. As the first-born of men and firstlings of beasts, so the first-fruits of the increase of the land were regarded as holy to the Lord. A testimony was thus given of thankfulness, and an acknowledgment made that all good things proceed from the divine bounty. This, indeed, was a practice common among other nations, as Winer instances in respect to Egyptians, Greeks, Romans, and others (*Bibl. RWB.*, art. 'Erstlinge'). But there were special regulations prescribed to the Israelites; and, from the habitual recurrence of such offerings, the word first-fruits had a significance which made it of frequent use for illustration among the sacred writers (Rom. viii. 23, xi. 16; 1 Cor. xv. 20, 23, xvi. 15; James i. 18; Rev. xiv. 4).

One remarkable provision of the law was that the Hebrews must not for three years touch the produce of any fruit-tree they planted. Three years the fruit was considered uncircumcised, the fourth year of bearing it was consecrated as the first-fruits to the Lord (Lev. xix. 23-25): in the fifth year it was free for the owner's use. This rule is not supposed to have applied to the trees the people found on entering Palestine.

There were general commands as to the offering of the first-fruits (Exod. xxii. 29, xxiii. 19, xxxiv. 26), and also specified times when such offerings were to be publicly made. The first-fruits of the harvest in the sheaf were to be presented at the feast of the passover, on the morrow after the sabbath (Lev. xxiii. 9-14). Till this was done, no harvest-work was to be proceeded with. Jewish writers give various particulars of the way in which, as they tell us, the sheaf was to be selected (of barley according to Josephus, *Antiq.*, lib. iii. 10, § 5), and the offering to be made. At the feast of pentecost the first-fruits of the completed harvest in the shape of two loaves made of the new flour were to be presented (Exod. xxxiv. 22; Lev. xxiii. 15-17; Numb. xxviii. 26). Besides these public and national oblations, there were others of a more private and individual kind. Such were the first-fruits of the dough (xv. 20, 21), and of the threshing-floor, which Jewish writers distinguish into two kinds, the first including wheat, barley, grapes, figs, pomegranates, olives, and figs; the second oil, wine, and other produce which supported human life, also the first of the fleece and the hair of goats. No rule was laid down in scripture as to the proportion the offered first-fruits ought to bear to the whole produce; but one-sixtieth is said to be the least: sometimes one fortieth or one thirtieth part was presented (see Winer, *ubi supr.*). The address which the offerer was to make to God is prescribed in Deut. xxvi. 1-11. Doubtless in times of national declension less regard would be paid to the law of the first-fruits; but we find that during the various reforms they flowed in abundantly (2 Chron. xxxi. 5; Neh. x. 35, 37: comp. Ezek. xx. 40, xlviii. 14). The first-fruits generally became the portion of the priests and Levites, to be eaten by them and their families (Numb. xviii. 12; Deut. xviii. 4; Ezek. xliv. 30). In Israel after the schism they were sometimes offered to the prophets (2 Kings iv. 42).

FISH, FISHING. The word 'fish' is used in scripture for any inhabitant of the waters (Gen. i. 20-22, 26-28, ix. 2; Numb. xi. 22; Deut. iv. 18; 1 Kings iv. 33; Psal. viii. 8). There is, however, a kind of classification made in Gen. i. 20, 21, where the great monsters, in our translation 'whales,' in-



Fishing-nets and tackle, from the Nineveh Marbles.

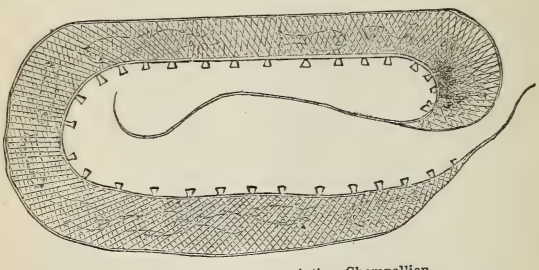
cluding also perhaps some land, or at least amphibious, creatures, are distinguished from those moving or creeping in the waters, that is, having no feet. Fish, like-

wise, were divided into clean and unclean. Those that had fins and scales might be eaten: others were considered an abomination (Lev. xi. 9, 12; Deut. xiv. 9, 10: comp. Matt. xiii. 47, 48); hence the Jews at this day do not touch shell-fish. It may be added that fish without scales are now thought generally unwholesome in Egypt (Lane, *Mod. Egypt*, 5th edit. p. 25, note).

Egyptian fisherman, from a painting.

While the Israelites were in Egypt, fish was a common and favourite article of diet (the Egyptian priests, however, not using it); for they specified this in their murmurings for food in the wilderness (Numb. xi. 5). We find afterwards notice of fish brought from Tyre to Jerusalem (Neh. xiii. 16); and in the New Testament there is repeated mention of fish as readily procured and constantly eaten (Matt. iv. 18-20, xiv. 17). The Nile abounded in fish; and therefore that judgment, which turned its waters into blood, and destroyed life therein, must have been grievously felt by the Egyptians (Exod. vii. 19-21). In the Red sea and in the Mediterranean (Ezek. xlvii. 10) there were many kinds of fish. In the lake of Gennesaret there were the *mugil* or chub, the *Sparus Galilæus*, a species of bream, the *Silurus*, which, as having no true scales, would be ranked among the unclean kinds, and various others; while in the Jordan and the perennial streams and brooks fish small but plentiful were found. The curing of fish by salting was unquestionably known: that already noted as brought up from Tyre must have been salt fish. And we may not unreasonably suppose that there was a regular fish-market at Jerusalem; as we find one of the city-gates denominated the fish-gate (2 Chron. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). Whether fish were bred in ponds and reservoirs among the Hebrews we have no information. The 'fish-pools of Heshbon' (Sol. Song vii. 4) were, so far as the original of the passage informs us, simply 'pools.'

The allusions to the modes of catching fish are numerous in scripture. Thus, we have the mention of angling: the hook (like a thorn) and the line are noticed (Job xli. 1; Isai. xix. 8; Hab. i. 15; where 'angle' in our version is the hook); but nothing is said of a rod. Fish were sometimes speared (Job xli. 7); but the most common process of fishing would seem to have been by nets; both the casting-net and the larger drag-net, which required the use of boats, being employed (Isai. xix. 8; Ezek. xxvi. 5, 14, xlvii. 10; Hab. i. 15; Matt. iv. 18, 20, 21, xiii. 47; Mark i. 16, 18, 19, and elsewhere); and it is observable that distinct words occur in the original in the different places, indicating accurately the sort of net employed. It is said also that a kind of weir was sometimes used; the fish being caught in an inclosure of reeds or canes: this was forbidden on the lake of Gennesaret on account of the damage done by stakes to fishermen's boats (Lightfoot on Matt. iv. 18, vol. ii. p. 132).



Egyptian fishing-net, from a painting, Champollion.

According to the accounts of travellers, these ancient modes of fishing are still practised. That by 'the hand-net,' says Dr. Thomson, 'is beautiful and picturesque. You see it to best advantage along the coast from Beirût to Sidon. The net is in shape like the top of a tent, with a long cord fastened to the apex. This is tied to the arm, and the net so folded that, when it is thrown, it expands to its utmost circumference, around which are strung beads of lead to make it drop suddenly to the bottom. . . . Away goes the net, expanding as it flies; and its leaded circumference strikes the bottom ere the silly fish is aware that its meshes have closed around him. By the

aid of his cord the fisherman leisurely draws up the net, and the fish with it. . . . Then there is the great drag-net, the working of which teaches the value of united effort. Some must row the boat, some cast out the net, some on the shore pull the rope with all their strength, others throw stones and beat the water round the ends, to frighten the fish from escaping there; and, as it approaches the shore, every one is active in holding up the edges, drawing it to land, and seizing the fish. This is that net which "gathered of every kind" (Matt. xiii. 47, 48). . . . I have watched this operation throughout a hundred times along the shore of the Mediterranean. Again, there is the bag-net and basket-net, of various kinds, which are so constructed and worked as to enclose the fish out in deep water. I have seen them of almost every conceivable size and pattern' (*The Land and the Book*, p. 402). The best time for fishing is generally the night (Luke v. 5; John xxi. 3); and at present, according to the same writer, the night is always chosen for certain kinds of fishing. It may be added that on Gennesaret fishing has almost entirely ceased. The habits of the modern Arab are not adapted to such an employment.

Very frequently scriptural allusions to fishing have a figurative meaning (Eccles. ix. 12; Jer. xvi. 16; Ezek. xxix. 4; Amos iv. 2). So our Lord, in calling his disciples who were fishermen, promised to make them 'fishers of men' (Mark i. 17).

Fish are remarkably prolific. Possibly from this fact the Hebrew word for a fish is *dâg*, which implies increase. And it may have been as embodying the principle of fecundity that fish became objects of worship; against which superstition the Israelites were warned (Deut. iv. 18): Dagon, the Philistine idol, was represented with a fishy stump. See DAGON.

Of the particular fish mentioned in scripture that which swallowed Jonah may be specified: see JONAH. The kind of that spoken of in Matt. xvii. 27 we can but guess at.

Among our Lord's miracles there are recorded on two separate occasions wonderful draughts of fish (Luke v. 4-9; John xxi. 4-11), also the multiplication of a few fish with some loaves for the feeding of several thousand people (Matt. xiv. 15-21, xv. 32-38; Mark vi. 34-44, viii. 1-9; Luke ix. 12-17; John vi. 5-13).

FISH-GATE. One of the gates of Jerusalem (2 Chron. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10).

FITCHES. This word occurs in Isai. xxviii. 25, 27. It would seem to be the black cummin, *Nigella sativa*, used for both food and medicine. The seed is aromatic, and of a sharp taste. This plant was beaten out with a staff, because the heavy drag would have crushed the seeds. The 'fitches' of Ezek. iv. 9 was SPELT, which see.

FLAG. There are two Hebrew words which are rendered 'flag' in our version. One, of Egyptian origin, occurs in Gen. xli. 2, 18; Job viii. 11. In the first-named two places it is translated 'meadow.' Some have identified it with the *Cyperus esculentus*, or the *Butomus umbellatus*; but perhaps it may more generally signify marsh-grass, bulrushes, sedge, everything green which grows in wet ground. Another word, occurring in Exod. ii. 3, 5; Isai. xix. 6, is that which gives name in Hebrew to the Red sea, literally 'weedy sea.' See SEA, RED SEA. It designates in these places a water-plant growing by the river-side, probably the *Alga Nilotica*; but it may sometimes be used in a more general sense.

FLAGON. This word is found in 2 Sam. vi. 19; 1 Chron. xvi. 3; Sol. Song ii. 5; Hos. iii. 1; where the original term means grapes compressed into cakes: these were, it seems, an article of food, and were sometimes, as the passage from Hosea proves, offered to idols. The word 'flagons' is found again in Isai. xxii. 24, as the translation of a Hebrew term signifying a skin-bottle, any vessel, also an instrument of music. 'Flagons' very well expresses the meaning here.

FLAX. A well-known annual plant, *Linum perenne*, the fibres of which are spun into thread, and woven into linen cloth. It has a green stem, one and a half or two feet high, and a blue flower, succeeded by a capsule containing ten oblong flat brown seeds, from which linseed oil is expressed. There are several varieties of flax. It was cultivated in Egypt (Exod. ix. 31; Isai. xix. 9), especially in the Delta and the neighbourhood of Pelusium; and the stalk of Egyptian flax is said to have grown to the height of more than three feet and to the thickness of a reed. It is questioned in what state the flax was when smitten by the plague of thunder and hail. The more probable opinion is that of Gesenius that it was in the calix, i.e. in flower. Flax was very early cultivated in Palestine. Interpreters, however, differ in respect to the rendering of Josh. ii. 6; but 'the stalks of flax' of our version may be taken to give the true meaning of the sacred writer. The drying of the stalks was therefore one part of the process in the flax or linen manufacture, next came the separation of the fibres, for the Hebrew word implies separation, and then the combing (see Henderson, *Isaiah*, note on xix. 9). Tow made from the coarser fibres of the plant was known to the Hebrews (Judges xvi. 9; Isai. i. 31). Besides other uses it was employed for wicks (xliii. 17): perhaps also a wick is to be understood in xlii. 3, the last faint flicker of the expiring light. Little flax in comparison with cotton is now grown in Palestine. See COTTON, LINEN.

FLEA (1 Sam. xxiv. 14, xxvi. 20). In the only places in which this insect is mentioned in scripture, David likens himself to it, while addressing Saul, out of humility. Fleas are very abundant in the east, to the great annoyance and piteous complaints of travellers.

FLESH. For flesh in its ordinary signification see FOOD. But the word is frequently used in a figurative way. Sometimes it signifies every thing living (Gen. vi. 13, 17, 19); sometimes mankind (vi. 12); sometimes the body as distinguished from the soul or spirit (Col. ii. 5; 1 Pet. iv. 6). By the Word's being made flesh we understand the incar-

nation of the Son of God (John i. 14). And by 'flesh' very generally is expressed the carnal nature of the unrenewed man (Rom. vii. 5, viii. 1, 5, 8, 9; Gal. v. 17, 19; Eph. ii. 3).

FLIES. See FLY.

FLINT. The word we translate 'flint' in Deut. viii. 15, xxxii. 13; Job xxviii. 9, marg.; Psal. cxiv. 8 signifies a hard stone, with the primary idea of smoothness. In Isai. l. 7 it is used figuratively to signify uncompromising firmness. In Ezek. iii. 9 our version has 'flint' for a Hebrew word frequently translated 'rock,' and united with 'flint' in some of the passages first referred to. A kindred word occurs in Isai. v. 28.

FLOCKS. See FOLD, SHEEP, SHEPHERD.

FLOOD, THE. We have a very brief account of the early history of the world from Adam to Noah. Arts and sciences were cultivated; and there was always a holy seed which walked with God. But, as men multiplied, they became more and more corrupt; till at length in vindication of his righteous moral government it became necessary for God to sweep away from the earth that depraved race. He declared, therefore, that he would bring a flood of waters upon it. The catastrophe is narrated in Gen. vi. 9-viii. 22. Let us review the circumstances.

First of all the coming judgment was revealed to Noah, 'a just man,' who was ordered to construct a large vessel or ark, 300 cubits long, 50 broad and 30 high, in which he and his family might be preserved. He was also to take in living creatures in pairs, and to provide store of food. The preparation would occupy a very considerable space of time, it has been thought a century or upwards. Afterwards, when all was complete, Noah received another and more particular direction. Of clean beasts he was to take seven pairs, of those which were unclean severally a single pair; and of birds in like manner. And within seven days he was warned the desolating rain would commence. There is no contradiction between the two commands respecting animals. It was sufficient at first to say that they should be preserved in pairs, with which the specification long after given that of some kinds there should be several pairs is a supplemental command thoroughly consistent. And in pairs we are subsequently told they did enter the ark. After this last intimation Noah commenced the embarkation. Some critics, disposed to find fault with everything, have complained that Noah was ordered to go into the ark seven days before the rain would descend; while shortly after it is said that 'in the self-same day,' viz. on which the rain began, Noah and his family went in. Such critics only proclaim their own folly in supposing that such an embarkation could be completed in a single day. Seven days' notice was given. All was immediately astir: the selected animals were led into the ark, where perhaps many of the stores were already accumulated. Seven days were doubtless thus fully occupied; and, when all had entered, and Noah and his family had gone in too, and were secured there by the Lord's protecting hand, then immediately after this last act, on that very day, the rain descended. It came with a sudden burst upon the careless ungodly world (Matt. xxiv. 37-39), and lasted forty days and forty nights. 'The fountains of the great deep,' moreover, were broken up. We are also told that 'the waters prevailed upon the earth an hundred and fifty days. This statement has puzzled certain critics, as if it were inconsistent with the fact that the rain lasted for but forty days; since they have adopted the opinion, which unfortunately for their notion ordinary experience does not confirm, that, the instant rain ceases, with no reference to other causes, an inundation must subside. It was one hundred and fifty days before any sensible diminution of the flood was perceived. And five months after the rain commenced, that is, on the seventeenth day of the seventh month, the ark grounded on Ararat. But it was not till the expiration of above two months more that the tops of the mountains were seen. Yet forty days Noah still waited, and then sent forth a raven and a dove; of which the last alone returned to him. He sent her out again, after seven days; and she brought him back an olive-leaf. Again seven days, and he let her fly again; but she returned no more. Then on the first day of the first month Noah removed the covering of his ark and saw that the earth apparently was dried. But till the Lord commanded him to come forth he would not quit his secure refuge; and it was not till the twenty-seventh day of the second month that the command came. Then all the human family and the animals and fowls preserved came forth; and Noah offered sacrifice to the Lord, and received an assurance that no such catastrophe should again befal the world.

Solemn, indeed, must have been his feelings, as he trod once more the ground and found himself the lord of a world which iniquity had utterly emptied, another head of mankind from whom again the earth was to be peopled. It was in faith that he had builded his ark, and while by his obedience he condemned the world he became the 'heir of the righteousness which is by faith' (Heb. xi. 7).

Such is the scripture narrative. It has remarkable confirmation in the traditions of almost every nation. Two or three of these shall be briefly noticed. The god Kronos appeared to king Xisuthros, warned him of a destructive flood, and commanded him to write a comprehensive history of things and to bury it, and to make a vessel in which he and his friends might be preserved. Xisuthros obeyed; and, when the flood had somewhat abated, he sent out some birds a first, second, and third time. As they did not then return, Xisuthros, finding that the ground was dry, with some of his party quitted his vessel, which was stranded on the side of an Armenian mountain, offered sacrifices to the gods, and disappeared. The rest of the company, as their friends did not return, also left the ship, and were admonished by a voice from heaven to repair to Babylon, to dig up the

writing that was buried, and to live piously. This story is found in a fragment of Berosus (see Cory's *Ancient Fragments*, pp. 29-31). Again in China there is a tradition that a certain Fâh-he was preserved from an overwhelming deluge. He had a wife, three sons, and three daughters; and from them the world was replenished with people (see Hardwick, *Christ and other Masters*, vol. ii. p. 18, edit. 1863). There is also an Indian story, in various forms. Brama, in one, is stated to have warned Manu, a righteous person, to build a ship, and place in it seven holy beings, and all kinds of seeds, as a flood was imminent. The ship is ultimately made fast to a lofty summit of the Himalaya mountains; and Manu is the parent of a new race of men (*ibid.*, vol. i. pp. 312-319). Nor are such traditions unknown in America. Coxcox or Tezpi is said to have preserved his wife and children, with certain animals and grain, during a deluge, in a large vessel. When the waters were abating, he sent out various birds, of which one alone, the humming-bird, returned with a leafy branch. Coxcox landed near the mountain Colhuacan (*ibid.*, vol. ii. pp. 166, 167).

It is impossible to refer here to more of these traditionary stories, which have been handed down in widely-separated regions of the earth, preserved sometimes in pictorial representations, or corroborated by coins—as in the medal struck at Apamea in Phrygia, about the time of the Roman emperor Septimius Severus, in the third century after Christ, which not only commemorates the deluge, but exhibits Noah's name—interwoven with religious observances, or worked into the literature of a people, found to exist among those least civilized, and those most so. Collections of these histories may be found in Kalisch, *Comm. on Old Test. Gen.*, pp. 202-205; H. Miller, *Testimony of the Rocks*, lect. vii. pp. 268-286.

But, when a tradition so largely prevails, when in the oldest memories of almost every people a similar belief is found to adhere, modified indeed according to circumstances, but identical in the main fact, it is hard to believe that so many independent structures of fancy could exist, if there were no foundation, if there were not really some great event which has impressed itself through all the generations of mankind; the traces of which, as we find them, bear strong witness to the truth of what the scripture unfolds.

Heretofore there were supposed to be other testimonies scattered over the face of the earth. The marine deposits, the shells, the various fragments into which rocks are found broken, were believed to be irrefragable proofs that the waters of the ocean had at no very distant date rolled over the whole world. Closer and more scientific examination has shown that there are no existing evidences in the state of the earth's crust of such an universal inundation. And the question must be fairly put, Does the scripture necessarily imply that the inundation was universal? It implies that the existing race of men were, with the exception of eight persons, swept off. But we have no proof that population had then spread over the entire world. It might amount to a vast many millions, and yet their seats have been in a comparatively-limited district, so as to be desolated by an extended but partial flood. It is true that 'all the high hills that were under the whole heaven' are said to have been 'covered' (Gen. vii. 19). But analogous phrases occur in other parts of the sacred book (e.g. Deut. ii. 25; Acts ii. 5; Col. i. 23), where certainly no one ever dreamed that the whole world literally was meant. And then as to the 'high hills' being covered, can the inspired writer intend by these words the Alps, the Andes, the great Himalayas? can he mean even those lower peaks and ridges, as Lebanon, which were better known to the Hebrews? Look at the narrative. The ark grounded on the seventeenth day of the seventh month. But it was not till the first day of the tenth month that the tops of the mountains appeared, that is, seventy-three days were required for the subsiding of the few feet of water, which, running off after the ark grounded, would leave the mountain-tops bare. And yet in three months, ninety days, more, the rest of the water was gone; and the earth was dry on the first day of the first month. We cannot imagine that the record means that within those ninety days 15,000, 10,000, 8,000, or 6,000 feet of water dried off. Surely, then, lower hills are intended. Besides, if the water during these last ninety days decreased so rapidly, how was it that forty days after the mountain-tops were seen the dove found no rest for the sole of her foot? and yet in seven days more an olive-tree was left uncovered, the olive being known not to grow even on mountain-slopes, but at a much lower elevation than many other common trees.

But to examine the whole matter fairly we must not forget the fact, sufficiently patent, that each region of the earth has its appropriate fauna and flora, that is, the animals and plants found in one country differ from those of another. Does the command to Noah, then, to take of the various creatures mean that he was to collect the animals of America as well as Asia? and that these, after the flood was over, were transported back to their own peculiar locality? or does it not rather mean those of the wide region around his own settlements?

There are other considerations—the immense numbers of the separate species of mammals, birds, and reptiles, far exceeding what naturalists, even a few years ago, were inclined to rate them at, the vast amount and the unlimited variety of food necessary for them, the destruction of marine animals, as also of fresh-water fish, which must have occurred, Noah not being directed to take any of these with him, the fact that cones of volcanic ashes and scoriæ, of the remotest antiquity, may still be seen, with no mark whatever of having been washed over—these and similar considerations have led many to conclude that the deluge was not universal, and that the supposition of its being but partial is not contradictory to the inspired narrative.

Among the writers who have adopted these views, one of the most note-worthy is Hugh Miller. In his excellent book entitled *The Testimony of the Rocks*, there are two lectures specially devoted to the Noachian deluge. His arguments upon the subject are very ingenious. A brief description of his theory shall be given here.

Hugh Miller sets out by observing that, though we commonly speak of the stable earth and the inconstant sea, the land is far more liable to changes of level than the waters. There is no evidence to show that the sea-level has varied during at least the ages of the tertiary formations; while there is abundant proof that within the same period continents have sunk and mountain-chains been elevated to a vast height. Nay, such changes, and on a considerable scale, are occurring in our own times. In 1819, a great region, comprising 2,000 square miles of country in the delta of the Indus, sunk so much as to become an inland sea. And, a few years later, an area greater than our own island, lying between the Andes and the Pacific ocean, was elevated from two to seven feet. Inhabitants would not be able by their ordinary sensations to distinguish between the sinking of the land and the rising of the sea. So that, if a spectator were placed securely on a lofty peak in the midst of a country which was gradually subsiding, to his eye the spectacle would be represented of the water advancing day by day, flooding first the lowlands, covering then the lower hills, advancing up the sides of mountains, till at length the spot where he stood would be the only speck above the dashing waves of a mighty sea. May we then suppose that the flood was produced by a somewhat-similar depression of the land through a great region of the earth's surface? 'There is a remarkable portion of the globe,' says Miller, 'chiefly in the Asiatic continent, though it extends into Europe, and which is nearly equal to all Europe in area, whose rivers (some of them ... of great size) do not fall into the ocean, or into any of the many seas which communicate with it. They are, on the contrary, all *turned inwards*, if I may so express myself, losing themselves, in the eastern parts of the tract, in the lakes of a rainless district, in which they supply but the waste of evaporation, and falling, in the western parts, into seas such as the Caspian and the Aral. In this region there are extensive districts still under the level of the ocean. The shore-line of the Caspian, for instance, is rather more than eighty-three feet beneath that of the Black sea; and some of the great flat steppes which spread out around it, such as what is known as the steppe of Astracan, have a mean level of about thirty feet beneath that of the Baltic. Were there a trench-like strip of country that communicated between the Caspian and the gulf of Finland to be depressed beneath the level of the latter sea, it would *so open up the fountains of the great deep* as to lay under water an extensive and populous region, containing the cities of Astracan and Astrabad, and many other towns and villages. Nor is it unworthy of remark, surely, that one of the depressed steppes of this peculiar region is known as the 'Low Steppe of the Caucasus,' and forms no inconsiderable portion of the great recognized centre of the human family' (pp. 344, 345). Miller goes on to consider what would be the result, both really and to appearance, if a gradual depression of the region indicated, like the depression in America in 1821, were to occur, the land sinking lower and lower for forty days, and drenching incessant rains at the same time falling. 'The depression, which, by extending to the Euxine sea and the Persian gulf on the one hand, and to the gulf of Finland on the other, would open up by three separate channels the fountains of the great deep, and which included, let us suppose, an area of about 2,000 miles each way, would at the end of the fortieth day be sunk in its centre to the depth of 16,000 feet—a depth sufficiently profound to bury the loftiest mountains of the district; and yet, having a gradient of declination of but sixteen feet per mile, the contour of its hills and plains would remain apparently what they had been before, the doomed inhabitants would see but the water rising along the mountain-sides, and one refuge after another swept away, till the last witness of the scene would have perished, and the last hill-top would have disappeared. And when, after a hundred and fifty days had come and gone, the depressed hollow would have begun slowly to rise, and when, after the fifth month had passed, the ark would have grounded on the summit of mount Ararat, all that could have been seen from the upper window of the vessel would be simply a boundless sea, roughened by tides, now flowing outwards with a reversed course towards the distant ocean, by the three great outlets which, during the period of depression, had given access to the waters. Noah would of course perceive that "the fountains of the deep were stopped," and "the waters returning from off the earth continually;" but whether the deluge had been partial or universal he could neither see nor know' (pp. 347, 348).

It does not become any one to speak positively and dogmatically of what actually took place at this great catastrophe; nor must he be so in love with his own theory as to maintain that that, and that alone, would satisfactorily account for the phenomena. But there is certainly something in Miller's theory which, while he treats the scripture record with deepest reverence, does seem to meet the difficulties which have been advanced on scientific and other grounds, and to show how the catastrophe might have been produced in a way most in accordance with the Deity's usual course of working. It is not necessary to insist on all the details, or that the depression was to the depth supposed; but, generally speaking, this theory well demands attention, and should not lightly be rejected. The present writer, therefore, while speaking on the subject with diffidence, is inclined to admit the great likelihood of its truth.

The construction of the ark has not yet been touched on. If the cubit be reckoned at 21

inches, the dimensions will be 525 feet in length, 87 feet 6 inches in breadth, 52 feet 6 in height. The proportions are those of the human body; and they are admirably adapted for a vessel required, like the ark, to float steadily with abundant stowage. This is proved by modern experiments. Upwards of 200 years ago a vessel was built by one Jansen a Dutch merchant, 120 feet long, 20 wide and 12 deep. She was not a quick sailor, but was found most convenient for stowage.

The ark was made of 'gopher-wood,' probably cypress; and it was to be divided into 'rooms' or 'nests,' that is, furnished with a vast number of separate compartments, placed one above another in three tiers. Light was to be admitted by a window, not improbably a sky-light, a cubit broad, extending the whole length of the ark. If so, however, there must have been some protection from the rain. A 'covering' is spoken of (Gen. viii. 13); but several writers have believed that some transparent or translucent substance was employed, excluding the weather and admitting the light (see Saalschütz, *Arch. der Hebr.*, cap. xxix. vol. i. p. 311, note). It is observable that the 'window' which Noah is said to have opened (Gen. viii. 6) is not in the original the same word with that occurring in vi. 16. Perhaps one or more divisions of the long sky-light were made to open. There was a door also, through which the persons and the animals would enter and pass out.

It is very likely that to a certain extent the instinct and habits of the animals might be modified and controlled; so that those, otherwise hostile, might for a time herd peaceably together. But there exists, as already said, more than one difficulty in supposing that all the living creatures throughout the world were collected into the ark. And, whereas it is sometimes asked why Noah should have been commanded to preserve the fowls of only a single region, seeing that after the desolation they would flock into it from contiguous districts, the reply is that this is not naturally the case. If certain kinds of birds are exterminated from a country, those of the same kind do not re-people it, though no physical obstacle exists to their migrating from other countries. Proof of this fact is evident in the disappearance here of many birds once common in England.

A reverent mind will not presume to limit the power of the Mightiest. Hard and easy lose their respective proprieties when applied to him. He that makes a single blade of grass to grow can as readily cause all that breathes upon the face of the earth to tend to a single spot, and afterwards to find their way back to fitting abodes. We need not stand aghast therefore at what men are sometimes pleased to call the stupendousness of some particular miracle. But still we may reason upon the ordinary workings of God when employing extraordinary power. He produces the effect he designs by the least possible departure from the regular operation of natural laws. And, if by a partial flood he could sweep off all an offending race, we hardly have a right to suppose that he would extend the inundation to regions uninhabited by men, producing thereby additional complications. But further research may throw greater light on this catastrophe. Men may strongly maintain what is evidently proved; but let them not venture to substitute crude speculation for solid proof: let them rather reverently wait the further lifting of the curtain which at present veils so much from their eyes.

The ark is said to have rested on the mountains of Ararat. If those which now bear the name be meant, we must suppose that the resting-place was on the side, not upon the peak of Ararat. But some lower chain of hills may be intended. On this point also opinions should be formed and maintained with modesty and forbearance.

FLOOR. See THRESHING.

FLOUR. See BREAD, MILL.

FLOWER. Many flowering plants are described by travellers as growing in Palestine. It must, however, be remembered that these vary in different parts of the country. The altitude and temperature differ; and consequently each region has its peculiar flora. The low valleys, rocky hills, plains, and sea-board are for half the year, from Christmas to midsummer, covered with vegetation, which is afterwards destroyed by the heat; so that for the other months the landscape is bare and apparently sterile. The mountains, on the other hand, rather yield alpine plants, mosses, lichens, &c. Very beautiful are many of the flowers of Palestine; and in the districts first mentioned, through spring and early summer, tulips, squills, poppies, pinks, geraniums, campanulas, irises, &c., give the country, with their rich and delicate colours, a most showy aspect.

Dr. Hooker has furnished an elaborate account of the botany of Palestine, in Smith's *Dict. of the Bible*, vol. ii. pp. 683-689. He observes that in western Syria and Palestine about 2000 or 2500 plants occur; of which probably 500 are British wild-flowers. The most abundant natural families in this region are 1. *Leguminosæ*; 2. *Compositæ*; 3. *Labiatæ*; 4. *Cruciferæ*; 5. *Umbelliferæ*; 6. *Caryophylleæ*; 7. *Borragineæ*; 8. *Scrophularineæ*; 9. *Gramineæ*: 10. *Liliaceæ*. Dr. Hooker enumerates also other families less common, and remarks upon the showy character of the herbage mentioned above. In eastern Syria and Palestine (excluding the mountain-country east of the Jordan and Syrian desert, of the plants in which scarcely anything is known), the vegetation has more of a tropical character; and round the Dead sea saline plants appear. In the Jordan valley are tamarisks, the *Acacia Farnesiana*, of which the yellow flowers yield a delicious scent; while the superb misletoe, *Loranthus acaciæ* grows upon it, 'whose scarlet flowers are brilliant ornaments to the desert during winter, giving the appearance of flame to the bushes.' The common caper-plant, *Capparis spinosa*, is very common, and various others. In the middle and upper mountain-regions, there are variations at different heights. Hawthorn, dog-rose, honeysuckle, jasmine, primrose, &c., occur at an elevation of 4000 feet. Higher

up are a few boreal and many cryptogamic plants.

Our Lord condescended to illustrate some of his discourses by a reference to flowers, as to the lilies (Matt. vi. 28, 29). And figuratively the term is often very appositely used to indicate the fading character of something that soon passes away (Job xiv. 2; Psal. ciii. 15; Isai. xxviii. 1, xl. 6-8).

FLUE-NET (Hab. i. 15, marg.) This is for 'drag' in the text. See FISHING.

FLUTE. A musical instrument, thought to be composed of a number of pipes (Dan. iii. 5, 7, 10, 15), possibly equivalent to that which in our translation is called 'organ' (Gen. iv. 21). See PIPE.

FLUX, BLOODY. The dysentery (Acts xxviii. 8). This was probably the disease of which king Jehoram of Judah died (2 Chron. xxi. 15, 18, 19). See BLOOD, ISSUE OF.

FLY. The 'flies' which were sent as one of the plagues of Egypt have been supposed a mixture of noxious insects (Exod. viii. 21, 22, 24, 29, 31; Psal. lxxviii. 45, cv. 31). But it is quite as likely that some definite species of fly is meant: some have thought it the beetle (*Blatta orientalis*), some the gad-fly. But the beetle is a nocturnal insect. Mr. Gosse suggests some kinds of the *Tabanidæ*, which spare neither man nor beast, gorging themselves with blood, and infusing an irritating venom (*Imp. Bible Dict.*, vol. i. p. 597). But even the common flies, *Muscidæ*, would inflict an intolerable plague. There is another Hebrew word rendered 'fly' in Eccles. x. 1; Isai. vii. 18. Henderson (*Isaiah*, note on vii. 18) considers that 'not only flies are meant there, but mosquitos, gnats, &c., which are found in immense multitudes in the marshes adjacent to the mouths of the Nile.' And he cites an account of the swarms, like volumes of smoke, of poisonous flies on the Danube, attacking every species of quadruped, covering every vulnerable part, and torturing to death. A more apt metaphor could not have been employed by which to describe the numerous army of Pharaoh-necho.

FOAL (Gen. xxxii. 15, xlix. 11; Zech. ix. 9; Matt. xxi. 5). The young of the Ass and HORSE, which see.

FOLD. An enclosure for flocks. See PASTURE, PASTURAGE, SHEEP-FOLD. The word is sometimes used figuratively (e. g. John x. 16).

FOOD. It would seem most probable that animal food was not allowed to the antediluvian inhabitants of the earth (Gen. i. 29, ii. 16, 17, iii. 18, 19). But after the deluge there was a permission that animals generally might be eaten, 'even as the green herb,' with the single prohibition of flesh with the life thereof, that is, the blood (ix. 3, 4). Of course, though there was no religious injunction, there must have been then some distinction of meats, just as with ourselves, since, while we have free choice among the productions of the earth, common sense and experience teach us that there are some, animal and vegetable, which are pleasant and wholesome, and some that are unpalatable and injurious. The difference of climates occasions also a difference in the diet of men. In warmer regions lighter and in colder grosser aliment is suitable. Besides, the products of some lands are unknown in others; and naturally the staple food of the mass of the population must everywhere be that which is cheapest and most plentiful. The rarer dainties can be procured for the most part only by the rich.

We have much information in scripture as to the food generally consumed by the patriarchs and the children of Israel.

That derived from the vegetable world may be first considered. Of this, bread was the principal; the use of it being comparatively greater than among ourselves. This was called the 'stay,' or the 'staff' (Lev. xxvi. 26; Psal. cv. 16; Isai. iii. 1); and the phrase to 'eat bread' meant generally to make a meal, even though animal food was a part of the provision (Gen. xliii. 16, 25, 31, 32; Exod. ii. 20; Luke xiv. 1, 15). Ordinary bread was leavened; but, at certain times, unleavened bread was to be eaten (Exod. xii. 15-20). For some account of the kinds of bread in use see BREAD. Bread was dipped in the common light drink (Ruth ii. 14), or in the gravy of meat (John xiii. 26: comp. Judges vi. 19), with salt (Job vi. 6), with some of those vegetable accompaniments (Exod. xii. 8) which will be afterwards noticed, or perhaps with something like that kind of sauce now so much used in Egypt (Lane, *Mod. Egypt.*, 5th edit. pp. 134, 192). Corn was also in itself an article of food, either as rubbed from the ears (Deut. xxiii. 25; Matt. xii. 1), parched (Ruth ii. 14; 1 Sam. xvii. 17), or bruised, probably kneaded into a kind of cake and eaten with oil (Lev. ii. 14-16; Prov. xxvii. 22). Many other vegetables, besides cereals, are mentioned, such as lentiles, of which, as well as of other herbs, pottage was made (Gen. xxv. 29-34), cucumbers, leeks, onions, garlic (Numb. xi. 5), 'mallows' or sea-purslaine (Job xxx. 4), besides the 'bitter herbs' (Exod. xii. 8), and 'herbs' (2 Kings iv. 39), 'juniper-roots' or broom (Job xxx. 4), &c., eaten only in times of scarcity. Coriander, cummin, mustard, anise or dill, mint, and rue (Exod. xvi. 31; Matt. xiii. 31, xxiii. 23; Luke xi. 42) were probably used as condiments. But a mere dinner of herbs was considered very homely fare (Prov. xv. 17).

Of fruits, figs and grapes were most abundant. Figs were eaten ripe (Hos. ix. 10), also dried and made into cakes (1 Sam. xxv. 18, xxx. 12); grapes, both fresh (Deut. xxiii. 24), dried as raisins (2 Sam. xvi. 1), and also as made like figs into cakes (vi. 19, where our version renders 'flagons of wine'). The 'summer-fruits' (xvi. 1), too, were probably cakes of figs. These fruit-cakes are a common article of diet now; and a refreshing drink is made by dissolving them in water. Pomegranates are mentioned (Sol. Song viii. 2; Hagg. ii. 19): a kind of wine seems to have been obtained from them; also apples or citrons (Sol. Song ii. 5), mulberries (Luke xvii. 6, where our translators give 'sycamine-tree'), the sycamore-fig (1 Kings x. 27; Amos vii. 14), also 'nuts and almonds' (Gen. xliii. 11)

Dates and olives were doubtless eaten; though there is little mention of them in scripture; and olives were chiefly used for the oil. They are, however, continually eaten as a fruit at present. 'The berry pickled forms the general relish to the farmer's dry bread. He goes forth to his work in the field at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of his paper-like loaves; and with this he is contented' (Thomson's *The Land and the Book*, p. 55). The Egyptians cultivated melons (Numb. xi. 5).

Animal food is not even at the present day eaten so largely in Palestine as it is with ourselves. Nevertheless, the Hebrew people had full permission to enjoy it according to their pleasure; and it was one part of the blessing promised to their obedience in the land of Canaan that they should have abundance (Deut. xii. 5-7, 15, 20-22). Oxen, stall-fed and from the pasture, sheep, calves, lambs, kids (only not seethed in the dam's milk), harts, roe-bucks, and fallow-deer, are specially noticed as used for food, with various kinds of fowl (Gen. xviii. 7, xxvii. 9; Numb. xi. 31, 32; Judges vi. 19; 1 Sam. xvi. 20, xxvi. 20, xxviii. 24; 2 Sam. xii. 4; 1 Kings i. 9, iv. 23; Neh. v. 18; Psal. lxxviii. 27; Prov. xv. 17; Isai. xxii. 13; Amos vi. 4; Matt. xxii. 4; Luke xv. 23, 29). Locusts also were eaten (Matt. iii. 4); and fish, both brought from the sea (Neh. xiii. 16), and fresh from the lakes (Matt. xiv. 17-19, xv. 34, 36; John xxi. 9). From many kinds of animal food, however, the Hebrews were prohibited; of which lists are given (Lev. xi.; Deut. xiv. 1-20). We may suppose that there were good reasons for these prohibitions; possibly that certain kinds of flesh were in that climate less wholesome. Blood, moreover, as noted above, was not to be eaten (Gen. ix. 4), nor that which died of itself, or was torn of beasts; the first prohibition being binding upon all men, the latter relaxed in the case of strangers (Lev. xvii. 10-16, xix. 26; Deut. xii. 23, xiv. 21; 1 Sam. xiv. 32, 33). Neither was the sinew in the thigh, *nervus ischiadicus*, eaten, in remembrance of Jacob's conflict with the angel (Gen. xxxii. 25, 31, 32), nor the fat of sacrifices (Lev. iii. 9-11, 14-16, vii. 23-25; 1 Sam. ii. 15, 16; 2 Chron. vii. 7). Perhaps 'fat' in Neh. viii. 10 meant, a different word being used in the original, choice portions: see FAT. The only restriction in regard to food which we find in the New Testament was that blood, things strangled, and meat offered to idols were not lawful (Acts xv. 20, 29, xxi. 25; 1 Cor. viii.). This, however, was mainly that reasonable ground of offence might not be given to the Jews, or to those who were likely to be scandalized (x. 19-33), as if honour to the idol was thereby shown.

Some other articles of food may be enumerated, such as eggs, milk, both fresh, and in its sour state, in which it is so commonly used at present (see MILK, butter), or coagulated milk (see BUTTER, CHEESE), honey; butter and honey sometimes implying good fare, or perhaps the spontaneous produce of a thinly-populated country (Isai. vii. 15, 22), oil, &c. (Gen. xviii. 8, xliii. 11; Judges iv. 19, v. 25; 1 Sam. xiv. 27, xvii. 18; 2 Sam. xvii. 29; 1 Kings xiv. 3, xvii. 12-16; Prov. xxi. 17; Isai. x. 14, lix. 5; Luke xi. 12).

Of course in times of distress or famine various articles were used as food, from which men would have ordinarily shrunk (2 Kings vi. 25-29); and prison diet was meagre enough (1 Kings xxii. 27; Jer. xxxviii. 9).

As to drink, water was commonly used, also sour milk, vinegar, or sour wine (Ruth ii. 14), wine moreover, and strong drink. See ESHPAR, WINE.

Modern Jews observe as nearly as they can the precepts of the law in regard to food. Of course their diet must vary according to the custom of the country in which they dwell. But they still make the distinction between clean and unclean animals. Thus, they abstain from swine's flesh, as forbidden in the law (Lev. xi. 7), and, because of the fish tribe those only that have fins and scales are lawful (9-12), the Jews do not eat shell-fish. They do not partake of flesh and butter at the same meal; nor must these be placed on the table at one time; so that, when meat is eaten, from two to three hours must elapse before they take butter. This practice is grounded on Exod. xxiii. 19. Similarly they will not touch cheese made by Gentiles. There are special rules for slaughtering beasts; and, after the butcher or *shohhet* has done his work, the meat is examined and sealed by a *shomer*, inspector, who carefully takes out the sinews of the thigh: see Mills, *British Jews*, part i. chap. iii. pp. 61-65.

FOOL. This term implies moral pravity. The fool is not merely an unreasonable, he is a sinful person (2 Sam. xiii. 13; Psal. xiv. 1; Prov. xix. 1, 29, xx. 3, xxvi. 4, 5; Matt. xxiii. 17; Rom. i. 21, 22). Hence the censure of one who unjustifiably cast so great a reproach upon a brother (Matt. v. 22).

FOOT. See FEET.

FOOTMAN. This is sometimes the translation of a Hebrew word taken in a military sense (e.g. Judges xx. 2), to distinguish infantry. Again, it is used for the runners of the royal guard (1 Sam. xxii. 17), who were designated by a different Hebrew term. It was a high commendation of a man to call him swift (2 Sam. i. 23, ii. 18); and we find that the services of the king's runners were often required (1 Sam. viii. 11; 2 Sam. xviii 21). A body of these appears to have been regularly kept up (1 Kings xiv. 27, marg.).

FOOT-STOOL. This was a necessary appendage to a throne (2 Chron. ix. 18). Hence the bowing down to the foot-stool; which expression is figuratively applied to divine worship (Psal. xcix. 5, cxxxii. 7). Indeed the ark over which the divine glory rested was regarded as God's foot-stool (1 Chron. xxviii. 2). And elsewhere, as heaven is said to be his throne, the earth is appositely called his foot-stool (Isai. lxvi. 1; Matt. v. 35). Conquerors trod upon their vanquished enemies (Josh. x. 24). And so Messiah's foes are to be made his foot-stool (Psal. cx. 1; 1 Cor. xv. 25).

FORD (Gen. xxxii. 22; Josh. ii. 7; Judges iii. 28, xvi. 5; Isai. xvi. 2). See BRIDGE.

FOREHEAD. It is customary among eastern nations to colour the face and forehead, and to impress marks thereon, for the purpose of signifying their devotion to some deity, or their belonging to some religious sect. We find allusions to this practice in scripture. Thus a mark (a cross, it has been thought, because the original word is the Hebrew letter Tau, anciently formed like a cross) was to be set upon the forehead of those who mourned for sin (Ezek. ix. 4, 6): see also Rev. vii. 3, ix. 4, xiv. 1, xxii. 4. And so the mark of the beast was impressed in the hand or on the forehead (xiii. 16, 17, xiv. 9, xvii. 5, xx. 4). Jewels for the forehead (Gen. xxiv. 22, marg.; Ezek. xvi. 12) were nose-jewels. It is not, however, uncommon for eastern women to wear jewels across their foreheads. 'Thou hast a whore's forehead' (Jer. iii. 3) may be explained by the fact that a modest woman would cover her face and forehead with a veil.

FOREIGNER (Exod. xii. 45; Deut. xv. 3; Obad. 11; Eph. ii. 19). See ALIEN.

FORE-KNOWLEDGE. The fore-knowledge of God is repeatedly spoken of in scripture (Acts ii. 23; Rom. viii. 29, xi. 2; 1 Pet. i. 2). There are curious and intricate questions in reference to his fore-knowledge, which it would be quite foreign to the character of the present work to attempt to discuss in it. It must be sufficient to say that the scripture attributes the most perfect prescience to the Deity. It is one of those high attributes which place him immeasurably above all pretended gods (Isai. xli. 22, 23, xlii. 9, xliv. 6-8). God does not gather knowledge as we do: before his eye all things past, present, or to come, are spread with equal clearness: he sees all possibilities, those events which may happen as well as those which will happen (1 Sam. xxiii. 9-13; Jer. xxxviii. 17-23, xlii. 9-22; Matt. xi. 21, 23; Acts xxvii. 24, 31). Yet this divine fore-knowledge does not compel men: it fetters not their free action: it does not deliver them from the responsibility of their own deeds (Gen. l. 20; Isai. x. 6, 7). And, if we are unable exactly to comprehend this, we may well remember that God's judgments are unsearchable (Rom. xi. 33), his ways higher than our ways, his thoughts than our thoughts (Isai. lv. 9).

FORE-RUNNER. A scout sent before an army: one who in a matter of public concern speeds on to a specified place, to do there, so far as he can, what pertains to the matter on which he is employed. Thus John the Baptist was a messenger who went beforehand to prepare the way of the Lord (Mark i. 2, 3). And Christ is said to be 'the fore-runner for us' (Heb. vi. 20), representing and introducing us. For, when as a priest he entered into the holy place, he went thither not for himself merely, but as the head and guide of his people, to open the way and conduct the whole church into his glory.

FORE-SKIN. See CIRCUMCISION.

FOREST. There is reason to believe that tracts of wood-land were more frequent in Palestine anciently than they are now. Thus we read of various forests, not indeed as if the country were unbrokenly covered with trees, but, in the more proper sense as understood amongst ourselves at home, woods interspersed with open ground. These woods were probably for the most part in the valleys; sometimes we find them in higher situations (Josh. xvii. 15, 18). The principal woods and forests mentioned in scripture are (1) The forest of cedars in Lebanon (1 Kings iv. 33, v. 6, 9, 14), formerly far more extensive than at present: see CEDARS. The house of the forest of Lebanon (vii. 2) might either be a country palace among the mountains, or perhaps was so called as constructed with cedar pillars. (2) The forests of oaks in Bashan (Isai. ii. 13; Ezek. xxvii. 6; Zech. xi. 2): see BASHAN. (3) The wood or forest of Ephraim (Josh. xvii. 15-18). This is supposed to have been very extensive. It must not be confounded with (4) The wood of Ephraim, east of the Jordan, near to the city of Mahanaim (2 Sam. xvii. 6): see EPHRAIM, WOOD OF. (5) The forest of Hareth (1 Sam. xxii. 5): this was probably in the south of Judah. (6) The wood in the wilderness of Ziph (xxiii. 15), south-east of Hebron. (7) A nameless wood, through which Saul pursued the Philistines (xiv. 25, 26); probably on the slopes leading to the Philistine plain. (8) There were woods also about Kirjath-jearim, a city of Judah, near upon the Philistine border (vii. 1, 2; 2 Sam. vi. 2; Psal. cxxxii. 6). (9) Perhaps the forests in which Jotham built castles were in the same neighbourhood (2 Chron. xxvii. 4). (10) The wood of Beth-el (2 Kings ii. 24) was probably part of the great (western) wood of Ephraim.

Forests sometimes imply symbolically kingdoms, or eminent persons, devoted to ruin (Isai. x. 17-19, 33, 34; Jer. xxi. 14; Ezek. xx. 46, 47): they designate also sterility as opposed to the fruitfulness of a field (Isai. xxix. 17).

FORGIVENESS. The remission of a fault. In the gospel of Christ, free forgiveness of sins is set forth (Acts v. 31, xiii. 38, 39; 1 John i. 6-9, ii. 12). And the full remission, which transgressors have at God's hand for Christ's sake, is made the ground and the pattern of that forgiving spirit which is to be manifested by Christ's true followers (Matt. vi. 12, 14, 15, xviii. 21-35; Mark xi. 25, 26; Eph. iv. 32, and elsewhere). See ATONEMENT, JUSTIFICATION, PROPITIATION.

FORK (1 Sam. xiii. 21). Literally 'a triad of prongs,' i.e. a three-pronged fork, with which hay, straw, and the like are gathered up.

FORM. Christ is said to have been 'in the form of God;' by which must certainly be understood that he was really God; for it is also said that he 'took upon him the form of a servant' (Phil. ii. 6, 7), really became a servant; the same word being used in both verses. The term 'form' may be supposed further to imply something more than the divine nature; it may express the splendour of it. To the Only-begotten belonged that flashing glory (Heb. i. 3) which Deity alone can possess; and of this

he divested himself when he became man, and assumed the humble port of a servant, the messenger of his Father, prepared to obey his will (x. 7). The contrast is between the state of the Son before his incarnation, and his state in flesh: he was very God and very man.

FORNICATION (Acts xv. 20, 29). See ADULTERY.

FORSWEAR (Matt. v. 33). See OATH.

FORTIFICATION. See FENCED CITIES.

FORTRESS. See CASTLE, FENCED CITIES.

FORTUNA'TUS (*fortunate*). A Christian of Corinth, mentioned in connection with Stephanas and Achaicus (1 Cor. xvi. 17). Some have imagined him one 'of the house of Chloe' (i. 11): it is more likely that he and Achaicus belonged to 'the household of Stephanas' (i. 16).

FOUNDER (Judges xvii. 4; Jer. vi. 29, x. 9, 14). See HANDICRAFT, METALLURGY.

FOUNTAIN. A natural gush of water from the ground, in opposition to a standing or stagnant pool, or an artificial well. Several words are used in Hebrew to signify a fountain: one of the most common, *ain*, means also an eye; and philologists are uncertain whether the eye is so called from its resemblance to a fountain, or a fountain from its resemblance to an eye. Hence many places took their name, some special spring being in the neighbourhood —as En-gannim, fountain of gardens; Engedi, fountain of the gazelle or kid. It was one special feature in the description of Canaan, that it was 'a land of fountains' (Deut. viii. 7), the more alluring when Israel had so long dwelt in a region where they often wanted water. The springs in Palestine now are, as travellers assure us, abundant and very beautiful; so that we can easily understand how they express symbolically in the sacred writings refreshment to the weary, and the spiritual blessings, ever fresh and ever flowing, which God imparts to his people (Psal. xxxvi. 9; Jer. ii. 13; Joel iii. 18; John iv. 14; Rev. vii. 17). A multiplied posterity, too, is sometimes described as the waters running forth from the fountain, the progenitor (Deut. xxxiii. 28; Psal. lxviii. 26).

FOWL, FOWLING. The Hebrew word *'ôph* includes collectively birds in general, frequently with the addition 'of the air' (e.g. Gen. i. 21, 30). The Greek word *peteina* has a similarly-extended meaning (Matt. xiii. 4; Luke xii. 24). The Hebrew *âit* denotes generally birds of prey (Gen. xv. 11; Job xxviii. 7; Isai. xviii. 6; Ezek. xxxix. 4). The corresponding Greek word is *ornea* (Rev. xix. 17, 21). The Hebrew *tzippor* signifies specifically a sparrow or other small bird (Psal. xi. 1, lxxxiv. 3); it is also used collectively for fowl, perhaps of the passerine order (Gen. xv. 10; Psal. viii. 8); fowl for the table (Neh. v. 18); joined with *âit* for birds of prey (Ezek. xxxix. 4). There is another word, *barburîm* (1 Kings iv. 23), which also means fowls for the table, or specially, according to Gesenius, geese.

Birds afforded anciently, as at present, a cheap and plentiful article of food (Matt. x. 29; Luke xii. 6). There are various modes of obtaining them. Sometimes a stick is thrown, with which the Arabs dexterously disable the fowl: they then run up and seize them, and cut the throat, that the blood may not be eaten (Lev. xvii. 13). Nets are used, cages also, and traps, and snares, Many small birds are taken by loose nets on poles. A lantern is carried out at night; and the birds, startled at the glare, fall easily into the nets. Cages and snares are frequently set, and decoy-birds employed to allure the game; a run being occasionally constructed among brushwood, and nooses being placed near the decoy (see Psal. cxxiv. 7; Prov. i. 17), to entangle the legs of those that venture near. Large numbers of quails are caught at the times of migration, when they abound, by being driven towards a centre; and then, alarmed by the shouts of the fowlers, they are easily captured by the nets or clothes that are thrown over them. Similar modes of taking birds, both land and water-fowl, are figured in the Egyptian monuments, of which an interesting description is given by Dr. Kitto (*Pict. Bible*, note on Ezek. xvii. 20: see also illustrations of fowling and fishing in Carey's *Book of Job*, pp. 480, 481).

FOX. The same Hebrew word which signifies 'fox' seems also to denote a 'jackal;' and there can be no doubt that in many places jackals are meant where our version gives foxes. Thus, jackals being gregarious animals, it is far more likely that Samson caught 300 of them than of foxes, which are not easy to be taken (Judges xv. 4). Modern travellers tell us how they still abound in Palestine; there could therefore be no difficulty in collecting a great number of jackals. But in some passages the fox is doubtless meant, as in Sol. Song ii. 15. The word is also used figuratively (Ezek. xiii. 4; Luke xiii. 32).

FRANKINCENSE. Ordinary frankincense is the produce of the *Pinus abies*, or common spruce fir. Much finer was the substance so called in the Hebrew law (Lev. ii. 1, 2, 15, 16, and elsewhere). The mention of it occurs also in poetry (Sol. Song iii. 6, iv. 6); and it appears to have been brought from distant countries (Isai. lx. 6; Jer. vi. 20; Matt. ii. 11). It was a resinous exudation from some tree, possibly growing in Arabia, fragrant and costly. The Hebrew term *lĕbônah* (implying white), equivalent to the Greek *libanos*, is nearly akin to the word *olibanum* now in use. But the Arabian olibanum or frankincense is at present considered of inferior quality: the best is from India; so that there must be a deterioration in the produce of Arabia, or else frankincense was anciently imported into Palestine through Arabia, and was therefore regarded as coming from the last-named country. There is no reason to suppose that the trees yielding it ever grew in Judea. The passage, Sol. Song iv. 14, which has been specially relied on for this opinion, more probably refers to aromatic plants generally. Frankincense is yielded from some species of *Boswellia*, a genus of the natural order *Amyridaceæ*, or incense-trees. Probably the *Boswellia serrata* or *thurifera* may be fixed on as the

species from which especially the precious resin is procured. It grows to the height of forty feet, and is found in Amboyna and mountain districts of India.

Frankincense is chiefly used now in the services of the Greek and Roman churches.

FREEDOM. The right of citizenship: see ALIEN, CITIZENSHIP. Deliverance from slavery or servitude: see SERVANT. Slaves were freed among the Romans either *per censum*, when a slave, with his master's knowledge or by his order, got his name inscribed upon the censor's roll; *per vindictam*, when a master took a slave to the prætor or consul and expressed his desire that he should be free; the prætor then placed a rod called *vindicta* on the slave's head, and pronounced him free, the master or the lictor turning him round and giving him a blow upon the cheek; or *per testamentum*, when the master gave freedom to the slave by will. There were in later times other modes of bestowing freedom, but they only discharged from servitude, and did not convey the privilege of citizenship. Slaves made free used to shave their heads in the temple of Feronia, and received a cap or hat as the badge of liberty. They were also presented with a white robe and a ring by their master, whose name they prefixed to their own, and with whom certain relations continued as patron and client. A freedman who was ungrateful was condemned to the mines, or reduced again to slavery. Several passages in scripture are hence illustrated (e.g. Rom. vi. 22; 1 Cor. vii. 22, 23; Gal. v. 1).

FREE-WILL-OFFERING (Lev. xxii. 21; Psal. cxix. 108, and elsewhere). See OFFERING.

FRIEND. This word is sometimes used in ordinary address (Matt. xxii. 12, xxvi. 50; Luke xi. 5). But it more generally implies affection. The divine condescension is shown in regarding his creatures as his friends (2 Chron. xx. 7; Isai. xli. 8; John xv. 14, 15; James ii. 23).

FRINGE (Numb. xv. 38, 39; Deut. xxii. 12). See HEM OF GARMENT.

FROG. The original Hebrew word signifies a marsh-leaper. We find frogs mentioned only in connection with the plague inflicted upon the Egyptians (Exod. viii. 2-14; Psal. lxxviii. 45, cv. 30), and for illustration (Rev. xvi. 13). Naturalists disagree as to the species of frogs at present found in Egypt. Duns (*Bibl. Nat. Science*, vol. ii. p. 15), and Gosse (*Imp. Bible Dict.*, vol. i. p. 608), maintain that three or four kinds are very abundant there: as the *Rana esculenta*, edible frog, the *Rana punctata*, dotted frog of an ash colour with green spots, and the *Rana temporaria*, our common English frog; while Houghton (Smith's *Dict. of the Bible*, vol. iii. p. 54) strenuously denies that any species except the *Rana esculenta* is to be found in Egypt. Further research must decide between these conflicting authorities.

FRONTLETS (Exod. xiii. 16; Deut. vi. 8, xi. 18). See PHYLACTERY.

FROST. There is a greater difference between the temperature of the day and that of the night in western Asia than in our own climate. This difference is most felt in spring and autumn, when the alternation is pretty much as if a day warmer than our ordinary summer days were succeeded by one of our winter nights. And even in winter the days are warm while the nights are frosty. European travellers especially feel the alternation; and the fact illustrates Jacob's complaint (Gen. xxxi. 40; comp. Job xxxvii. 10; Psal. cxlvii. 16-18; Jer. xxxvi. 30).

FRUIT. The produce of the tree and of the field. We may learn how comprehensively this word was employed by a reference to the regulations for the offering of the first-fruits. When the first-fruits and the tithes were required, they are described as those of corn (or wheat), and wine, and oil (Numb. xviii. 12; Deut. xiv. 23). The same comprehensive terms are used elsewhere (xxviii. 51; 2 Chron. xxxii. 28; Joel ii. 19); evidently intended to include generally the fruitful productions of the ground. Lees (Kitto's *Cycl. of Bibl. Lit.*) makes, therefore, a three-fold division of fruit: corn-fruit or field-produce, vintage-fruit, and orchard-fruit. The first is denominated *dâgân*, which signifies not merely wheat or even corn, but, as Jahn says (*Bibl. Antiq.*, p. 54), 'different kinds of grain and pulse, such as wheat, millet, spelt, wall-barley, barley, beans, lentils, meadow-cummin, pepper-wort, flax, cotton, various species of the cucumber, and perhaps rice.' Unless the word had a comprehensive signification, the spirit of the law would have been easily evaded, and first-fruits and tithes might have been limited to a comparatively-small portion of valuable produce. The next Hebrew word, *tîrôsh*, is generally rendered 'wine,' specifically the new wine of the first year. But it clearly has sometimes a wider meaning; as in Mic. vi. 15, where the 'sweet wine' could not be literally trodden; hence Henderson translates 'the grape of the new wine' (*Minor Proph.*, p. 261). It may, therefore, signify the fruit of the vine in general, whether grapes moist or dried, or the wine procured from them. The third word, *yitzhar*, may comprehend, besides olives, dates, pomegranates, citrons, nuts, &c., generally orchard-fruits; else, as observed with respect to *dâgân*, many products would escape the general law of tithing and offering of first-fruits. It may be added that we read of 'summer-fruits' (2 Sam. xvi. 1; Jer. xl. 10, 12), by which is probably to be understood those adapted to immediate consumption. The fruit of trees planted in Canaan was not to be eaten for the first three years, being counted as 'uncircumcised:' in the fourth year it was to be holy to the Lord; in the fifth it might be freely used (Lev. xix. 23-25): see FIRST-FRUITS. Fruit-trees, moreover, were not to be cut down for purposes of war (Deut. xx. 19, 20).

The term 'fruit' is often used metaphorically. Thus, children are said to be 'the fruit of the womb' (Psal. cxxvii. 3). The actions of men are called the 'fruits' of their principles (Matt. iii. 8; John xv. 8; Rom. vi. 22). Similarly the graces implanted by the Spirit are termed 'fruit' (Gal. v. 22, 23).

FUEL (Isai. ix. 5, 19; Ezek. xv. 4, 6, xxi. 2). See COAL.

FULFILLED. In the quotations by the New Testament writers of passages in the Old, we have frequently the introductory formula 'that it might be fulfilled.' It has been questioned how this phrase should be understood. Some critics are disposed to imagine that citations are merely accommodated to events, that, when circumstances occurred which brought to the writer's mind the utterance of an ancient prophet, or the narrative of a long-passed fact, he coupled it with what was then before his eye, and meant merely to say that the new occurrence corresponded with the old. But this is to deny an actual connection between prophecy and its fulfilment, to destroy the reality of any relation between a typical fact and the thing it was to pre-signify. Indeed, it repudiates prophecy altogether, and overthrows the basis of typical representation. The sound interpreter of scripture must not give countenance to such an opinion. The phrase 'that it might be fulfilled,' grammatically interpreted, shows that there must be a real designed connection between the prophetic word and the event it foretells. See QUOTATIONS.

FULLER. A person whose business it is to cleanse and whiten cloth (Mark ix. 3). This business was carried on without the walls of Jerusalem, probably because of the offensive smells occasioned by it. There was a 'fuller's field': see next article; and Josephus (*Bell. Jud.*, lib. v. 4, § 2) speaks of a fuller's monument to the north of the city. There was also a fuller's fountain, EN-ROGEL (which see), to the south-east; and no doubt in these places the fullers plied their occupation. The cloth was trodden or beaten with heavy clubs, in water with which some alkaline substance had been mixed, potter's clay, or marl, or urine. Nitre also and fuller's soap are mentioned (Jer. ii. 22; Mal. iii. 2) as employed for cleansing purposes. See SOAP. The juices of some saponaceous plants and vegetable ashes were probably used. See Winer, *Bibl. RWB.*, art. 'Walker.'

FULLER'S FIELD. A place not far from Jerusalem, where fullers pursued their business. It seems that there was a highway leading either to or by the fuller's field; and in or by this high-way was 'the conduit of the upper pool.' Here at this conduit Rabshakeh stationed himself when he came with his hostile message; and here Isaiah met Ahaz (2 Kings xviii. 17; Isai. vii. 3, xxxvi. 2). The fuller's field itself must have been somewhat farther off, as the stations taken were not at it, but in the road of it. Possibly it lay to the north of the city, the way an invading force would come; though it has been observed in the last article that En-rogel on the south-east was a place frequented by fullers. See Williams, *The Holy City*, vol. ii. pp. 471, 472: see also CONDUIT.

FULLER'S SOAP (Mal. iii. 2). See SOAP.

FULNESS. This is the translation of a Greek word, in regard to which much has been written. For the exact understanding of the various passages in which it occurs, exegetical commentaries may be consulted. It must be enough to say here that its simpler senses are *the thing filled*, also, abstractedly, *the effect of filling*, and thence *the thing whereby the effect of filling is produced*. Thus, when it is said that 'it pleased the Father that in him should all fulness dwell' (Col. i. 19), that is meant by which the filling is effected, that of which Christ was full, that amount of complete grace which goes to make up the divine character, and which entirely and for ever dwells in Christ; as it is elsewhere said, 'In him dwelleth all the fulness of the Godhead bodily' (ii. 9), i.e. the essential being of the Deity. And of the abounding and excellent grace thus in Christ his believing people receive in continual flow (John i. 14, 16); so that they are 'filled with all the fulness of God' (Eph. iii. 19), or 'even to the fulness of God,' according to their measure, even as God is in his, immeasurably full. Then again, on the other hand, where the church is said to be 'the fulness of him that filleth all in all' (i. 23), we must take the sense first indicated: the church is that which is filled, the filled receptacle, that into which he, agreeably to what has just been said, pours of his inexhaustible grace, till he has filled it full. See Alford, *The Greek Test.*, note on Eph. i. 23.

FUNERAL. See BURIAL.

FURLONG (Luke xxiv. 13; John vi. 19, xi. 18; Rev. xiv. 20, xxi. 16). See MEASURES.

FURNACE. There are various Hebrew words which are thus rendered: they doubtless describe different kinds of furnaces. Thus *khibshan*, derived from a verb signifying 'to subdue,' implies a furnace that subdues metals or whatever is subjected to it (Gen. xix. 28; Exod. ix. 8, 10, xix. 18), a smelting-furnace, and according to Kimchi a lime-kiln. *Khûr*, implying heat, is also a smelting-furnace, and according to Kimchi a lime-kiln. *Khûr*, implying heat, is also a smelting-furnace (Prov. xvii. 3, xxvii. 21; Ezek. xxii. 18, 20, 22). This word is frequently used metaphorically, to indicate heavy trial (Deut. iv. 20; 1 Kings viii. 51; Isai. xlviii. 10). *Tannûr*, used sometimes generally (Gen. xv. 17; Isai. xxxi. 9), is more

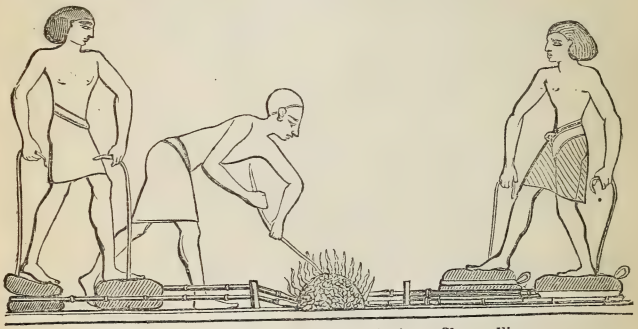
Egyptian furnace. From Champollion.

specifically a baker's furnace or an oven, as it is sometimes rendered (Exod. viii. 3; Lev. ii. 4, vii. 9, xi. 35, xxvi. 26; Neh. iii. 11, xii. 38; Hos. vii. 4, 6, 7). It is described as

Egyptian furnace. From Champollion.

a kind of large round pot, earthen or of other material, two or three feet high. It is heated by a fire made within; and then the dough or paste is spread on the sides to bake, forming thin cakes. The Chaldee *attûn* is a large furnace built like a brick-kiln, and, as noted by a writer in Dr. Smith's *Dict. of the Bible*, must have had an opening at the top to cast in the materials, and a door at the ground by which to extract the metal (Dan. iii. 6). The punishment of casting into a furnace has subsisted in the east to modern times. See Kitto's *Pict. Bible*, note on Dan. iii. 6. There are two Greek words used in the New Testament for furnace, *kaminos*, a smelting or calcining-furnace (Matt. xiii. 42, 50; Rev. i. 15, ix. 2); *klibanos*, a baker's oven (Matt. vi. 30; Luke xii. 28).

FURNITURE. The furniture of eastern dwellings, especially in the earlier ages, was simple: the poorer classes had few but absolutely-necessary articles. The chamber which the rich woman of Shunem furnished for Elisha was deemed amply provided with 'a bed, and a table, and a stool, and a candlestick' (2 Kings iv. 10); for we may be sure that, as she intended to do the prophet honour, she would supply all fitting things; and he was gratified we find at the care bestowed upon him (13). Mats or skins were probably often used to recline upon; and these, with it may be a mattress spread upon them, served for a bed; while the upper garment was the covering (Exod. xxii. 25-27; Deut. xxiv. 12, 13). The whole could easily be rolled up; hence our Lord's command to 'take up' the bed and carry it to the house (Matt. ix. 6). The apartments even of the wealthier would seem empty to an European eye; nevertheless the luxurious had rich carpets, couches or divans, and sofas; and sometimes the frames of these were inlaid with ivory (Amos vi. 4), and the coverings of tapestry and fine linen carefully perfumed (Prov. vii. 16, 17). Dr. Thomson describes the lack of useful furniture in Palestine at the present day. For a dining-table 'a polygonal stool' fourteen inches high is brought into the room; and a tray



Egyptian furnace, showing the action of blowing. Champollion.

with the provisions set upon it (*The Land and the Book*, p. 126). Silver spoons are used by the richer people; but they have neither knives nor forks. And, if any of them try to imitate European customs, 'the knives, forks, and spoons are rusty; the plates, dishes, and glasses ill-assorted, dirty, badly arranged, and not in sufficient quantity: the chairs are rickety; and the table stands on legs spasmodic and perilous' (p. 128). There is, and no doubt there was, a hand-mill in every house: the few necessary utensils are made of earthenware, copper, and leather; and the light is obtained from lamps fed with olive oil.

G

GA'AL (*loathing*). A person who came to Shechem, and stirred up the inhabitants to resist Abimelech. He was worsted in an encounter, and was then ejected by Zebul, Abimelech's officer (Judges ix. 26-41).

GA'ASH (*earthquake*). A hill in the territory of Ephraim by Timnath-serah, Joshua's inheritance, and the place where he was buried (Josh. xxiv. 30; Judges ii. 9). One of David's warriors is said to be 'of the brooks of Gaash' (2 Sam. xxiii. 30; 1 Chron. xi. 32).

GA'BA (*hill*). A city of Benjamin (Josh. xviii. 24; Ezra ii. 26; Neh. vii. 30). It is the same with GEBA, which see.

GA'BAEL.—1. An ancestor of Tobit (Tob. i. 1).—2. A person to whose charge Tobit entrusted money (i. 14, iv. 1, 20, v. 6, ix. 2, 5, x. 2).

GA'BATHA (Rest of Esth. xii. 1). A corrupt form of Bigthan (Esth. ii. 21).

GAB'BAI (*tax-gatherer*). One of the descendants of Benjamin (Neh. xi. 8).

GAB'BATHA (*platform*, or *elevated place*). A place where Pilate took his seat when he pronounced sentence upon our Lord (John xix. 13). It appears to have been outside the *prætorium* or 'judgment-hall' (9). We may suppose, therefore that the *bema*, or regular seat of justice, was in front of the prætorium, on an elevated platform, which was floored with a tesselated pavement. It could not have been the paved room in the temple, as has been sometimes imagined, where the sanhedrim sat.

GAB'DES (1 Esdr. v. 20). A form of Gaba (Ezra ii. 26).

GA'BRIAS (Tob. i. 14, iv. 20).

GA'BRIEL (*man of God*). A name borne by one of the angels of God, despatched on beneficent errands to men in different ages of the church. It was he that was commissioned to expound the visions to the prophet Daniel (Dan. viii. 16, ix. 21). It was he that announced to Zacharias the birth of John, Messiah's fore-runner, and to Mary the incarnation of the Messiah himself (Luke i. 19, 26).

GAD (*good fortune?*).—1. One of the sons of Jacob by Zilpah, Leah's maid. At his birth, Leah exclaimed, 'A troop cometh' (Gen. xxx. 10, 11); but the rendering of several versions is 'In felicity.' The word Gad, then, may be differently interpreted; but, whatever meaning be preferred, the name was bestowed as evincing Leah's gratitude and confident expectation of yet greater blessing. Of the personal history of this patriarch no particulars are given: we are only told that, when Jacob went down with his family into Egypt, Gad had seven sons (xlvi. 16). In the prophetic blessing pronounced upon him, 'Gad, a troop shall overcome him; but he shall overcome at the last' (xlix. 19), or, more exactly, 'Gad, a plundering band presses on him; but he will press upon the heel,' i. e. will pursue the flying enemy, the warlike character of the tribe effectually repelling the forays made upon it is described. The benediction of Moses is very similar: 'Blessed is he that enlargeth Gad: he dwelleth as a lion, and teareth the arm, and the crown of the head. And he saw that the first part was his; for there the portion of (assigned by) the lawgiver was preserved. And he goes at the head (or with the heads) of the people: he executes the justice of the Lord, and his judgments with Israel' (Deut. xxxiii. 20, 21). Gad was to have a choice and ample territory allotted, which by his boldness he would extend; nor would he fail, though his own possession was secured, to march with the other tribes across the Jordan, executing with them God's judgments on the doomed people of Canaan. Dr. Kalisch, however, takes a different view of a part of this blessing: he considers that the 'portion of the lawgiver' implies his burying-place: 'The territory of Gad . . . was pre-eminently remarkable, because it contained the grave of the great general and lawgiver, Moses—a fact which so decidedly invested the province with a character of holiness, that, though situated on the east of the river, it was regarded as one of the most honoured parts of the promised land, from which the leaders of the people might legitimately arise' (*Comm. on Old Test. Gen.*, p. 758).

At the first census in the wilderness the descendants of Gad had multiplied to 45,650. They were attached to the second division of the Israelitish host, following the standard of Reuben, and camping on the south of the tabernacle; Eliasaph, the son of Deuel, or Reuel, being their chief (Numb. i. 12, ii. 24, 25, iii. 10-16). In the second enumeration in the plains of Moab, this tribe, it appeared, had decreased: they amounted to but 40,500. When the Israelites had subdued the country east of the Jordan, the tribes of Reuben and Gad preferred their request to Moses to be allowed to settle there. It was a land, they said, adapted for cattle; and they had 'much cattle.' Moses was at first displeased with the request: he thought it would discourage the rest of the people, and perhaps bring upon the nation a fresh judgment from the Lord. But, on being assured that the tribes, if their wish was granted, would despatch their able-bodied men to aid in the conquest of Canaan, the great lawgiver assented, and distributed the territories of Og and Sihon among the Reubenites, the Gadites, and half-Manasseh, though the last-named people do not appear to have joined in the request when first made to Moses (xxxii. 1-33).

It is not easy to give exactly the limits of the portion of Gad. It must have comprised the central trans-Jordanic districts, the mountains of Gilead, extending to Jazer and Heshbon southward, and to the Aroer that faced Rabbah of Ammon, the river of Gad

2 Sam. xxiv. 5) being probably the Arnon, south-east; westward it abutted on the Jordan, and ran up the Arabah, or Jordan valley, in a narrow strip, to the edge or extremity of the sea of Chinnereth or lake of Gennesaret: it reached to Mahanaim northward, being bounded by Manasseh; while eastward no limit is distinctly assigned. Several very important cities were included in this territory: among them, besides those already named, may be mentioned Ramoth-gilead and Succoth. From the allotment of Gad four cities were assigned to the Levites of the family of Merari, viz. Ramoth-gilead, which was also a refuge-city, Mahanaim, Jazer, and Heshbon, which, though sometimes reckoned to Reuben (Josh. xiii. 17), as being on the border of the two contiguous tribes, must really have belonged to Gad (xxi. 38, 39; 1 Chron. v. 80, 81). Close upon the Jordan the country of this tribe was low; but farther eastward it was a high rich table-land, of which various travellers, Buckingham, Stanley, Porter, and others, speak in terms of warm commendation. 'Gentle slopes,' says one, 'clothed with wood, gave a rich variety of tints. . . . Deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to the scenes;' while another describes the country as occasionally presenting the appearance of 'a noble park.' A happy inheritance! a blessed home, not to be forfeited but by the unfaithfulness of those to whom it was granted.

The history of the tribe of Gad, after its settlement, began well. Faithfully did the trans-Jordanic tribes perform their promise of aiding their brethren in the conquest of Canaan; and when the land was subdued they returned to their own cities with Joshua's blessing, and enriched with large spoil. There was a misunderstanding, indeed, about their building a memorial altar near the Jordan, by which the rest of the tribes at first imagined they intended to break away from the holy bond of national worship. But this was soon explained; and the circumstance exhibits both parties in a most favourable light; the western Israelites offering to cede part of their own territory; their eastern brethren disclaiming with loyal earnestness all notion of religious or civil schism. In subsequent years we have no distinct account of the tribe. But Jephthah has been supposed a Gadite: more probably (Judges xii. 4) he was of Manasseh. Later, the seat of Ish-bosheth's sovereignty was established in this territory. For Abner brought him to Mahanaim; and there he reigned (2 Sam. ii. 8), and there he was assassinated. The Gadites could not, however, have been very enthusiastic in favour of the house of Saul; for many chiefs, bold enterprising men, expressing very well the general characteristics of the tribe, had joined David while in hold (1 Chron. viii. 15). And, when a few years later David was obliged to flee across the Jordan on account of Absalom's rebellion, he found a secure position in Mahanaim, while the country round manifested their attachment to him, and supplied him with abundant stores (2 Sam. xvii. 24, 27-29). We have evidence in the time of Solomon of the richness of this province. For, of the twelve commissariat officers appointed by that monarch, three seem to have had more or less to do with Gad. There was the son of Geber stationed in Ramoth-gilead, Ahinadab in Mahanaim, besides Geber, to whom was committed the sole charge of the rest of Gilead (1 Kings iv. 13, 14, 19). The jurisdiction of some of these officers extended beyond the original boundaries of Gad. But we may observe that the prediction was accomplished: the tribe was 'enlarged.' We read that the Gadites, at what exact period is not clear, dwelt in 'Bashan unto Salcah' (1 Chron. v. 11), either intermingling with the Manassites, or probably (comp. 23) pushing them farther northward. In the place just referred to the genealogies of the tribe are noted till the days of Jeroboam II. king of Israel, and Jotham king of Judah; and there is an account of a raid made by Reuben, Gad, and Manasseh, with a force of 44,760, upon the Hagarites of Jetur, Nephish, and Nodab, Ishmaelite clans, in which they took a vast deal of booty, and occupied the country they had invaded (17-22). In the division of the kingdom, Gad of course fell to the northern state; and many of the wars between Syria and Israel must have ravaged its territory (2 Kings x. 33). Ramoth-gilead is repeatedly mentioned as the centre of engagements (1 Kings xxii.; 2 Kings viii. 28, 29, ix. 14). And then the sun that rose so brightly set in gloom: for the sins of the people, Tiglath-pileser carried the Gadites and the neighbouring tribes away captive into Assyria (xvi. 29; 1 Chron. v. 26); and it is the mournful lament of Jeremiah that Ammon occupied the lost cities of Gad (Jer xlix. 1). We hear no more of Gad save in some of (probably) the yet-unfulfilled utterances of prophecy (Ezek. xlviii. 27, 28, 34; Rev. vii. 5).

2. A prophet, called 'the king's seer,' who joined David when he was in hold through fear of Saul (1 Sam. xxii. 5). It was he that was afterwards sent with a heavy message to the king, on the unjustifiable numbering of the people, inviting him to choose one of three modes of divine judgment (2 Sam. xi. 11-25; 1 Chron. xxi. 9-13). He is also said to have written the acts of David (xxix. 29), and to have taken part in the arrangement of the Levites for the musical services (2 Chron. xxix. 25). But this is all we know of him. His parentage and tribe are not recorded; and no notice is taken of his death.

3. The name Gad has been supposed to be that of an idol worshipped by the Jews during the Babylonian captivity (Isai. lxv. 11, marg.). But this is unlikely. It does not appear that the Jews were idolatrous while in Babylon; rather they were cured by that sharp discipline of their idolatrous propensities. Henderson (*Isaiah*, p. 462) therefore believes that the prophet, denouncing persons who prepared a table for Fortune ('troop' in our version is not admissible), meant to censure those, not literal

idolaters, who, with greedy selfishness, make wealth their god (comp. Col. iii. 5). It is true that such a deity seems to have been worshipped near mount Hermon: see BAAL-GAD; but perhaps the prophet merely borrowed his terms from the nomenclature of idolatry. See, however, Winer, *Bibl. RWB.*, art. 'Gad:' see also MENI.

GAD'ARA. A strong city, called by Josephus the capital of Peræa. It was situated to the south-east of the sea of Galilee, over-against Tiberias, south of the Hieromax, on the top of a hill, at the foot of which were warm springs called Amatha. Destroyed in Jewish civil wars, it was re-built by Pompey, and added by Augustus to the dominions of Herod the Great, but subsequently to his death it was incorporated with the province of Syria. The district around was called Gadaritis; and in this district was the scene of the miracle narrated in Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-39. Gadara has been satisfactorily identified with *Um Keis*, seated near the crest of the chain of mountains which bound the valley of the lake of Tiberias and the Jordan on the east. It is about sixteen miles from Tiberias, three miles south of the *Sheriat el-Mandhûr*, the ancient Hieromax, or Yarmuk; and at the base of the hill warm springs still exist. There are caverns, too, used for both habitations and tombs, all round. And thus the circumstances of the miracle seem admirably illustrated (see Porter in *Journ. of Sacr. Lit.*, July, 1854, pp. 286, &c.). But Dr. Thomson objects that Gadara itself is too far from the lake; so that, if the miracle were performed there, the swine would have had to run for many miles, fording the deep Yarmuk, before they could reach the lake itself. And he has discovered a place very near the shore, called *Kerza* or *Gersa*, which he supposes to be the ancient Gergesa, and thinks that it was here the miracle was wrought (*The Land and the Book*, pp. 375-377). This would be in the district of Gadaritis, and so might well be described as 'the country of the Gadarenes.'

GADARE'NES. The inhabitants of the city or district of Gadara (Mark v. 1; Luke viii. 26, 37). In Matt. viii. 28 we find them called GERGESENES, which see.

GAD'DI (*fortunate*). The spy selected from the tribe of Manasseh (Numb. xiii. 11).

GAD'DIEL (*fortune of God*, i. e. sent from God). The spy selected from the tribe of Zebulun (Numb. xiii. 10).

GA'DI (*a Gadite*). The father of Menahem, a king of Israel (2 Kings xv. 14, 17).

GAD'ITES. Persons of the tribe of Gad (Deut. iii. 12, 16, iv. 43, xxix. 8; Josh. i. 12; and elsewhere).

GA'HAM (perhaps *having flaming eyes*, or *sun-burnt*). A son of Nahor, Abraham's brother (Gen. xxii. 24).

GA'HAR (*lurking-place*). One of the Nethinim, whose descendants returned from Babylon (Ezra ii. 47; Neh. vii. 49).

GAI'US. A name identical with Caius.—1. A Macedonian, one of St. Paul's companions in travel (Acts xix. 29).—2. Another of St. Paul's companions: he was of Derbe (xx. 4).—3. A Corinthian Christian, whom Paul calls his 'host,' and whom he baptized (Rom. xvi. 23; 1 Cor. i. 14).—4. A person to whom St. John addressed his third epistle, and whom he commends for his hospitality and liberality (3 John 1, 5, 6). This *may* be identical with one of those before named.

GAL'AAD (Judith i. 8; 1 Macc. v. 9, and elsewhere). A form of Gilead.

GA'LAL (perhaps *weighty*, *worthy*).—1. A Levite (1 Chron. ix. 15).—2. Another Levite, son of Jeduthun (16; Neh. xi. 17).

GALA'TIA. A province of Asia Minor, bounded on the north by Paphlagonia and Bithynia, on the east by Pontus and Cappadocia, from both of which it is separated by the river Halys, on the south by Cappadocia and Phrygia, and on the west by Phrygia and Bithynia. The boundaries, however, seem not always to have remained the same: thus Lycaonia and Pisidia were at one time included in it, so that it then reached to Cilicia and Pamphylia on the south; and in fact the kingdom of Galatia extended beyond Galatia itself. The inhabitants were of Gallic and German origin. Their ancestors, after various wanderings, reached Asia Minor, and, defeated about 238 B.C., by Attalus I., king of Pergamos, settled in a district previously Phrygian, which obtained from them the name of Galatia, or Gallo-græcia, from their mixture with the Greeks. This country was subdued by the Roman consul Cn. Manlius Vulso, 189 B.C.; but the people had still their own princes, first called tetrarchs, afterwards kings; the last of whom, Amyntas, the favourite of Mark Antony, and then of Augustus, possessed, besides Galatia and Pisidia, Lycaonia, and Pamphylia also. After his death, 26 B.C., Galatia and Lycaonia were placed under the rule of a Roman governor. The country was fruitful, particularly near the river Halys. The people were of impulsive character, fond of war, and had preserved much of their ancient German language. Their principal towns were Ancyra, made the capital by Augustus, Tavium, and Pessinus, both these last-named having a good deal of trade. St. Paul is said to have twice visited this country (Acts xvi. 6, xviii. 23), but he does not appear to have taken his post, as elsewhere he often did, in any of the principal towns, to organize there a central church. At a later period he speaks (2 Tim. iv. 10) of a visit of Crescens to Galatia. This person is nowhere else mentioned in scripture, but is traditionally said to have preached in this province and elsewhere.

GALA'TIANS (Gal. iii. 1). Inhabitants of Galatia. The word occurs in the Maccabean history (1 Macc. viii. 2; 2 Macc. viii. 20). In the first-named place some have supposed the Gauls intended. But the defeat of the Galatians by Vulso (see last article) is more likely intended. See Winer, *Bibl. RWB.*, art. 'Galatia.'

GALA'TIANS, THE EPISTLE TO THE. The gospel had been originally preached by St. Paul to the Galatians, who had received it with readiness, and had evinced the most remarkable affection for the apostle (Gal. iv. 14, 15). But when he was absent a change had occurred. Judaizing teachers had depreciated his apostolic authority, and had

endeavoured to enforce the necessity of circumcision. The Galatians, true to their impulsive character, had eagerly given ear to the fresh teachers; the news of which reaching Paul caused him to write in order to check the growing mischief.

This epistle may be distributed into three sections: I. (i., ii.). This is apologetic, in which he maintains his own position as an apostle, independent of those in Jerusalem, and as having received the gospel by special revelation, with a peculiar commission to preach to the Gentiles, so that he had not hesitated, in defence of his principles, to rebuke Peter himself when he showed symptoms of wavering. II. The next section (iii. 1—v. 15) is controversial. Here St. Paul argues the question of justification, maintains that men cannot be justified before God by works of law, that Abraham's righteousness was by faith, that his true children who inherit his blessing are those who are of faith, that the law was given as a schoolmaster to lead men to Christ, but that if they looked to it for justification they cut themselves off from the benefit of Christ's work, for by their circumcision they would become bound to keep the whole law. III. A practical and hortatory conclusion (v. 16—vi. 18), in which the apostle gives various admonitions, touches again on the main subject of the letter, observes how, contrary to his custom, he had written (probably) the whole with his own hand, and conveys his apostolical blessing.

It will be observed that this epistle is addressed to the *churches* of Galatia (i. 2); it was intended, therefore, for all the believing communities through the province. The date of its composition has been much questioned. It has been placed early by many critics, not long after St. Paul's first visit to the country. The expression 'so soon removed' (i. 3) countenances this; and it must be confessed that it is the obvious inference from the passage. Nevertheless, by a careful putting together of various hints which are scattered through the epistle (i. 9, iii. 2-5, iv. 13, 16, v. 7, vi. 6), it would seem probable that some time had elapsed since the conversion of the Galatians, and also that the reference is rather to the apostle's second visit than to his first. Many of the best critics, therefore, decide that this epistle could not have been written before that residence of St. Paul at Ephesus which is recorded in Acts xix. Absolute certainty it is perhaps not possible to attain; but on the whole the balance of probabilities would seem in favour of this view. And there is another consideration which may have some influence on the question. There is a great similarity between this epistle and that to the Romans. In the last-named, indeed, the subject is treated more comprehensively, expanded into a complete theological argument; while here, as the dealings and the teachings of the Judaizers furnished the occasion of writing, so they are continually met with special reference to the influence they had acquired among the Galatians. It is clear, therefore, that the epistle to the Galatians precedes that to the Romans. How long it is not easy to say. Some have placed them in point of time very close together. But St. Paul wrote to the Romans from Corinth, not till after his nearly-three years' residence at Ephesus. To imagine that the letter to the Galatians was not composed till he reached Corinth is certainly not in harmony with the expression 'so soon' (Gal. i. 3), already referred to. Perhaps, therefore, while still connecting this epistle with that to the Romans, the latter being the filling out of the sketch in the former, we may not improperly suppose that St. Paul addressed the Galatians from Ephesus about 54 or 55 A.D. This letter is composed with great force and energy of language, mingled with touching pathos. The genuineness and authenticity of it have been universally acknowledged. It is expressly cited by Irenæus; and there are repeated allusions to it by various early fathers. The objections which have been brought against it are quite unworthy notice.

Among the commentaries on this epistle may be named the celebrated one of Luther, on which see Milner, *Church Hist.*, vol. iv. pp. 509-524, edit. 1827, and those of Olshausen, Königsb. 1840, and Ellicott, Lond. 1854, 1859, 1864.

GAL'BANUM. One of the ingredients of the sacred perfume (Exod. xxx. 34). It is a resinous gum of a brownish-yellow colour, generally occurring in masses, and of a strong disagreeable odour. When mixed with other fragrant substances, it made the perfume more lasting. It has generally been supposed the product of the *Bubon galbanum* of Linnæus, which grows in Syria and Arabia; but naturalists now question this. Probably the galbanum brought from different countries comes from different plants. One to which the name *Opoidia galbanifera* has been given grows in Persia, and yields, it would seem, the Persian galbanum.

GAL'EED (*witness-heap*). The name which Jacob gave to the heap of stones raised in mount Gilead for a memorial where he and Laban made a covenant (Gen. xxxi. 46-49). See GILEAD, JEGAR-SAHADUTHA.

GAL'GAL (Ezek. x. 13, marg.). Translated 'wheel' in the text.

GAL'GALA (1 Macc. ix. 2). Probably Gilgal.

GAL'ILEE (*circle*, or *circuit*). The name by which a region of Palestine was commonly known. We find it first of all mentioned to indicate the locality of Kedesh, a town of Naphtali (Josh. xx. 7, xxi. 32; 1 Chron. vi. 76). Probably Galilee was then but the district which lay around Kedesh, in which were the twenty small cities that Solomon proffered to Hiram (1 Kings ix. 11). These appear to have been inhabited chiefly by Gentiles, especially by Phœnicians, whose country was near: hence the name 'Galilee of the nations' (Isai. ix. 1: comp. 1 Macc. v. 15, 20-23). It was natural that by degrees, especially after that part of the country had been subdued and the original inhabitants deported by the Assyrians, strangers should increase and occupy the surrounding territory. Hence the name Galilee was given to a region of wider ex

tent, till in our Lord's time it was one of the great divisions of Palestine, embracing the possession of the four northernmost tribes of Issachar, Zebulun, Asher, and Naphtali, together with the out-lying portion of Dan.

Galilee was bounded on the west by the district of Ptolemais: on the south it skirted Carmel and the hills of Samaria by Scythopolis to the Jordan: eastward it was separated by the Jordan and the lakes of Gennesaret and Merom from the regions beyond; and to the north the border ran from Dan westward to the territory of Tyre.

The province was divided into upper and lower Galilee. The former comprised the mountain-range, a southern prolongation of Lebanon, which lay between Phœnicia and the upper Jordan. According to Josephus, it extended from Bersabe on the south to the town of Baca bordering on Tyre, and from Thella, a place near the Jordan, to Meroth (*Bell. Jud.*, lib. iii. 3, § 1). These places have not been identified, and therefore the exact limits cannot be determined; but, as Capernaum was in upper Galilee, the district must have touched the lake of Gennesaret. It was this which more especially was 'Galilee of the Gentiles' (Matt. iv. 15); reaching to 'the coasts of Tyre and Sidon' (Mark vii. 31). This region is picturesque: much of the table-land on the mountain-ridge is wooded and it is still well-peopled.

Lower Galilee was a rich and beautiful region, comprehending the plain of Esdraelon with the hill-country extending to the mountain-range. Josephus says (*ubi supr.*) it reached from Tiberias to Chabulon in the coasts of Ptolemais, and from Xaloth (perhaps Chesulloth, Josh. xix. 18) to Bersabe in the north: it would seem, however, to have extended south to En-gannim, Ginea, or *Jenîn* (*Bell. Jud.*, lib. iii. 3, § 4; *Antiq.*, lib. xx. 6, § 1). Tiberias, Nazareth, and Cana were in lower Galilee.

From the intermixture of Gentile inhabitants, Galilee was little regarded by the Jews (John vii. 41, 52). But it was highly honoured by the residence of our Lord; and most, if not all, of his apostles were Galileans (Acts ii. 7). In the cities of Galilee Christ taught; and we have the fullest record of the miracles he performed in this province. Indeed, the first three Gospels are almost exclusively dedicated to the narration of his Galilean ministry till the approach of the period of the passion, to the exclusion of the history of his work in Judea. The natives of this region are noted for their bold and warlike character: their dialect differed from that of Judea (Matt. xxvi. 73; Mark xiv. 70), of which Buxtorf gives some curious examples (*Lex. Talm.* &c., cols. 434-436). After the destruction of the Jewish polity, some of the most eminent schools of Hebrew learning were established in Galilee, especially at Tiberias. See Winer, *Bibl. RWB.*, art. 'Galiläa;' Porter, *Handb. for Syria and Palestine*.

GAL'ILEE, SEA OF (Matt. iv. 18; Mark i. 16; John vi. 1). See GENNESARET, SEA OF.

GALILE'ANS. Inhabitants of Galilee. The slaughter of Galileans by Pilate (Luke xiii. 1, 2) probably occurred at some feast at Jerusalem. Riots were not uncommon then. But we have no account of that here referred to.

GALL. The Hebrew word *rôsh*, rendered 'hemlock' in Hos. x. 4, Amos vi. 12, elsewhere generally 'gall,' is some noxious plant (Deut. xxix. 18; Psal. lxix. 21), most probably the poppy; and thus (Jer. viii. 14) water of gall' would be poppy-juice. It stands sometimes for poison generally (Deut. xxxii. 32). There is another word, *merêrah*, or *merorah*, signifying the gall of the human body (Job xvi. 13, xx. 25), also that of asps (xx. 14), the poison being supposed to lie in the gall. The Greek *cholê* means a bitter humour of man or beast, taking sometimes a more general signification (Matt. xxvii. 34): it is used metaphorically in Acts viii. 23.

The draught offered to our Lord at his crucifixion is said by St. Matthew to be mingled with gall, by St. Mark with myrrh (Matt. xxvii. 34; Mark xv. 23). If the same transaction be intended, Mark specifies the ingredient, while Matthew shows that the effect was to render the mixture bitter; as we say 'bitter as gall.'

GALLERY. The word occurs in Sol. Song i. 17, marg.: it means, probably, a carved or fretted ceiling. A nearly-similar word (vii. 5) means flowing locks: the original term is derived from a root signifying to flow. As to the 'galleries' of Ezek. xli. 15, 16, xlii. 3, 5, they may be pillars to support a floor, or projections, ledges.

GALLEY (Isai. xxxiii. 21). See SHIP.

GAL'LIM (*fountains*). A town, the native place of Phalti to whom David's wife Michal had been given (1 Sam. xxv. 44). The only clue we have to its position is its being enumerated in the list of places on the line of Sennacherib's march (Isai. x. 30): we may hence infer that it was in the territory of Benjamin, to the north of Jerusalem.

GAL'LIO. Marcus Annæus Novatus, brother of the eminent philosopher, Lucius Annæus Seneca, was adopted into the family of the rhetorician Lucius Junius Gallio, and was thenceforth designated Junius Annæus Gallio. To him his brother Seneca dedicated one of his works, *De Ira*. He was proconsul of Achaia under the emperor Claudius, about 53 and 54 A.D.; when St. Paul was accused before him (Acts xviii. 12-16). He resigned his post because the climate was injurious to his health. He is described as a man of singularly-amiable character. The manner of his death is variously stated. Winer (*Bibl. RWB.*, art. 'Gallio') thinks he was put to death by Nero: Jerome says he committed suicide.

GALLOWS (Esth. v. 14, vi. 4, vii. 9, 10, viii. 7, ix. 13, 25). See PUNISHMENTS.

GAM'AEL (1 Esdr. viii. 29). Daniel (Ezra viii. 2).

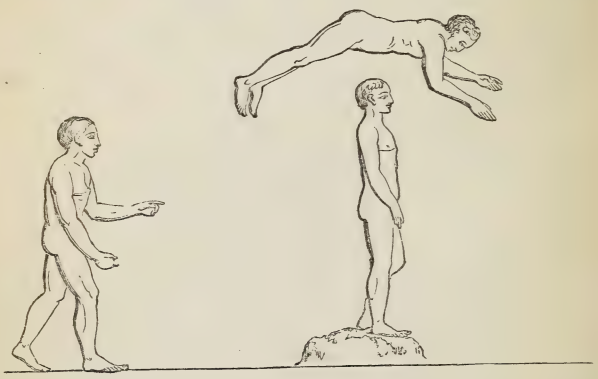
GAMA'LIEL (*recompence of God*).—1. The prince of the tribe of Manasseh in the wilderness (Numb. i. 10, ii. 20, vii. 54, 59, x. 23). —2. A celebrated Pharisee and doctor of the law. He had great authority in the sanhedrim, where he gave the prudent advice

to let the apostles alone (Acts iv. 33-40). St. Paul was his pupil (xxii. 3). He is doubtless the same with Rabban Gamaliel the aged, son of Simeon, and grandson of Hillel. Christian tradition asserts that he was baptized by St. Peter and St. Paul; but the Jewish authorities are more likely right, when they assert that he died a Pharisee, about eighteen years, it is thought, before the destruction of Jerusalem.

GAMES. Of games understood as mere amusements of children or young people but little is said in the sacred volume. There are, however, a few allusions to the games which must have been common enough; for, whatever may be the character generally of a people—more staid like the Hebrews and Arabs, or more mercurial like the Greeks—we cannot doubt that boys are boys all the world over, thoroughly disposed for play and well accustomed to it. And so we find freedom for such pastimes mentioned as descriptive of prosperity and populousness: 'The streets of the city shall be full of boys and girls playing in the streets thereof' (Zech. viii. 5). Another passage of the same prophet (xii. 3) has been supposed to allude to an amusement practised by youths, viz. the lifting of heavy stones, which it was a trial of strength and skill to raise, and which different persons raised to the knees, to the breast, or above the head. St. Jerome declares that stones were placed for the purpose in his day, and that it was a custom that had descended from ancient times (*Comm. in Zach.*, lib. iii. cap. 12). Another interesting allusion to street-games occurs in Matt. xi. 16, where children are represented as divided into two parties, the one proposing to imitate first the mirth of a wedding and then the mourning of a funeral; to neither of which their companions would agree. Of other sports a few faint traces have been imagined, as of some manly military play (2 Sam. ii. 14), of intellectual contests (Judges xiv. 12-19), of fishing, and snaring or training birds (Job xli. 1, 5; comp. Carey's note, *The Book of Job*, p. 407). There were also the festal amusements of song, and the use of floral crowns, of which we occasionally read (Psal. xxx. 11; Isai. xxx. 29; Jer. xxxi. 13; Lam. v. 16; Luke xv. 25). But these last belong more particularly to private enjoyment; and for some notice of them see BANQUET, MARRIAGE.

Public games, such as those in which the Greeks delighted, were introduced into Judea by foreign influence. Thus we find the Syro-Macedonian kings promoting them. Antiochus Epiphanes built a gymnasium at Jerusalem (1 Macc. i. 14). The prevalence, however, of heathen manners was deeply felt as a national sin by those Jews who strictly observed the ordinances of the law (2 Macc. iv. 12-20). Theatres and amphitheatres were subsequently erected in many cities of Palestine by the Herodian family; and in these gymnastic contests were engaged in. Such contests were familiar, too, to the apostles who visited and preached in Greek and Roman towns, and wrote letters to churches in whose vicinity the most remarkable games of antiquity were celebrated. It is not surprising, therefore, that we meet with frequent allusion to them in the New Testament.

The most noted games in Greece were the Olympian, the Pythian, the Nemean, and the Isthmian; at the last of which St. Paul was perhaps present on his first visit to Corinth; near to which city they were held. The contests here were the *pentathlon* (five contests), leaping, running, quoiting (see DISCUS), wrestling, and hurling the spear; and the *pankration* (general trial of strength), wrestling, and boxing.



Leaping, from a Greek intaglio. Montfaucon.

The preparatory exercises of the candi-

dates were painful and long-continued: a particular diet was enforced; and the training immediately before the struggle

Wrestlers. From a Greek vase.

was under the inspection of officers appointed for the purpose. To this hard preparation reference is made by St. Paul in

Egyptian fencers. Rosellini.

1 Cor. ix. 25; probably also in 1 Tim. iv. 8. Then, when the day was come, a herald proclaimed the opening of the games: an im-

Chariot-race. From Montfaucon.

partial person sat as judge (2 Tim. iv. 8), whose authority decided every question, and assigned the crown to the victor.

Numbers flocked to witness the spectacle, and sat on raised seats at the sides of the oblong area, called the stadium, fixing their earnest gaze upon the competitors, whose names and country were announced by the herald, and whose success was applauded by the vast crowd of observers (Heb. xii. 1). Certain regulations were prescribed; the breach of which, by affording an unfair advantage, would disqualify for the prize (2 Tim. ii. 5). The apostle alludes thereto, when he describes his jealous care lest

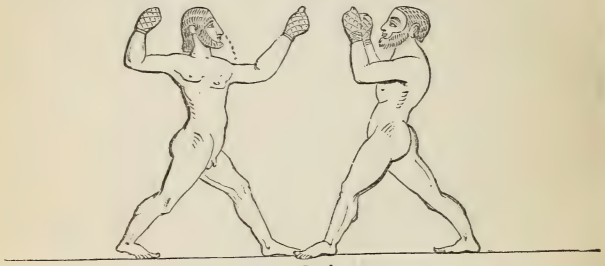
having proclaimed, like the herald, the contest to others, he, himself being a competitor, should be rejected, unsuccessful,

Athletæ. Montfaucon.

or unworthy of the crown (1 Cor. ix. 26, 27: comp. Alford's note on the place).

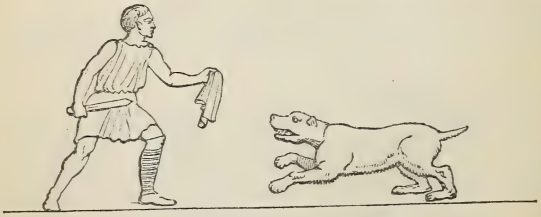
St. Paul borrows his figures from both the boxing and racing of the games. He represents his own body as the adversary upon whom he was to plant his blows. And they were delivered with force and precision, not at random into the air, but bruising, so to speak, the face of the opponent, and altogether overcoming him—such is the meaning in the verses just referred to. And this effect might well be produced; for the hands of the boxer were armed with the *cestus*, leather straps studded with nails or bosses. In the race too (the metaphor being taken from the foot-race, though there were also chariot and horse-races), the apostle ran not with vague uncertainty, but as making steadily for the mark in view. He 'brings vividly,' says a writer in Dr. Smith's *Dict. of the Bible*, 'before our minds the earnestness of the competitor, having cast off every encumbrance, especially any closely-fitting robe (Heb. xii. 1), holding on his course uninterruptedly (Phil. iii. 12), his eye fixed on the distant goal (Heb. xii. 2, xi. 26), unmindful of the space already passed (Phil. iii. 13), and stretching forward with bent body, his perseverance (Heb. xii. 1), his joy at the completion of the course (Acts xx. 24), his exultation as he not only receives (Phil. iii. 12) but actually grasps (1 Tim. vi. 12, 19) the crown which had been set apart (2 Tim. iv. 8) for the victor' (vol. i. p. 655).

The prize in the Olympian games was a wreath of wild olive, in the Isthmian of



Boxers. From a Greek vase.

pine-leaves or parsley, in the Pythian of laurel or of palm or beech, in the Nemean of olive or parsley: branches of palm, too,



Fighting with wild beasts. From Mazois' Pompeii.

were placed in the victors' hands (see Rev. vii. 9).

But these crowns, so fading, were prized

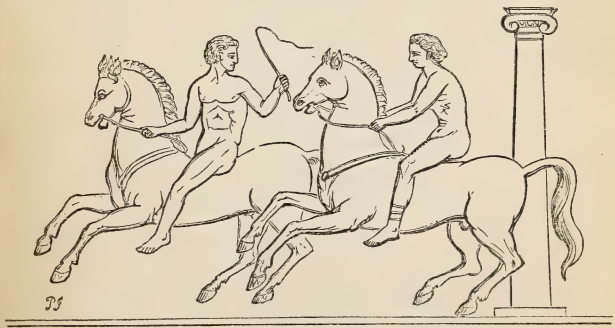
most highly, and the name of one who conquered became illustrious: how much greater then should be the patience, the perseverance, the exertion of the Christian combatant, who gains not a mere perishable chaplet, not just a name in the world, (comp. abp. Trench, *Comm. on Epist. to Seven Churches*, p. 147, who observes that the prize is promised not to those that enter the lists but to those that persevere).

There were, besides the games in which men might engage or not at their will, con-

Gladiators in the arena, Pompeii.

but a crown incorruptible, and whose glorious success is a theme of rejoicing through eternal ages (1 Cor. ix. 25)! In the earthly contest, many must be defeated in spite of all their pains; one alone can receive the prize: in the Christian course, all who

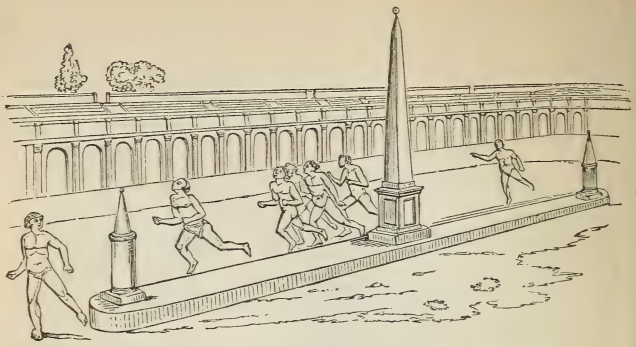
tests to which they were condemned for the amusement of the heathen multitudes. Such were the shows of gladiators, fighting with swords, or nets and tridents, &c., and the combats of criminals with wild beasts. It is true that men occasionally contended in



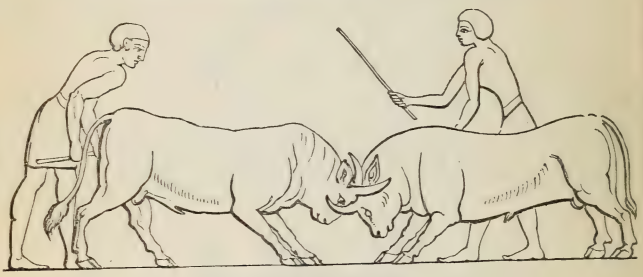
Horse-race. Starting for the race. From a fictile vase.

rightly contend shall obtain (2 Tim. iv. 8); there are many mansions in the heavenly Father's house (John xiv. 2), for all that have faithfully trodden the way thereto (6); nor does the triumph of one individual prevent, it rather enhances, the happiness of ten thousand times ten thousand others

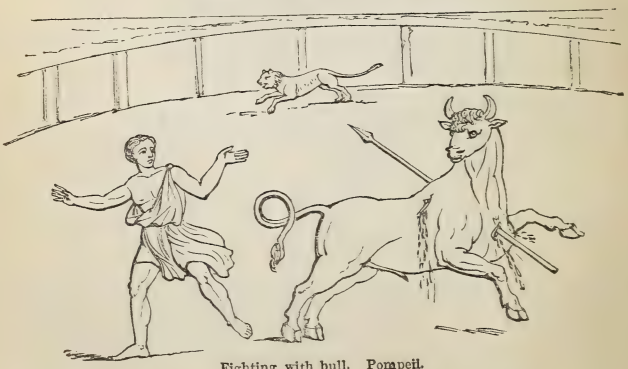
these, who, like the bull-fighters of Spain, made the dangerous pastime their profession. But the compulsion generally used had a mournful significance for the early Christians, who were repeatedly thrown to the beasts in the amphitheatres, as a due punishment, it was thought, for what was



Foot-race, adapted from a view of the Circus Flora at Rome. Montfaucon.



Egyptian bull-fight. Rosellini.



Fighting with bull. Pompeii.

called their execrable superstition. St. Paul may allude to these contests in 1 Cor. xv. 32: the allusion is, however, there more probably a figurative expression. Some other references to them may be found scattered in his writings (see iv. °; 2 Cor. i. 9: those so condemned were reserved for the last and exposed with their sentence; 2 Tim. iv. 17). Nero refined upon this mode of cruel execution by dressing the victims in the skins of beasts (Tacitus, *Annal.*, lib. xv. 44).

GAMMA'DIMS (Ezek. xxvii. 11). This word has given occasion to numberless conjectures: see Gesenius, *Thesaurus*, p. 292. Perhaps it may signify bold warriors, watchful guards. The practice of hanging shields upon the walls of fortresses is illustrated by some of the Assyrian sculptures.

GA'MUL (*weaned*). The chief of one of the courses of the priests (1 Chron. xxiv. 17). *GAR* (1 Esdr. v. 34).

GARDEN. The Hebrew word so translated signifies an enclosed place, hedged or fenced around to keep it from trespass or injury from animals. This is implied in the description of the happy garden of paradise. It was planted in Eden, garnished with trees 'pleasant to the sight and good for food,' well-watered also; 'and the Lord God took the man and put him into the garden, to dress it and to keep it' (Gen. ii. 8-10, 15). The care of such a garden would be easy and pleasant, in contrast with that hard labour which after the fall was needed to make the earth yield her increase (iii. 17-19, 23). It must mainly have consisted in the protection of it by fencing, the loosening of the soil, and gathering out of stones (like that required for a vineyard, Isai. v. 2), and the careful directing of water to the plants and shrubs. This watering was essential to the very idea of a garden. Hence we find fruitful districts, well-watered, described as gardens. Such, before the destruction of Sodom and the neighbour-cities, was the plain in which they stood (Gen. xiii. 10). Such was Egypt, fertilized by the Nile and by the canals, or by wheels worked by the feet, made to convey the water to places which the natural inundations would not reach (Deut. xi. 10). And, as there must be a sufficiency of water, so a redundancy must be specially guarded against. Hence, when gardens were cultivated on terraces, they must be fenced with walls, that the violent rains might not in their downward rush carry off the soil and leave but the bare rock.

The trees and plants cultivated in gardens of course vary with the situation. Those which grow in some countries wild, or need but little care, must in others be most carefully tended. In Palestine the gardens were supplied with fig-trees (Gen. iii. 7), pomegranates (Sol. Song iv. 13), nut-trees (vi. 11), vines, olive-trees (John xviii. 1)—those places specially appropriated to the vine and the olive being called 'vineyards' and 'oliveyards' (Josh. xxiv. 13)—and other fruit-trees (Jer. xxix. 5; Amos ix. 14). Modern gardens and orchards there are described as stocked with orange, lemon, and mulberry-trees. Fruit-trees were not to be felled for purposes of war (Deut. xx. 19, 20); while the quiet enjoyment of them indicated a state of security and comfort (1 Kings iv. 25; Mic. iv. 4).

Besides fruit-trees, belonging to what we should more particularly call orchards, gardens were embellished with flowers and aromatic shrubs (Sol. Song iv. 13, 14, 16, v. 1, vi. 2). Dr. Saalschütz, and a writer in Dr. Smith's *Dict. of the Bible* (vol. i. p. 651), infer from Isai. xvii. 10, and the Targum on Eccles. ii. 5, 6, that exotics were cultivated. There were also kitchen-gardens for culinary herbs, such as the Israelites longed for in the wilderness after tasting them in Egypt (Numb. xi. 5; Deut. xi. 10; 1 Kings xxi. 2; Isai. i. 8; Luke xiii. 19). The lodge for the watchman or keeper (see LODGE) is sometimes mentioned: also in the Apocrypha we read of a 'scare-crow' (Bar. vi. 70). How beautiful these gardens, well-cultivated and adorned, were we may judge from the comparisons in which they are occasionally introduced (Numb. xxiv. 5, 6; Isai. li. 3; Joel ii. 3). The comparison which Balaam makes between a garden and the good order of the Israelitish encampment is the more just, when we remember that Egyptian gardens, as we gather from the monuments, were laid out in regular compartments. This, too, is said by Talmudical writers to have been the custom with the Hebrews, who, in order to observe precisely the prohibitions of the law (Lev. xix. 19; Deut. xxii. 9), carefully fenced off these separate divisions.

Gardens were contiguous to palaces and large mansions (Esth. vii. 7). Great care was taken in the cultivation of them, for which gardeners were employed (John xx. 15), who were acquainted with the art of grafting (Rom. xi. 17-24). They were the resort of persons for private meditation or social converse (see GETHSEMANE); also as places of idolatrous worship (Isai. i. 29, lxv. 3, lxvi. 17). Feasts, too, were celebrated in them (Esth. i. 5; Sol. Song v. 1). They were, besides, used sometimes as places of burial (2 Kings xxi. 18, 26; John xix. 41).

Solomon pleased himself with planting gardens (Eccles. ii. 5): the position of those specially called his is supposed to be in the Wady Urtas, to the south of Beth-lehem (see POOL). There was also 'the king's garden' repeatedly mentioned (2 Kings xxv. 4; Jer. xxxix. 4, lii. 7). It appears to have been near the pool of Siloam, where the valleys of the Kidron and of Hinnom meet. See Saalschütz, *Arch. der Hebr.*, cap. 11, vol. i. pp. 117-125, to which this article is much indebted.

GARDEN-HOUSE (2 Kings ix. 27). See AHAZIAH, 2, BETH-HAGGAN.

GA'REB (*scabby*). One of David's warriors (2 Sam. xxiii. 38; 1 Chron. xi. 40). He is said to be an Ithrite.

GA'REB (*id.*). A hill near Jerusalem (Jer. xxxi. 39). Some have fancied that the lepers were placed there. See Winer, *Bibl. RWB.*, art. 'Gareb.'

GARIZIM (2 Macc. v. 23, vi. 2). A form of Gerizim.

GARLAND (Acts xiv. 13). It was cus-

tomary at sacrifices to decorate, not only victims, but the altars, the priests, the very doors of the houses, with garlands or wreaths. Guests at feasts were occasionally crowned with flowers (Wisd. ii. 7, 8).

GARLIC. One of the Egyptian plants for which the Israelites murmured (Numb. xi. 5). It is the *Allium sativum*; and large quantities of it were anciently raised in Egypt.

GARMENT. See DRESS.

GAR'MITE. This appellation is given to Keilah, apparently the town (1 Chron. iv. 19). Nothing can be affirmed with certainty of it.

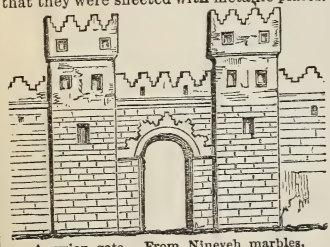
GARRISON. The different Hebrew words so rendered are from the same root; but they do not all express the sense of our term 'garrison.' The translation is accurate in 1 Sam. xiii. 23, xiv. 1, 4, 6, 12, 15; 2 Sam. xxiii. 14; but in 1 Sam. x. 5, xiii. 3 probably a pillar or monument was meant, which the Philistines had set up to mark their superiority or some victory gained, and which Jonathan threw down. The same word designates the '*pillar* of salt' of Gen. xix. 26. Further, in 2 Sam. viii. 6, 14; 1 Chron. xviii. 13; 2 Chron. xvii. 2, officers rather than garrisons are intended; and in Ezek. xxvi. 11 pillars (perhaps those of the temple of the Tyrian Hercules) are meant.

GASH'MU (*rain*) (Neh. vi. 6). A form of the name Geshem.

GA'TAM (*one puny and thin*). One of the sons of Eliphaz, Esau's eldest son, reckoned among the 'dukes' in Edom (Gen. xxxvi. 11, 16; 1 Chron. i. 36).

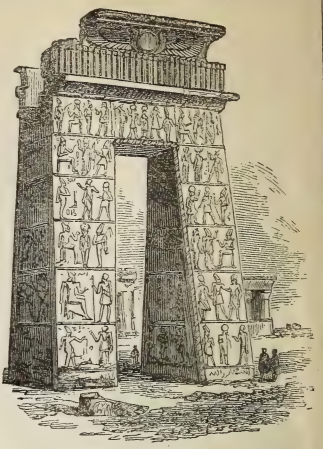
GATE, GATE-WAY. Gates and doors are the entrances to enclosed places, cities, and buildings; the latter term, doors, being more generally applied to houses.

The gates of cities were intended for security, and were therefore composed of durable materials. Thus we find brazen gates and iron bars mentioned (Psal. cvii. 16; Isai. xlv. 2), also an iron gate belonging to a prison (Acts xii. 10). We may suppose that they were sheeted with metallic plates.



Assyrian gate. From Nineveh marbles.

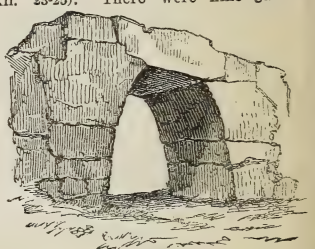
Gates, or at least doors, seem sometimes to have been made of stone. Thus Mr. Porter describes the yet-existing houses of Bashan, of which 'the doors are massive slabs of stone (*Journ. of Sacr. Lit.*, July 1854). Probably allusion is made to such gates in Isai. liv. 12; Rev. xxi. 21. Occasionally gates were of wood: this is evident from the attempt of Abimelech to burn the gate of the fortress he was attacking (Judges ix. 52: comp. Neh. i. 3, ii. 17). Gates were generally two-leaved, and, as well as the gate-ways, were often highly ornamented:



Sculptured gate-way at Karnak. From a photograph.

inscriptions being occasionally placed upon or over them (Deut. vi. 9, xi. 20).

The gates of the temple were massive, made of fir, adorned with carved work, and overlaid with gold; those of the oracle being of olive-wood, similarly carved and overlaid (1 Kings vi. 31-35; 2 Kings xviii. 16; Ezek. xli. 23-25). There were nine gates in



Cyclopean gate of Segni.

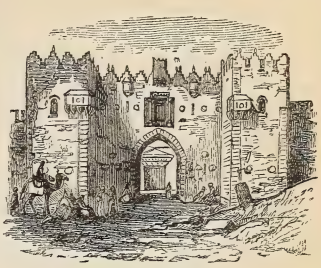
Herod's temple overlaid with gold and silver; but the most costly was the great external eastern gate, between the upper court and the court of the women. It was probably that called the 'beautiful gate,' and made of Corinthian brass. The eastern gate of the interior sanctuary required twenty men to close it (Josephus, *Bell. Jud.*, lib. v. 5, § 3, vi. 5, § 3).

Gates were secured by bolts or bars and locks (Deut. iii. 5; Judges xvi. 3; 1 Sam. xxiii. 7; 1 Kings iv. 13; 2 Chron. viii. 5; Neh. iii. 3, 6, 13, 15; Psal. cvii. 16, cxlvii. 13; Isai. xlv. 1, 2; Jer. xlix. 31; Ezek. xxxviii. 11). In an unsettled state of society they were ordinarily closed: hence the throwing of them open signified peace or triumph (Psal. xxiv. 7; Isai. lx. 11; Rev. xxi. 25). There were, however, wickets to afford a passage when the great gate was shut. Sometimes there was an inner and an outer gate (2 Sam. xviii. 24); and towers or other works were constructed to defend the gates of a city: watchmen also had the charge of them, or were placed on some adjoining turret, in order to detect the approach of a foe (2 Kings vii. 10, ix. 17; Neh. xiii. 22; Esth. ii. 21; Jer. xxxv. 4, xxxix. 4). Enemies were of course anxious to possess themselves of the gates; and when these were occupied a town was usually regarded as taken (Deut. xxviii. 52, 57; Jer. xxxix. 3).

Gate at Antioch.

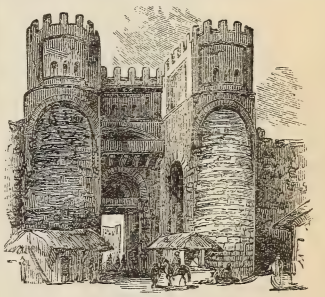
At the gates were places of public resort. Persons are therefore represented as sitting there, or as being likely to be met with there, as passing in and out (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 13, 18; 2 Sam. xv. 2; Neh. viii. 1, 3: Psal. lxix. 12; Prov. i. 21). Markets were occasionally held at the gate (2 Kings vii. 1, 17, 18, 20; Neh. xiii. 20, 21), but rather of country produce than of manufactured goods. Courts of justice, solemn assemblies, pageants, &c., were also at the gates (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Ruth iv. 1-12; 2 Sam. xix. 8; 1 Kings xxii. 10; 2 Chron. xviii. 9; Job xxix. 7; Psal. cxxvii. 5; Prov. xxii. 22, xxiv. 7, xxxi. 23; Jer. xvii. 19, xxxviii. 7, xliii. 9, 10; Lam. v. 14; Amos v. 12; Zech. viii. 16). Sacrifices appear to have been offered to idols, or in heathen cities, at or without the gates (2 Kings xxiii. 8; Acts xv. 13). Over gates were chambers (2 Sam. xviii. 23); and there were probably recesses or places adapted for the business usually transacted there. Criminals were executed outside (1 Kings xxi. 13; Acts vii. 58): so it is noted that our Lord suffered without the gate (Heb. xiii 12).

The same customs that we read of in scripture still prevail in the east. Thus



Gate of Damascus.

Dr. Thomson says, 'You observe that the gate-way is vaulted, shady, and cool; that is one reason why people delight to assemble about it. Again, the curious and vain resort thither to see and be seen. Some go to meet their associates; others to watch for returning friends, or to accompany those about to depart; while many gather there to hear the news, and to engage in trade and traffic. I have seen in certain places—Joppa, for example—the kady and his court sitting at the entrance of the gate, hearing and adjudicating all sorts of causes in the audience of all that went in and out thereat' (*The Land and the Book*, pp. 26, 27).



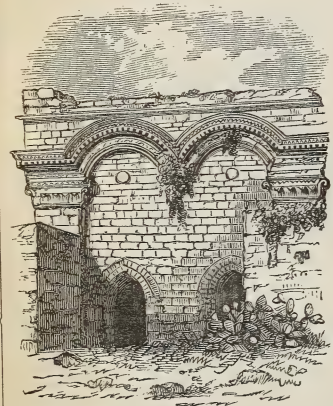
Gate called Bab-el-Foutouh, Cairo.

The gates of cities had particular names given to them: thus we find those mentioned by which the gates of Jerusalem were known: see JERUSALEM. This, too, is the modern custom: 'Gates have the same kind of names now as in ancient

times, generally derived from some accidental circumstance connected with them. One is *Bab el-Bahar*, because it leads to the *sea*. That near which the tanners carry on their business is *Bab el-Dubbâgâ*. Then one

Gate at Nablûs, ancient Shechem.

is *Bab es-Shurraiyeh*, because the governor's palace is near it. And thus, too, the streets and different quarters of the city derive their names. Those who follow the same trade congregate in the same street. This is saddlers', the next blacksmiths' street,



The Golden Gate, Jerusalem.

and so on to the end of the list' (*ibid.*, pp. 28, 29).

The term 'gates' is sometimes used figuratively: thus we have the 'gates of hell,' or 'of death' (Job xxxviii. 17; Isai. xxxviii. 10); and there was a remarkable promise given by our Lord, that the gates of hell should not prevail against his church (Matt. xvi. 18); where, says Dr. Alford on the place, 'the gates of death, by a well-known oriental form of speech, are equivalent to the power of the kingdom of death. The form is still preserved when the Turkish empire is known as "the Ottoman Porte."' The figurative expression to 'exalt the gate' (Prov. xvii. 19), i. e. to have the opening of the gate-way lofty, implies ostentation, which is likely to provoke envy, and therefore leads often to destruction. It has been said that gates and gate-ways are ornamented: this is especially the case with gates of palaces, on which is much richness of decoration, found also on the doors of private dwelling-houses. Ancient Egyptian doors, with the modes of fastening them, sometimes by bolts or locks (comp. Judges iii. 23, 25), and occasionally by sealing them with a mass of clay, are represented in the sculptures, and serve to illustrate passages of scripture in which doors are mentioned.

It may be added, that it is not uncommon in the interior of eastern houses to have curtains instead of doors. So there was a curtain at the entrance of the tabernacle, and also to separate the sanctuary from the holy of holies (Exod. xxvi. 31-33, 36, 37).

GATH (*a wine-press*). One of the five principal cities of the Philistines, first mentioned (Josh. xi. 22) as a place where some of the Anakim remained. There was, however, a raid yet earlier, in point of time, made into the territory of Gath by some of the sons of Ephraim who were slain by those whom they were plundering (1 Chron. vii. 20-22). To Gath in turn the ark of God was carried when captive; and it shared with other cities the heavy plague inflicted, and joined in the offerings made as atonement (1 Sam. v. 8, vi. 17). Gath, somewhat later, was one of the points to which the Israelites pushed their conquests after the great day of Mizpeh (vii. 14). The race of Anak was for long not extinct in this city. For several men of great stature are mentioned as having been destroyed by David and his officers (2 Sam. xxi. 15-22; 1 Chron. xx. 4-8). The most noted, however, of these was Goliath, whom David himself slew in the valley of Elah (1 Sam. xvii.). To Gath David fled when Saul sought to kill him. It was a strange place of refuge to select; and, though Achish, the king, seems to have been willing to receive him, yet the jealousy of the people was excited, and David feigned himself mad to secure his escape (xxi. 10-15). A few years afterwards he again resorted to Gath, and was favoured by Achish, who exercised kingly rule there (xxvii.). And, though it does not appear distinctly that this authority extended over the whole Philistine country, and his wish was resisted of taking David with him to invade Israel, yet it does seem as if he had a pre-eminence, a kindof suzerainty among the other chiefs, who are called but 'lords. David, when king of Israel, subjected Gath (1 Chron. xviii. 1), probably allowing Achish some authority there as his vassal. For we find the same, or another bearing the like title, still called 'king' in Solomon's reign

(1 Kings ii. 39-41). Rehoboam fortified Gath (2 Chron. xi. 8): in the reign of Jehoash, king of Judah, the Syrians took it (2 Kings xii. 17); and then it seems to have returned under Philistine occupation. Uzziah, however, captured and dismantled it (2 Chron. xxvi. 6), but possibly did not retain possession; as in the prophecies of Amos and Micah it is regarded as a Philistine city (Amos vi. 2; Micah i. 10). At what date the encounter between the Benjamites and the men of Gath, mentioned in 1 Chron. viii. 13, occurred, is not easily to be ascertained.

The site of this celebrated city is uncertain; and men most competent to judge, who have personally examined the country, differ in their conclusions. Mr. Porter tells us (in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 655, 656), that, after careful search, 'he came to the conclusion that it was placed upon the conspicuous hill now called *Tell es-Sâfieh*. This hill stands upon the side of the plain of Philistia, at the foot of the mountains of Judah, ten miles east of Ashdod, and about the same distance south-by-east of Ekron. It is irregular in form, and about 200 feet high. On the top are the foundations of an old castle; and great numbers of hewn stones are built up in the walls of the terraces that run along the declivities. On the north-east is a projecting shoulder, whose sides appear to have been scarped. Here, too, are traces of ancient buildings; and here stands the modern village, extending along the whole northern face of the hill. In the walls of the houses are many old stones; and at its western extremity two columns still remain on their pedestals. Round the sides of the hill, especially on the south, are large cisterns excavated in the rock.' Mr. Porter then examines the indications we have in scripture of the position of Gath, and thinks that the spot he describes just answers all the conditions. Dr. Thomson forms a different judgment. He identifies Gath with the afterwards-noted Eleutheropolis, now *Beit Jibrîn*. 'It appears to me,' he says, 'that Bethogabra, Eleutheropolis, Beit Jibrîn, and *Gath*, are all one and the same city. *Khurbet Get*, ruins of Gath, is the name now applied to one of the heaps of rubbish a short distance westward from the castle of Beit Jibrîn. The Hebrew word Bethogabra and the Arabic Beit Jibrîn may be rendered "house of giants;" which reminds us of Goliath of Gath and his family. And, further, I think that the Mareshah of Josh. xv. 44, which was re-built by Rehoboam, and is repeatedly mentioned in connection with Gath (2 Chron. xi. 8) was a suburb of the great capital of the Philistines. Benjamin of Tudela makes Mareshah and Beit Jibrîn identical; and Jerome places them so near each other that they may be regarded as one and the same place. Micah probably wrote Moresheth-gath (Mic. i. 14), in order to fix the location of the suburb by the name of the main city' (*The Land and the Book*, pp. 564, 565).

GATH-HE'PHER (*wine-press of the well*). The native place of the prophet Jonah (2 Kings xiv. 25). It is the same with Gittah-hepher, a frontier town of Zebulun (Josh. xix. 13). It is now called *el-Meshhad*, a village two miles east of Sefûrieh.

GATH-RIM'MON (*wine-press of the pomegranate*).—1. A city in the territory of Dan (Josh. xix. 45), afterwards assigned to the Levites (xxi. 24; 1 Chron. vi. 69).—2. Another city of the same name is also said to be allotted to the Levites from Manasseh west of the Jordan (Josh. xxi. 25). But perhaps this is a copyist's error: in 1 Chron. vi. 70 the place is called Bileam.

GAULANI'TIS. See GOLAN.

GA'ZA (*the strong*).—1. A city in the south-west of Palestine, lying on the great road from Egypt to Syria. It was a strong place, and, from its position, very important: it suffered, therefore, many sieges, and was frequently taken by conquerors. It is first mentioned (Gen. x. 19), in describing the extent of the Canaanite frontier. It is afterwards noted, in the detail of Joshua's conquests, that he smote the people of the land to Gaza (Josh. x. 41); and, though it was assigned to the tribe of Judah, the place was not then conquered, but served as a refuge for some of the Anakim (xi. 22, xiii. 3, xv. 47). Afterwards Judah stormed Gaza (Judges i. 18), but do not seem to have retained possession of it. Perhaps it was lost in the Midianitish invasion (vi. 4); at all events we find it afterwards a Philistine town (1 Sam. vi. 17). There Samson performed his exploit of carrying off the city-gate: thither he was brought a captive; and there (as if it were then the Philistine metropolis) was that great exhibition of him when he avenged himself by the destruction of the house in which they were assembled (Judges xvi. 1-3, 21-30). Whether it was taken by David we do not know; but Solomon seems to have possessed it (1 Kings iv. 24, where it is called 'Azzah'). In later times it was again Philistine, but was probably captured by Hezekiah (2 Kings xviii. 8). In the prophets, also, it is spoken of as Philistine (Jer. xxv. 20, where 'Azzah,' xlvii. 1, 5; Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5). Pharaoh-necho is said to have smitten Gaza; and probably this catastrophe is that mentioned by Herodotus, who says that Necho took Cadytis (lib. ii. 159). Cadytis has been supposed to be Jerusalem (see Prideaux, *Conn.*, vol. i. pp. 49-51): it is with more reason believed to be Gaza. The disasters of this city were not ended. Alexander the Great took it: it continued, however, a strong place, and is frequently mentioned in the Maccabean wars (e. g. 1 Macc. xi. 61, xiii. 43). It was destroyed by Alexander Jannæus, 96 B.C., but shortly re-built: it was given by Augustus to Herod, and after his death included in the province of Syria. It was noted also in the crusades. We find a mention of Gaza (Acts viii. 26) which has caused some discussion. Most probably the words 'which is desert' were part of the direction of the angel to Philip. There were, it seems, two roads from Jerusalem to Gaza, one through a tract of country desert, or without towns: *this* Philip was commanded to take. See Winer, *Bibl. RWB.*, art. 'Gaza;' Alford, *Greek Test.*, note on Acts viii. 26. Gaza, now *Ghuzzeh*, is a large town, with 16,000 or

18,000 inhabitants, partly on an oblong hill, partly in the valleys north and south. It is a little distance from the sea, in which there is a so-called port, but really an open roadstead. The commerce of Gaza is considerable: corn-fields are in the neighbourhood; and the grinding of the mill is perpetually heard in the city (Thomson, *The Land and the Book*, pp. 549, &c.).—2. A city named as belonging to Ephraim (1 Chron. vii. 28); but the name differs in several MSS. It could hardly have been the noted Philistine city.

GAZ'ARA (1 Macc. ix. 52, xiii. 53, xiv. 7, 34, xv. 28). Possibly Gezer.

GA'ZATHITES. The inhabitants of Gaza (Josh. xiii. 3), called also Gazites.

GA'ZER (*a steep place*) (2 Sam. v. 25; 1 Chron. xiv. 16). See GEZER.

GAZE'RA.—1. (1 Esdr. v. 31). Probably a corruption of Gazzam (Ezra ii. 48).—2. (1 Macc. iv. 15, vii. 45). Identical with Gazara.

GA'ZEZ (*shearer*).—1, 2. The name of two persons, the son and grandson of Caleb (1 Chron. ii. 46).

GA'ZITES. The inhabitants of Gaza (Judges xvi. 2), called also Gazathites.

GAZ'ZAM (*devouring*). One of the Nethinim, whose descendants returned from Babylon (Ezra ii. 48; Neh. vii. 51).

GE'BA (*hill*). A city of Benjamin (otherwise called Gaba), afterwards allotted to the priests (Josh. xviii. 24, xxi. 17; 1 Chron. vi. 60). It was here that, in the early part of Saul's reign, the Philistines had 'a garrison' (1 Sam. xiii. 3); though, most likely, the word so translated means a pillar or monument which they had set up to commemorate some victory. However this may be, Geba marks the scene of an exploit of Jonathan, where a narrow pass is described between two rocks, one over-against Michmash, the other over-against Geba; for such, not Gibeah, is the word in the original (xiv. 5). And this locality seems to have been identified. There is now a village, *Jeba*, on the summit of a hill just opposite another village, *Mukhmas*. The identification is confirmed by the notice of the march of the Assyrian army (Isai. x. 28-32): the 'carriages,' or heavy waggons, had to halt at Michmash: the lighter troops passed the ravine, and took up their quarters at Geba; the nature of the ground giving the strongest testimony to the accuracy of the detail. It was from Geba to Gazer, or Gezer, that David's pursuit of the Philistines extended (2 Sam. v. 25): the place was fortified by Asa (1 Kings xv. 22; 2 Chron. xvi. 6), and is mentioned as the northern limit of the kingdom of Judah (2 Kings xxiii. 8). The name repeatedly occurs elsewhere (1 Chron. viii. 6; Ezra ii. 26; Neh. vii. 30, xi. 31, xii. 29; Zech. xiv. 10).

GE'BA (Judith iii. 10). This is probably the modern *Jeba*, a large village on the brow of a hill, three or four miles north-east of Samaria.

GE'BAL (*mountain*).—1. A name occurring in Psal. lxxxiii. 7, as confederate with many enemies of Israel. It is generally supposed to indicate the mountainous tract extending from the Dead sea southward to Petra, still named *Jebâl*. But some writers identify it with No. 2, as mentioned in conjunction with Tyre. The confederacy referred to was probably that against Jehoshaphat (2 Chron. xx. 1, 2). The psalm might have been composed on that occasion: it is ascribed to Asaph; and one of the family of Asaph was inspired to encourage the Jewish king with the assurance of victory (14-17).—2. A place spoken of in connection with Tyre (Ezek. xxvii. 9), most probably the residence of the Giblites, and therefore to the north of Palestine (Josh. xiii. 5). The Giblites were employed as stone-carvers by Solomon at the building of the temple (1 Kings v. 18). It appears to be the town afterwards known by the name Byblos, and now called *Jebail* by the Arabs. It is seated on an eminence near the Mediterranean, north of Beirût.

GE'BER (*a man*).—1. One whose son had one of Solomon's commissariat districts in Argob and the adjacent country (1 Kings iv. 13).—2. A person who himself took charge of a district in Gilead, south of that just named (19). The latter part of the verse probably means that he was the chief, the single superintendent of the other trans-Jordanic officers, or of the rest of the country.

GE'BIM (*trenches*). A place apparently not far from Jerusalem on the north, the inhabitants of which are represented as preparing to flee on the approach of Sennacherib's army (Isai. x. 31).

GEDALI'AH (whom *Jehovah has made powerful*).—1. The son of Ahikam Jeremiah's protector, who, after the taking of Jerusalem, was appointed governor of the land under Nebuchadnezzar. He was treacherously murdered by Ishmael (2 Kings xxv. 22-25; Jer. xxxix. 14, xl. 5-16, xli., xliii. 6). Gedaliah's death was afterwards observed as a national fast in the seventh month (Zech. vii. 5, viii. 19).—2. One of the sons of Jeduthun, a chief musician (1 Chron. xxv. 3, 9).—3. A priest who had married a foreign wife (Ezra x. 18).—4. One of the princes, son of Pashur, who complained of Jeremiah to Zedekiah the king (Jer. xxxviii. 1-5).—5. The grandfather of the prophet Zephaniah (Zeph. i. 1).

GED'DUR (1 Esdr. v. 30). Perhaps a corrupt form of Gahar (Ezra ii. 47).

GED'EON (Heb. xi. 32). The Greek form of GIDEON, which see.

GED'EON. An ancestor of Judith (Judith viii. 1).

GE'DER (*a wall*). A city, perhaps in the south of Palestine, whose king was one of those overcome by Joshua (Josh. xii. 13).

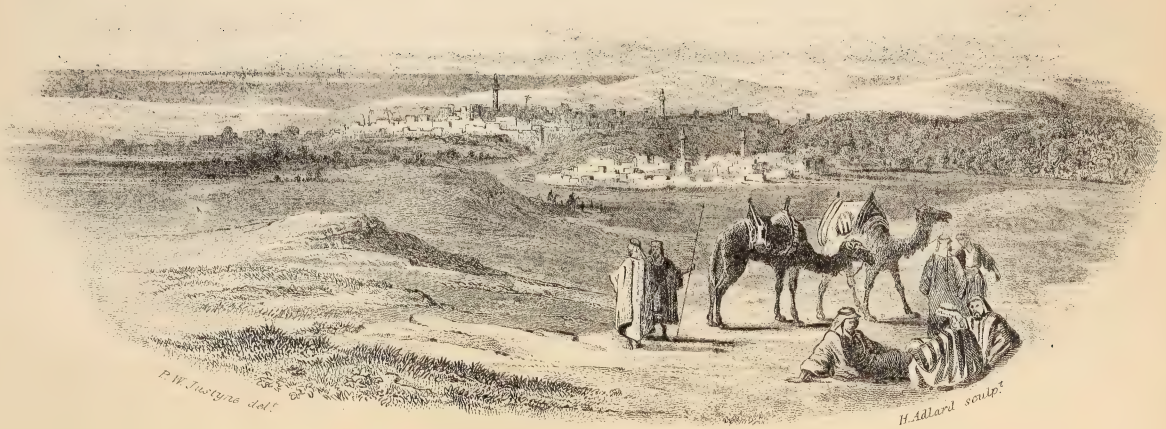
GEDE'RAH (*an enclosure, a sheep-fold*). A town in the plain country of Judah (Josh. xv. 36).

GEDE'RATHITE. A native or resident of Gederah (1 Chron. xii. 4). Jozabad, so called, was a Benjamite, but he might have lived at Gederah.

GEDE'RITE. A native of Geder, or Gederah (1 Chron. xxvii. 28).

GEDE'ROTH (*sheep-folds*). A city in the plain country of Judah (Josh. xv. 41; 2 Chron. xxviii. 18).

GEDEROTHA'IM (*two sheep-folds*). A place in the plain country of Judah (Josh. xv. 36).



GAZA FROM S.E.

GE'DOR (*wall*).—1, 2. Two names, occurring among the genealogies of Judah (1 Chron. iv. 4, 18): it is questionable whether persons are here meant, or a place.—3. A Benjamite mentioned in the genealogy of Saul (viii. 31, ix. 37).

GE'DOR (*id.*).—1. A town in the hill-country of Judah (Josh. xv. 58). It is probably the modern *Jedûr*, halfway between Bethlehem and Hebron.—2. A place to the entrance of which the Simeonites are said to have gone to seek pasture for their flocks (1 Chron. iv. 39). It was, perhaps (comp. 42) in the direction of mount Seir. But some would read Gerar, after the Septuagint. See Wilton, *Negeb*, pp. 248, 249.—3. The birth-place or residence of Jeroham, father of two chiefs who joined David at Ziklag (1 Chron. xii. 7). Most likely it was in Benjamin.

GEHA'ZI (*valley of vision*). The minister or attendant on the prophet Elisha. He it was that suggested that the Shunammite had no child, when the prophet had proposed to do something for her; and he, when the child that was given died, was sent to lay his master's staff upon its face (2 Kings iv.). For his false and fraudulent conduct in regard to Naaman, he was punished with incurable leprosy (v.). He is once again heard of narrating to the king (Joram?) the wonderful deeds of Elisha (viii. 4, 5).

GEHEN'NA. The Greek form of *gêy-hinnom*, 'the valley of Hinnom' (Josh. xv. 8), a ravine to the south of Jerusalem, where the Jews offered their children to Moloch, and which was polluted by Josiah (2 Kings xxiii. 10). In consequence of its gloomy appearance, of the fires burning there, and of its being a receptacle for foul things, the word was used as symbolizing the place of eternal punishment, and translated 'hell' (Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6). See HINNOM.

GELI'LOTH (*regions, borders*, perhaps *circles*). A place mentioned in describing the boundary of Benjamin (Josh. xviii. 17). But, when the same frontier is elsewhere described, we find Gilgal (xv. 7). Geliloth was therefore either another name for Gilgal, or appears by a transcriber's error.

GEMAL'LI (*camel-driver*). A descendant of Dan, whose son Ammiel was one of the selected spies (Numb. xiii. 12).

GEMARI'AH (whom *Jehovah has perfected*). —1. The son of Hilkiah, sent on an embassy from Zedekiah to Nebuchadnezzar (Jer. xxix. 3).—2. The son of Shaphan, from whose chamber Baruch read to the people the roll of Jeremiah's prophecies (xxxvi. 10, 11, 12, 25). His name is spelt in the original somewhat differently from that of the first-named person.

GEMI'NI (Judges iii. 15, marg.). There can be little doubt that the textual rendering is right, and that Gera was a Benjamite.

GEMS. See STONES, PRECIOUS.

GENEALOGY. The lineage of a race, by which, as on a connecting thread, the history of families and then of nations is arranged in order. The scripture narrative has much of a biographical character; and it is by means of the genealogies which are interwoven that the chronological sequence is preserved. These genealogies are highly valuable as early ethnographical documents; but there is a still higher purpose that they are intended to serve. On man's first creation he was commanded to increase and multiply; and the first promise after the fall was that the woman's seed should be a deliverer from the curse which sin had inflicted. It was important, therefore, to trace the line of succession, and to show how that promise held, link by link proceeding in an orderly chain, till in the fulness of the time the Son of God appeared, born of a woman. And, besides, it was in one particular line, limited from time to time to Abraham's posterity, and then to the tribe of Judah, and afterwards to David's family, that the fulfilment of the original utterance would be seen. So that, to make manifest how God's word was faithful, and how in Abraham all nations would be blessed, and how the stem of Jesse should shoot forth, and David never want a man to sit upon his throne, to expound to the world the long-drawn prophecies, guided by a faithful hand, all converging to one object, the Messiah—for such reasons it was needful to preserve the genealogies.

And those other lines of descent which we find in scripture illustrate God's faithfulness also. Ishmael was to swell into a vast nation; and we have his generations recorded; how twelve patriarchs issued from his loins, each the father of a multitudinous tribe, till the expanse of country from Assyria to Egypt was filled with them (Gen. xxv. 12-18). Esau was to become a nation; and we have his descendants chronicled, and the princes and the kings that ruled over them (xxxvi.).

But it was in the covenant-people that the greatest minuteness of detail was required. Not only must the line of Messiah be distinctly marked; but, as to Judah the kingdom, so to Levi the priesthood was assigned; and the priests for their respective courses (1 Chron. xxiii.-xxvii.; 2 Chron. xxxi. 15-19) must show their genealogies; else they could not be permitted to minister before the Lord (Ezra ii. 61-63; Neh. vii. 63-65). The heritage of Canaan, moreover, was parcelled out among the tribes: Israel alone must have it (Ezra ii. 59, 60; Neh. vii. 61, 62); and inheritances could not pass from tribe to tribe. These were sufficient reasons why the genealogies are found in the sacred records. And, when the reasons ceased, no more genealogies were detailed. The Aaronic priesthood came to an end: the tribes were carried into captivity; and their land was given to strangers: Messiah was come, all promise being fulfilled in him, for it was 'evident that our Lord sprang out of Judah' (Heb. vii. 14); and therefore we have in the New Testament only the genealogy of Christ recorded.

The genealogy of Christ is twice given, by St. Matthew (i. 1-17), and by St. Luke (iii. 23-38). But there is a remarkable variation. For, though so far as David it is the same, yet from David two lines diverge, two names alone occupying a place in both.

Hence there has been endless debate; and, because so many have persisted in regarding one as the line of our Lord's ancestry by his reputed father, and the other that by his real mother, attempts, always unsuccessful, have been made to force the two into accordance. For the appearance of Zerubbabel and Salathiel in each line was perplexing, on the principle adopted perplexing in the extreme. It might, indeed, be assumed that the genealogies were not in reality discordant: they were, we might say, extracted from the public registers; and the sacred historians, as men of common sense, would not load their cause with a contradiction, which if real must inflict most serious discredit on them. But the question is not to be put aside in this manner. And there is one plain solution of the difficulty, sanctioned from very early times, and grounded on reasons so satisfactory, that it is matter of surprise that any other should have been resorted to. According to this the genealogies are both of Joseph, the one showing him legal successor to the throne of David; his personal pedigree supplying the material of the other. If it be objected that Christ ought to be proved David's son through his real mother, it must be replied that on Jewish principles it was quite sufficient for Christ to be born of one who, by her marriage with David's descendant, had acquired a right to be counted of the royal line. But yet, as we shall see, there is a very high probability, amounting well-nigh to certainty, that Mary was by blood as well as by marriage of that line.

Now let it be remembered that there are very strong denunciations against both Jehoiachin and Jehoiakim (Jer. xxii. 30, xxxvi. 30). It is not easy to suppose that either of them could be a progenitor of Messiah. We should rather imagine that any children they might have would be cut off without continuing the royal line. And, if this were so, Solomon's house failing, the next heir to David's throne would be David's descendant through some other of his sons. It is thus, then, that Salathiel and Zerubbabel, the posterity of Nathan, are brought into the regal line and placed in succession to Jehoiachin. Still the regal line and Joseph's actual genealogy separate again. But it only requires one or two very natural suppositions to bring the closing parts into harmony. For if, as there can be little doubt, the Matthan of St. Matthew is the Matthat of St. Luke brought into the succession as Salathiel was, we have but to believe that Jacob and Heli were both his sons. And then, if Jacob had no sons, but only daughters, and Joseph, Heli's son, married one of these—very reasonable suppositions—then he became, on the principle of St. Matthew's table, also Jacob's son, the heir in succession as Jacob had been. And, if, once more, the daughter he married was the Virgin Mary, Mary and Joseph would be, in that case, first cousins in the line which had the right of succession to the throne; and thus the birth of our Lord would be fully complete both in respect to consanguinity and relationship to the throne. It must not be forgotten that the Jews were in the habit of making inheritance and blood-relationship go together; so that the marriage under the circumstances supposed would be entirely natural. It may be added, that it is implied that Mary, as well as Joseph, was of David's line, by its being necessary for her, as well as for him, to go to Beth-lehem at the enrolment. It is further deserving of notice that, though we read of Mary's sister, we read of no brother belonging to her; and this, if not positive evidence, at least favours negatively the explanation given.

As to the omission of certain generations by St. Matthew, it was a common practice with the Jews to arrange genealogies in divisions, each consisting of some particular number; and for this they did not hesitate to repeat or to leave out generations.

There are pedigrees of the house of David in 1 Chron. iii. Lord A. C. Hervey has carefully examined these, and has shown that, by rectifying a transcriber's error, remarkable confirmation is given to the genealogies of the New Testament. But for details the reader must be referred to his valuable work on the *Genealogies of Our Lord Jesus Christ*.

GENERAL (1 Chron. xxvii. 34). See ARMY, CAPTAIN. The captain of the host or commander-in-chief is here intended.

GENERATION. This word, the rendering of more than one original term, is variously used in our version of scripture. It sometimes signifies a history or family descent. Thus in Gen. ii. 4 it implies the history of the origin of the heavens and of the earth; in v. 2, vi. 9; Matt. i. 1 the genealogical record of Adam, &c. Sometimes it means those living at any given time (Psal. xcv. 10; Matt. xxiv. 34, where, however, comparing xii. 45, some have understood, and perhaps rightly, the Jewish nation; Luke xi. 29-32; Heb. iii. 10); hence a class of persons (Prov. xxx. 11-14; Acts ii. 40; 1 Pet. ii. 9); or those of a like quality (Psal. xiv. 5); men of the same disposition and pursuits (Luke xvi. 8), where our Lord intended to say that the generation or class of the worldly take more care for what they deem their own interest than the generation or class of the children of light. The word in Isai. liii. 8 has been variously interpreted, 'eternal production,' 'length' or 'manner of life,' 'posterity,' &c., but perhaps it may be understood here as above, 'contemporaries:' the generation in which Messiah lived was of that evil character that tongue could scarcely describe their depravity (see Henderson, *Isaiah*, note on liii. 8).

The term is also sometimes supposed to signify a definite time, according to our usage, when we call thirty or thirty-three years a generation. But it seems better to interpret Gen. xv. 16 literally of descents. Moses, and Aaron, and others who went out of Egypt, were the fourth generation from Jacob. To many, however, of their contemporaries, there were more links in the chain. Between Nahshon, prince of Judah in the wilderness, and Jacob, five intervened; between Joshua and Jacob eleven (1 Chron. vi. 22-27) Moses and Aaron,

too, had children, and Aaron probably a grandson, born before the exodus. Still there were those, as above shown, of the fourth generation from Jacob, who actually went out. The reader will find this topic discussed, with a reply to recent objections, in Birks' *Exodus of Israel*, chap. iv. pp. 32-47.

Of descent the word must also be understood in Gen. l. 23; Deut. xxiii. 2, 3, 8: it is used indefinitely in xxxii. 7; Psal. xc. 1, c. 5.

GEN'ESIS, THE BOOK OF. The first of the five books into which the Pentateuch is now divided, so called from its Greek title in the Septuagint version; the word signifying *generation* or *production*. By the Jews it is usually termed *Bēr̄shith* ('in the beginning'), that being its initial word.

Genesis is divided in Hebrew bibles into twelve *perashioth* or larger sections, and forty-three *sedarim* or shorter sections: with us it is distributed into fifty chapters. Various other divisions have been proposed. Thus Kurtz (*Die Einheit der Genesis*, pp. lxvii., lxviii.) supposes that after an introduction (i., ii. 3) it contains ten sections, each with a special and similar heading, 'These are the generations,' or 'This is the book of the generations.' They are the generations (1) of the heaven and the earth (ii. 4-iv. 26); (2) of Adam (v. 1-vi. 8); (3) of Noah (vi. 9-ix. 29); (4) of the sons of Noah (x. 1-xi. 9); (5) of Shem (xi. 10-26); (6) of Terah (xi. 27-xxv. 11); (7) of Ishmael (xxv. 12-18); (8) of Isaac (xxv. 19-xxxv. 29); (9) of Esau (xxxvi.); and (10) of Jacob (xxxvii. 1-l. 26). This distribution illustrates the plan and unity of the book. But perhaps, with reference to the scope and purpose, which is to exhibit the foundation of the theocracy afterwards established, and to describe the origin of God's church in the world, which, placed upon the firm rock of primary promise, shall be gradually tried, and beautified, and glorified in a happier state than man forfeited by the fall, we may regard Genesis as comprising two parts. I. The early history and genealogies of mankind (i.-xi.26 including, from the creation to the flood, man's formation and settlement in paradise (i., ii.), his fall and expulsion (iii.), the state of the antediluvian world (iv. 1-vi. 8), the flood and restoration of the world (vi. 9-ix. 29); from the flood to the call of Abraham, the genealogy of nations (x.), the confusion of tongues, and the line of descent from which the chosen race should come (xi. 1-26). II. The early history of that race (xi. 27-l. 26), under three leading patriarchs: Abraham, detailing his call and the limitation of the promise in his son Isaac (xi. 27-xxv. 18) —Isaac (xxv. 19-xxviii. 9)—Jacob, including his family history, into which is introduced a notice of Isaac's death, and of the posterity of Esau (xxxv. 28-xxxvi. 43), and the descent into Egypt, with some supplementary particulars to the death of Joseph (xxviii. 10-l. 26).

Many modern critics have employed themselves in trying to detect a mythical element in the book of Genesis, as if its statements, particularly the earlier ones, conveyed truth only in an allegorical form; and in dissecting its style in order to show that it is not the work of a single historian, but a mere aggregate of documents, separate traditions of primeval story put together without much skill or exact precision.

The ground of the first is a reluctance to admit the supernatural. Events are assumed to be the mere sequence of natural causes; and the writer who mentions the active working of the Deity is thought either in his ignorance to have transformed the wonderful into the miraculous, or, if better informed, to have consulted the taste of his age by investing very common occurrences with a mythic colouring, and thus to have produced mere 'unhistoric' legend. It is not explained why a prose history, for the most part plain and straight-forward which can be tested, and has been shown, by the accounts given of manners, scenery, climate, natural productions, to contain literal truth, should from time to time suddenly interweave incredible stories. The ordinary rule is that, if a witness is accepted so far as he can be confirmed, credit is extended to him even where corroborative proof cannot be obtained. And therefore we do not hesitate to receive Genesis as a record of facts, careful only not, by a wrong interpretation, to make the writer speak our own notions rather than what his words properly expounded would really mean. Many who regard this book, and others of scripture, as embodying legends, profess at the same time great reverence for them, and will not allow the rejoinder that no creditable person would write legend as if it were truth, or introduce himself to his readers in grave composition as other than he really was. We must not be afraid of the offence so taken, but must hold to the solid maxim, that, if the supernatural element we find in a record claiming God's authority, proves to be only legend, such claim is false in fact, and also in intention, and is therefore deserving of the highest moral blame. Even ignorance *with such pretensions* would be no excuse. This topic cannot be pursued here. For some notice of the literal truth of the earlier chapters of Genesis see CREATION, and for the vindication generally of supernatural power see MIRACLE.

Critics, moreover, have attempted to dismember Genesis, as if it were the inartificial combination of two or more distinct writers. If this meant merely that the author had made use of previously-existing truthful documents, no valid objection could be urged. Such documents are introduced by several of the sacred penmen into their respective books. But it is further assumed that each distinct writer had his own purpose and predilections, and has fashioned his narrative, not according to truth, but according to his particular temperament and ruling notions. Dr. Hupfeld, in his *Quellen der Genesis*, is one of the most noted critics who has so amused himself. He dissects the book of Genesis after a marvellous fashion, and finds, as he believes, additional writers cropping out in places least suspected. No learning could justify such rash presumption. Dr. Hupfeld's mode of proceeding is in some degree exposed in Horne's *Introduction*, vol. ii. edit. Ayre, pp

580, 583-587, 605. It is remarkable that, generally speaking, the critics who propose to dismember Genesis do not by any means agree together. They imagine two principal writers; but portions, that some confidently ascribe to the one, others equally sagacious as confidently ascribe to the other. Of this subject little more can be said here; and the reader must be referred to the article on the PENTATEUCH.

The unity of Genesis may be successfully defended. Even if it be granted, as above said, that early documents were used, yet it was a master-hand that, under divine guidance, moulded them into shape, and developed through the whole one leading idea; so that, as by a golden thread, all the parts are connected, that thread being the thread of promise, inviting the faith of the infant church, and exhibiting the most remarkable proof that the ancient fathers were not content with transitory things. Their faith begat a steady expectation of good to come; and in that faith they died, 'not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth' (Heb. xi. 13). Genesis is an appropriate introduction to Exodus; and it is the key to the rest of the scripture. Without its narratives the mission of the Redeemer could hardly have been comprehended; and therefore very properly may it be said with respect to Genesis, as our Lord said generally, that Moses wrote of him (John v. 46).

Various questions respecting the author and date of this book will be more properly considered elsewhere, in the article already referred to on the Pentateuch.

It may be added that the period of time comprised in the history of Genesis is, according to the vulgar computation, about 2,369 years. Many chronologers, however, would extend this period. See CHRONOLOGY.

Prophecies specially pointing to the Messiah are found in Gen. iii. 15, xii. 3, xviii. 18, xxii. 18, xxvi. 4, xxviii. 14, xlix. 10.

GENNE'SAR, THE WATER OF (1 Macc. xi. 67). The lake of Gennesaret.

GENNE'SARET, SEA OR LAKE OF. A lake of Palestine (Luke v. 1), called also the 'sea of Chinnereth' (Numb. xxxiv. 11; Deut. iii. 17), 'Chinneroth' (Josh. xi. 2), there being a town called Chinnereth near (xix. 35), 'the sea of Galilee' (Matt. iv. 18; Mark i. 16, vii. 31), and 'the sea of Tiberias' (John vi. 1). In 1 Macc. xi. 67 it is called Gennesar, and it is now *Bahr Tubartyeh*. This lake is described as not presenting, at least as to its modern aspect, any particular feature of beauty. Anciently it was surrounded by busy cities: vessels crossed its waters: the sights and sounds of life were there. Now it is solitary: the cities are no more: the fishing-vessels have ceased to ply their occupation: the aspect is bleak, and the scenery monotonous. Yet, almost more than to any other spot, do the affections of the Christian heart cling to the lake of Gennesaret. It was by its shores that the divine Redeemer walked: in the towns adjacent to it he lived and taught. He calmed the storms which disturbed it. He brought miraculous draughts of fish from its waters. He selected his apostles from those who dwelt close by it. Most of the deepest recollections of him, apart from his birth and death, are somehow connected with the lake of Gennesaret:—

'How pleasant to me thy deep blue wave,
O sea of Galilee!
For the Glorious One who came to save,
Hath often stood by thee.
* * * * *
It is not that the wild gazelle
Comes down to drink thy tide;
But he that was pierced to save from hell
Oft wandered by thy side.
* * * * *
O Saviour, gone to God's right hand,
Yet the same Saviour still,
Graved on thy heart is this lovely strand,
And every fragrant hill.'

McCHEYNE.

The shape of this lake is an irregular oval; the larger end being towards the north: its greatest length is fourteen miles, its greatest breadth nine (Thomson, *The Land and the Book*, p. 400); but the dimensions given by other authorities are slightly different. Its level is 652·2 feet below that of the Mediterranean. It is therefore a deep basin, formed most likely by volcanic agency, through which the Jordan flows, entering the lake on the north, quitting it at its southern extremity. The cliffs by the shores are mostly of a hard porous basalt. The banks on the east are nearly 2,000 feet above the waters, being the huge buttress-walls of the table-land of Bashan. The heat is great along the shores; but the waters are cool, sweet, and abound with fish. Like other mountain-lakes it is often suddenly and violently agitated with winds (Matt. viii. 23-27).

A district adjoining to the lake is called the 'land of Gennesaret' (xiv. 34; Mark vi. 53). Some abortive attempts have been made to identify this with a plain on the north-eastern shore; but, as the miracle of feeding the 5,000 was performed on the eastern side of the water, and as our Lord, with his disciples, afterwards crossed to the other side, there can be no reasonable doubt that the district intended is that now called *el-Ghuweir*, between Khan Minyeh and Mejdel. Josephus describes it as of marvellous beauty, and exceeding fruitfulness (*Bell. Jud.*, lib. iii. 9, § 8). But it is now waste, and, as Dr. Thomson says, 'preeminently fruitful in thorns.' It is, according to the same author, somewhat more than thirty furlongs in length, and not quite twenty broad. In summer and spring it is watered by various streams, which in summer are dry (pp. 347, 348).

GENNE'US (2 Macc. xii. 2).

GENTILES. The Hebrew word *goïm* (plur.), often rendered 'nations,' is occasionally used geographically, in a more or less indefinite sense, as in Gen. x. 5, where lands in the far west are intended. But it generally signified those who were not Hebrews; and, as they were aliens from the worship, rites, and privileges of Israel, the

word acquired a hostile meaning. Gentiles were those whom Jews disliked and accounted as profane, incapable of God's favour. In Josh. xii. 23 the original might be more properly rendered 'the king of the Gentiles at Gilgal,' where, Gesenius remarks, apparently Gentiles had settled down among the Hebrews. 'Galilee of the nations,' or of the Gentiles (Isai. ix. 1; Matt. iv. 15), the same critic interprets 'the circle of the Gentiles,' i. e. the district inhabited mostly by Gentiles, especially by the neighbouring Phœnicians. The Greek word *ethnē* (plur.) is used for Gentiles in Rom. xi. 13; Eph. iii. 1, 6; so also *hellēn* (plur. *hellēnes*), Greek or Greeks, very often indicated Gentiles, that is, those who were not Hebrews. In some places, indeed, it occurs in its proper sense (Acts xvi. 1, 3, xviii. 17; Rom. i. 14), but more generally, even when our translators render it 'Greeks' (e. g., Rom. ii. 9, 10; comp. x. 12, marg.), it has the wider signification. The disciples of Christ, being Jews, inherited the national dislike to Gentiles; and it was with astonishment that they learned that 'God also to the Gentiles granted repentance unto life' (Acts xi. 18). See HEATHEN.

GENU'BATH (*theft*). The son of Hadad, an Edomite of the royal family, by the sister of Tahpenes, the king of Egypt's wife (1 Kings xi. 20).

GE'ON (Ecclus. xxiv. 27). The river of Eden, Gihon.

GE'RA (*a grain, seed,* or *berry*).—1. A son or, more probably, grandson of Benjamin (Gen. xlvi. 21; 1 Chron. viii. 3, 5, 7). It is likely that but a single person is spoken of in these places, a grandson of Benjamin: had Gera been a son of the patriarch, he would doubtless have been named in Numb. xxvi. 38-40, as head of a family. The genealogy in 1 Chron. viii. 1-7 is confused; and possibly there may be some transcriber's error. Or Gera, Benjamin's son, may have died young and childless; and there may have been a grandson of the same name.—2. The father of Ehud (Judges iii. 15).—3. The father of Shimei (2 Sam. xvi. 5, xix. 16; 1 Kings ii. 8). Lord A. C. Hervey is inclined to believe Nos. 2 and 3 identical with No. 1, the common ancestor of Ehud and Shimei.

GE'RAH (*id.*). See MEASURES.

GE'RAR (*a lodging-place*). A city and territory of the Philistines, which had at a very early period a king named Abimelech, perhaps the regular title of its chiefs (Gen. x. 19, xx. 1, 2). It is possible that this district might be the birth-place of Isaac. Abraham sojourned here, as also Isaac, and both committed the sin of denying their wives in Gerar. Both, too, made a treaty with the reigning sovereign, after departing from Gerar, to dwell in Beer-sheba. Amid the simple habits of nomad life such a repetition of events is not improbable (xx., xxi. 22-34, xxvi.). Gerar was a fertile country; for there Isaac reaped a hundred-fold. The exact limits of its territory it is not possible to ascertain; but it lay to the south of Gaza, extending, it would seem, almost to Beer-sheba. It was the point to which Asa pursued the Ethiopians; and the expressions then used prove it to have been a rich pastoral country (2 Chron. xiv. 12-15. The valley of Gerar has been thought to be the modern *Wady es-Sheriah*; and some travellers have found traces of an ancient city near. Mr. Wilton has investigated the matter with much care. He believes that the country of Gerar reached far to the south; as the settlements of the Philistines were certainly in earlier times to the south of the districts they subsequently occupied along the sea-coast. The metropolis, to which Isaac first went, he admits may have been at *Khirbet el-Gerar*, three hours south-south-east of Gaza; but the 'valley of Gerar,' to which he retired at Abimelech's suggestion, he believes to be the modern *Wady el-Jerâr*, much more to the south. There are indications here of fertility and ancient tillage (*The Negeb*, pp. 237-250).

GERGESE'NES (Matt. viii. 28). According to several manuscripts, the right reading in this place is thought to be Gerasenes, i. e. inhabitants of Gerasa, a city not mentioned in scripture, but yet known to be anciently of considerable importance. It was a town in Gilead, now termed *Jerash*, about twenty miles east of the Jordan, and five miles north of the Jabbok, the modern *Zurka*. The ruins are very beautiful and extensive: vast numbers of columns still remain, and huge masses of masonry. This place was too far from the lake of Tiberias to be the scene of the miracle described; but, as in its days of prosperity it had a large district attached to it, called by its name (possibly, too, superseding the name derived from Gadara), the spot where the possessed with devils were cured might be in the province. See GADARENES, GADARA: see also Dr. Alford's note on the place.

GERGESI'TES (Judith v. 16). The Girgashites.

GERIZ'IM (mountain of *the Gerzites*, dwellers in a *shorn* or desert land). A mountain in close proximity to Shechem, and opposite to mount Ebal. There is a Samaritan tradition that it was on Gerizim that Abraham was called to offer Isaac; and it is urged, in support of it, that to a traveller journeying from the Philistine plain, Gerizim would be seen afar much more conspicuously than Moriah at Jerusalem, and, further, that there was a Moreh near to Shechem (Gen. xii. 6; Deut. xi. 30). But those most competent to form an opinion are decidedly opposed to the supposition. Dr. Thomson does not believe that Abraham would traverse the Philistine plain on his route, and declares it impossible, the habits of the country considered, that the patriarch, starting from Beer-sheba or near Beer-sheba, could reach Gerizim the third morning (*The Land and the Book*, p. 475). Besides, the site of the temple was specially called mount Moriah (2 Chron. iii. 1). See MORIAH. There is another tradition, still less trustworthy, that Melchizedek met Abraham on Gerizim. The only shadow of a reason in favour of it is that there is said to be a Shalem or Salem near Shechem; but the Salem of which Melchizedek was king was far more probably Jerusalem.

Passing from the region of conjecture to that of certainty, we find Moses directing

that, when Israel had passed into Canaan, they should place a blessing upon mount Gerizim, and a curse upon mount Ebal, six tribes standing upon each, and all the people responding to what the Levites pronounced; an altar, too, being built on Ebal, or, according to the Samaritan Pentateuch, on Gerizim, on which the words were to be written (Deut. xi. 29, 30, xxvii.). This was accordingly done (Josh. viii. 30-35). Some difficulty has been felt in regard to the topographical description of the two mountains as 'in the land of the Canaanites, which dwell in the champaign over-against Gilgal.' But it is very probable that this Gilgal was not the place of the Israelites' early encampment after crossing the Jordan: see GILGAL. Besides, as bp. Patrick observes in his note on Deut. xi. 30, 'it is not said that the mountains were over-against Gilgal, but the dwelling of the Canaanites (in whose country these mountains were) was over-against it:' see EBAL, where some other considerations are urged. It may be added that it was from Gerizim that Jotham addressed his parable to the men of Shechem (Judges vii. 20).

Objections have been made to these statements, as if it were impossible for the human voice to be sufficiently heard. Dr. Thomson has some good remarks on the matter (pp. 473, 474); and a late traveller, Mr. Mills, has effectually settled it. His tent was placed between the mountains, in a spot where he thinks the ark might have stood. He ascended Gerizim, while a friend stood on Ebal. Mr. Mills read out the blessings; and his voice was distinctly heard at the tent, and by his friend on Ebal; who then read the curses with a similar result (see Mills, *Three Months' Res. at Nablus, and Account of Mod. Samaritans*, pp. 49, &c.).

After the captivity, Sanballat obtained leave from Darius Nothus to erect a temple on Gerizim: here, therefore, the Samaritans worshipped, till their temple was destroyed by Hyrcanus (Prideaux, *Connect.*, vol. i. pp. 358-368, vol. ii. p. 262, edit. 1858). They still, however, had an altar here, and cherished a determined hatred against the Jews (John iv. 20, 21). Of the later history of Gerizim it must be sufficient to say that a Christian church was at one time built on it, that it is still highly venerated by the small remnant of Samaritans, and called *Jebel et-Tur*.

Dr. Thomson believes the yet-existing ruins to be those of the Samaritan temple; more probably they may be those of the Christian church. They are extensive; the main building being 241 feet from east to west, and 255 from north to south. 'The walls are about six feet thick, and from seven to fifteen feet high. There are no ornamental carvings on any of the stones; but they are well cut, and *bevelled* after the Jewish or Phœnician manner. On the north there is a lower terrace of the mountain, covered with ruins, as of a village; and west of the main edifice is a smooth plat, now used by the Samaritans for their tents when they go there to celebrate their feasts. For vastness and variety the prospect from this temple is not surpassed by any in Palestine' (pp. 476, 477).

GERRHE'NIANS (2 Macc. xiii. 24). The inhabitants of Gerar, Gezer, or possibly Gaza.

GER'SHOM (*expulsion*, according to some, *a stranger there*).—1. The eldest son of Moses by Zipporah (Exod. ii. 22, xviii. 3). The family of Moses were not elevated above the ordinary Levites (1 Chron. xxiii. 14): hence we find his descendants filling subordinate posts. One of these was probably that Jonathan who was priest in Micah's house of images, and afterwards at Dan (Judges xviii. 30); for the 'Manasseh' named as his ancestor is not unreasonably thought to be Moses. Another was Shebuel, treasurer in the reign of David (1 Chron. xxiii. 15, 16, xxvi. 24).—2. The form in which the name of Gershon, the son of Levi, appears in several places (vi. 16, 17, 20, 43, 62, 71, xv 7).—3. A priest who accompanied Ezra to Jerusalem (Ezra viii. 2).

GER'SHON (*expulsion*). The eldest son of Levi (Gen. xlvi. 11; Exod. vi. 16, 17; 1 Chron. vi. 1). Gershon is repeatedly written Gershom. See GERSHOM, 2.

GER'SHONITES. One of the great families of the Levites, descendants of Gershon (Numb. iii. 21, 23, 24, iv. 24, 27, xxvi 57; Josh. xxi. 33; 1 Chron. xxiii. 7; 2 Chron xxix. 12). When the census was taken in the wilderness, the number of their males above a month old was 7,500, those between thirty and fifty, 2,630 (Numb. iii. 22, iv. 40). The Gershonites appear to have held the middle rank of the three families of Levites. It was their duty, when the tabernacle was moved, to carry the coverings and hangings (iii. 17-26, iv. 22-28, 38-41, vii. 7, x. 17, xxvi. 57). When they reached Canaan, thirteen cities were allotted to them out of the territory of Issachar, Asher, Naphtali, and eastern Manasseh (Josh. xxi. 6, 27-33). Several eminent men were, in later times, of this family, as Asaph (1 Chron. vi. 39-43); and their service was duly arranged in the days of David (xxiii. 7-11).

GER'SON (1 Esdr. viii. 29). Gershom (Ezra viii. 2).

GER'ZITES (1 Sam. xxvii. 8, marg.). See GEZRITES. A connection has been supposed between this tribe and Gerizim, as if they had once occupied the district around that mountain, and had afterwards migrated southwards. But there is no historical trace of this, only a presumption arising from the name.

GE'SEM, THE LAND OF (Judith i. 9). The land of Goshen.

GE'SHAM (*filthy*). A descendant of Judah, probably of the family of Caleb (1 Chron. ii. 47). In several editions of the bible it is more accurately called Geshan.

GE'SHEM (*rain*). An Arabian, possibly chief of some tribe, or holding some appointment from the Persian king, who united with Sanballat and Tobiah to oppose Nehemiah in re-building the wall of Jerusalem (Neh. ii. 19, vi. 1, 2). He is called Gashmu in vi. 6.

GE'SHUR (*a bridge*). A small principality of Syria, allotted to the tribe of Manasseh, but not for some time subjected

(Josh. xiii. 13). It seems to have formed part of Bashan, a district perhaps of or beyond Argob, bordering on the territory of Damascus. Jair's conquests could scarcely have comprised Geshur (comp. Deut. iii. 14 with 1 Chron. ii. 23); and we find that, in David's time, it was ruled by a petty prince, Talmai, whose daughter David married, and by whom he had Absalom. To his father-in-law's protection Absalom fled after the murder of Amnon (2 Sam. iii. 3, xiii. 37, 38, xiv. 23, 32, xv. 8; 1 Chron. iii. 2).

GESHU'RI.—1. The inhabitants of Geshur (Deut. iii. 14).—2. A tribe bordering on the Philistines to the south (Josh. xiii. 2). The same word appears also as

GESHU'RITES.—1. The people of Geshur (Josh. xii. 5, xiii. 11, 13).—2. A tribe of the desert to the south of Palestine, bordering on Arabia and the Philistines (1 Sam. xxvii. 8).

GE'THER (*dregs?*). One of the sons of Aram (Gen. x. 23; 1 Chron. i. 17). The tribes descended from him have not yet been ascertained.

GETHSEM'ANE (*oil-press*). This was, perhaps, originally a small grange, with a garden attached to it, one of the pleasure-grounds which, in the happier days of the holy city, abounded in the country just outside the walls. Gethsemane must have been beyond the Kidron (John xviii. 1), on the slopes of Olivet (Mark xiv. 26; Luke xxii. 39), a place well known, and where Jesus often resorted with his disciples (Matt. xxvi. 36; Mark xiv. 32; John xviii. 2). It was there that the agony of the passion afflicted the Redeemer, there that he prayed so earnestly to his Father, there that the sweat, like blood-drops, dripped upon the ground.

The place supposed to be Gethsemane is about half-a-mile from the city. 'We descend,' says Bartlett, 'the steep broken path into the valley of the Kidron, and, crossing its dry bed by a small arch, reach a group of singular and venerable objects. First, on our right, is a stony plot of ground, surrounded by a low wall, and enclosing eight olive-trees of very great antiquity . . . supposed to be those of the garden of Gethsemane, a tradition we would not willingly disturb. There is something very impressive in the spot, shady and silent as it is, shut in by the high dead wall of the temple above on one side, and the woody heights of Olivet on the other. The hum of the insect, a distant cry, or occasional foot-fall seem to deepen its profound quietude, which, as Robinson remarks, is almost like the loneliness and stillness of the desert. Through an opening in the trees is seen the angle of the wall, hanging above the sepulchral valley of Jehoshaphat, whose melancholy cliffs close in the view. The trees themselves reminded me of the celebrated cedars of Solomon on mount Lebanon, in the disproportionate hugeness of their venerable trunks to the thin foliage above. For ages the pilgrim has knelt and kissed them with tears, carrying thence a few of the scattered fruit, or a portion of the bark, to remind him of the spot where, for his salvation, the soul of his Redeemer "was so rrowful even unto death." And, though there may be nothing which establishes this as the exact site of the garden of Gethsemane more than any other place in the immediate neighbourhood, yet there is, perhaps, no instance in which the pious feeling that led the early Christians to fix every trace of the Redeemer's footsteps has so nearly lighted on the actual locality as here; while the character of the spot is such as powerfully to impress the imagination. To him, indeed, who has once sat beneath the shadow of these trees, there is scarcely any scene which is more deeply traced in his memory, clothed in its peculiar indescribable mournfulness. Immediately opposite to this group of trees is a descent, by steps, to the singularly-picturesque front of an extensive cavern, originally an important sepulchre, in latter ages called "The Tomb of the Virgin"' (*Walks about Jerusalem*, pp. 98, 99). Just adjoining this cavern is another, called 'The Grotto of Gethsemane.' Dr. Thomson is not disposed to admit the spot described to be really Gethsemane. 'When I first came to Jerusalem,' he says, 'and for many years afterwards, this plot of ground was open to all whenever they chose to come and meditate beneath its very old olive-trees. The Latins, however, have, within the last few years, succeeded in gaining sole possession, have built a high wall around it. . . . The Greeks have invented another site a little north of it. . . . My own impression is that both are wrong. The position is too near the city, and so close to what must have always been the great thoroughfare eastward, that our Lord would scarcely have selected it for *retirement* on that dangerous and dismal night. In the broad recess north-east of the church of Mary there must have been gardens far larger and more secluded; and . . . it is nearly certain that all the gardens around the city were thrown open, during the great feasts, for the accommodation of the pilgrims; so that he could select the one best adapted to the purpose for which he retired from the crowded city. I am inclined, therefore, to place the garden in the secluded vale several hundred yards to the north-east of the present Gethsemane' (*The Land and the Book*, p. 634).

GEU'EL (*majesty of God*). A person of the tribe of Gad, selected as one of the spies (Numb. xiii. 15).

GE'ZER (*a steep place*). One of the ancient cities of Canaan, which Joshua took (Josh. x. 33, xii. 12). It lay upon the western border of the tribe of Ephraim, to whom it was given, but was not at once thoroughly subdued (xvi. 3, 10; Judges i. 29; 1 Chron. vii. 28). Yet it was a Levitical city (Josh. xxi. 21; 1 Chron. vi. 67). It is named as the point to which David on one occasion pursued the Philistines (2 Sam. v. 25; 1 Chron. xiv. 16); and, possibly having revolted, or still being held by the Canaanites, it was destroyed by Pharaoh, and given up to Solomon, who fortified it as an important post (1 Kings ix. 15-17). In Maccabean times it was known by the name of Gazera

Its site has not been exactly identified; but it is evident that it must have been beyond the lower Beth-horon towards the sea (Josh. xvi. 3). Once it is named as the same with Gob (2 Sam. xxi. 18; 1 Chron. xx. 4), and twice it is called Gazer (2 Sam. v. 25; 1 Chron. xiv. 16).

GEZ'RITES. A tribe on whom David made incursions while resident in Philistia (1 Sam. xxvii. 8). They are called also Gerzites. It is not easy to identify them. Gezer was too far north.

GHOST. See SPIRIT.

GHOST, HOLY. See HOLY GHOST.

GI'AH (*breaking forth*, i. e. of a fountain). A place named (2 Sam. ii. 24) to indicate the position of the hill of Ammah.

GIANT. There is repeated mention in scripture of individuals and races of extraordinary stature. We find them noticed prior to the deluge, as generated by those 'sons of God' 'who came in unto the daughters of men,' a fierce and depraved race—*nephilim* they are called—who had filled the earth with violence, and, by their ungodliness, provoked the awful judgment which followed (Gen. vi. 1-7). There have been various speculations as to the true meaning of this account: for some brief notice see SONS OF GOD.

In after-times we have mention of the Rephaim, noted first in xiv. 5, of whom Og king of Bashan is said to have been a solitary remnant (Deut. iii. 11); see REPHAIM. The Anakim were also a gigantic tribe; and they inspired the unfaithful spies with such terror, that they describe them in exaggerated terms: 'We saw the children of Anak there:' 'We saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so were we in their sight' (Numb. xiii. 28, 33). These people must, however, have been of remarkable size, as we find that their names had passed into a proverb (Deut. ii. 10, 11; ix. 2). Mr. Drew's note (*Scripture Lands*, pp. 77, 78) on this subject is worthy attention. 'Judging,' he says, 'from mummies, the figures of the ancient Egyptians were slight; and their stature averaged about 5½ feet. The contrast between them and the robust descendants of the giant settlers in Hebron would strike the people with the same impression that the traveller from Egypt, who comes into Palestine across the desert, now feels when he finds himself surrounded by the groups of stalwart men of Dhohireyeh.' At the time of the Israelitish conquest of Canaan, as previously, the Anakim were settled in the neighbourhood of Hebron, divided probably into three clans (Numb. xiii. 22), and were extirpated by Joshua, with the exception of some few of the race, who lingered in certain Philistine cities (Josh. xi. 21, 22, xiv. 12-15; Judges i. 20). There were also other gigantic tribes, as the Emins in the region of Moab (Gen. xiv. 5; Deut. ii. 10, 11), and the Zuzims, or Zamzummims, in the country of Ammon (Gen. xiv. 5; Deut. ii. 20). Individual descendants of the Anakim were Goliath (1 Sam. xvii. 4), whose height was six cubits and a span (upwards of ten feet), Ishbi-benob, Saph or Sippai, Lahmi, and another not named, all slain by David and his warriors (2 Sam. xxi. 15-22; 1 Chron. xx. 4-8).

The accounts of gigantic tribes have been supposed to be confirmed by the discovery of vast bones. Modern science, however, has generally proved these bones to be the remains of animals, not of men. And, so far as research has gone, ancient tombs, mummies, armour, &c., give evidence that, from the earliest historic ages, the ordinary size of the human race has been nearly the same. But the existence of certain tall tribes is neither incredible nor improbable: indeed, we know on the surest evidence that, according to climate, there is a variety in the sizes of men; the natives of the extreme north, as the Laplanders and Esquimaux, being diminutive, while those of other regions—the Patagonians, for example, and other tribes of South America—though not so gigantic as they were once represented, are remarkably tall. Tallness of stature is often found to run in families; and there are plenty of examples within modern memory of individuals attaining the extraordinary height of seven or even eight feet. See ANAKIMS.

GIB'BAR (*a warrior*). One whose descendants returned from Babylon with Zerubbabel (Ezra ii. 20). In the corresponding list (Neh. vii. 25) the name is Gibeon. It is likely that the well-known city is meant.

GIB'BETHON (*a height*). A city in the territory of Dan (Josh. xix. 44), assigned to the Levites (xxi. 23). It was in the possession of the Philistines after the secession of the ten tribes, probably because the Levites generally quitted their abodes in the rival kingdom to resort to Judah (2 Chron. xi. 13, 14); and it was while besieging it that king Nadab was killed by Baasha (1 Kings xv. 27), and during a later siege that Zimri conspired against Elah (xvi. 8-17).

GIB'EA (*hill*). A name in the genealogy of Judah (1 Chron. ii. 49). It would seem to denote a place rather than a person: perhaps it was locally within the territory of Judah; but this is uncertain.

GIB'EAH (*a hill, a city on a hill*). Several towns in Palestine bear this name, distinguished often by some adjunct, as Gibeah of Benjamin, Gibeah of Saul, &c. Similarly among ourselves numerous places bear names compounded with hill, as being upon or near some eminence. So these Israelitish towns stood on or adjacent to some of the low bare rounded hills (for to such the word is specially applied), of which there are many in central Palestine.

1. A city in the mountains of Judah (Josh. xv. 57). Possibly this may be the Gibea of the preceding article. It has not yet been certainly identified.

2. Gibeah of Benjamin was a place which acquired a dreadful notoriety in early Israelitish history. It was here that the outrage was committed on the Levite's concubine which caused her death, and led, in consequence of the refusal of the Benjamites to deliver up the guilty persons, to the almost-entire extermination of the

tribe (Judges xix., xx.). It must have been a considerable town, for it could furnish 700 men for war, skilled as slingers, able to use either hand indifferently. Its site was a little north of Jerusalem; for the Levite, who quitted Beth-lehem in the afternoon, and was over-against Jebus or Jerusalem when the day was far spent, had yet time to reach either Gibeah or Ramah by sunset. Gibeah, therefore, may be identified with the modern *Tuleil el-Fûl*, on a conspicuous hill about four miles north of Jerusalem, and in full view of *er-Ram*, the ancient Ramah, two miles away. When Gibeah re-appears in the history it is called Gibeah of Saul (1 Sam. x. 26, xi. 4); the place of Saul's abode when chosen king, and where he received the intelligence of the danger of Jabesh-gilead; and it seems to have continued to be his residence during his whole reign (xv. 34, xxii. 6, xxiii. 19, xxvi. 1; 2 Sam. xxi. 6). It is again Gibeah of Benjamin in the narrative of Jonathan's exploit. Saul had mustered 3,000 men, with 2,000 of whom he occupied Michmash and the range of heights towards Beth-el; while Jonathan held the ancestral home, Gibeah, with 1,000. The first event which roused the Philistines was the destruction by Jonathan of some monumental pillar they had placed in Geba; and they mustered in force. Saul then retired to Gibeah, effecting a junction with Jonathan there; while the Philistines occupied his former position at Michmash. The bold attack on them by Jonathan and his armour-bearer, which resulted in a panic and their total defeat, is narrated at length by the sacred writer (1 Sam. xiii., xiv.). Little more notice is taken of Gibeah, save that its ancient guilty history is occasionally referred to (Hos. ix. 9, x. 9). Gibeah of Benjamin and Gibeah of Saul have been treated here as identical. And, in truth, there can be little doubt of this. If proof were wanting, it is supplied by Josephus, who places Gabath-saoule just at the point where Gibeah of Benjamin must have stood (*Bell. Jud.*, lib. v. 2, § 1). See Robinson's *Bibl. Res.*, 2nd edit., vol. i. pp. 577-579.

3. Gibeah-in-the-field. A place mentioned only once by this name (Judges xx. 31). It appears that a little to the north of Gibeah of Benjamin the road divided: one way led to Beth-el, the other to this Gibeah-in-the-field. Now to the north of Tuleil el-Fûl the road still divides; one way leading to *Beitin*, Beth-el, the other to *Jeba*, Geba. There can be little doubt, then, that Gibeah-in-the-field is Geba; Gibeah and Geba being sometimes interchanged in the original. The relative positions of Geba and Gibeah are indicated in Isai. x. 29.

4. The place where the house of Abinadab was where the ark was left (2 Sam. vi. 3, 4). But the word should have been translated: it was 'the hill of Kirjath-jearim,' where Abinadab's residence was. See GIBEATH.

There are some other places where the word Gibeah occurs in the original, but where our translators have rendered it into English 'hill.' In some of these perhaps it would have been better to treat it as a proper name. See a list in Dr. Smith's *Dict. of the Bible*, vol. i. p. 692.

GIB'EAH-HAARA'LOTH (*hill of the foreskins*). A place so called because the children of Israel were circumcised there (Josh. v. 3, marg.). See GILGAL.

GIB'EATH (*hill*). A city enumerated among those allotted to the tribe of Benjamin (Josh. xviii. 28). It is often supposed to be identical with Gibeah of Saul; but Mr. Grove, in Smith's *Dict. of the Bible*, urges that, if such were the case, it would have been grouped with Gibeon and Ramah, close to which places Gibeah stood, rather than with Jerusalem. He imagines that it is rather Gibeah of Kirjath, i. e. the hill of Kirjath, afterwards mentioned in connection with the preservation of the ark, in Abinadab's house (1 Sam. vii. 1; 2 Sam. vi. 3, 4). If, however, this be admitted, the number of cities (fourteen) assigned to Benjamin (Josh. xviii. 28) is not made up. But this may not be a fatal objection.

GIB'EATHITE. An inhabitant of Gibeah (1 Chron. xii. 3).

GIB'EON (*belonging to a hill*, i. e. hill-city). A large and noted city of the Hivites, whose inhabitants obtained terms of peace by craft from Joshua and the Israelites. It seems to have been the capital of a district with other cities—four of them are mentioned—dependent on it (Josh. ix. 3-27) Joshua, though he spared the lives of the people, yet reduced them to servitude. He did not, however, refuse to defend them when the neighbouring kings resolved to punish them for their submission to Israel. And this gave occasion to the most remarkable battle of the war (x.). In the division of the country, Gibeon was in the lot of Benjamin (xviii. 25), and was afterwards assigned to the priests (xxi. 17).

Many notable events are connected with this city. It was at Gibeon, 'by the pool,' that the battle was fought in which Abner killed Asahel (2 Sam. ii. 12-24, iii. 30), and 'at the great stone' in Gibeon that Joab assassinated Amasa (xx. 8-10). Saul oppressed and slew some of the Gibeonites, his family probably taking part in the crime: it was therefore visited upon his house by the execution of seven of his sons (xxi. 1-9). We are not told when Saul's cruelty occurred; but his family seem to have been intimately connected with the place; and one of his ancestors colonized it (1 Chron. viii. 29-33, ix. 35-39). Hence, though his zeal for the children of Israel is mentioned, some personal less worthy motive may have intermingled. In David's reign we find the tabernacle at Gibeon, and Zadok ministering there (1 Chron. xvi. 39, 40, xxi. 29). The ark was in the city of David, but the altar of burnt-offering was at Gibeon; and thither most likely Joab fled, and was there put to death, where one of his murders had been committed (1 Kings ii. 28-34). To Gibeon Solomon went to sacrifice; on which occasion the Lord appeared to him in a dream, and gave him his choice of a boon: the young king asked wisdom (iii. 4-15, ix. 2; 2 Chron. i. 3-12). The false prophet Hananiah was of Gibeon (Jer. xxviii. 1); and it was there that Johanan overtook Ishmael after the

murder of Gedaliah (xli. 12). Men of Gibeon returned from the Babylonish captivity (Neh. iii. 7, vii. 25); but the name is Gibbar in Ezra ii. 20.

There is no difficulty in identifying Gibeon. It is the modern *el-Jîb*, a village on a rocky hill five or six miles to the north of Jerusalem, a little west of the main north road. There are large remains of ancient buildings, testifying to its former importance. It is well supplied with water; for there is a copious fountain in the vale south-east of the village, and a considerable pond (in the wet season) in the plain below. This was probably the 'pool' where Joab and Abner fought, and the 'great waters' where Johanan came up with Ishmael. Dr. Thomson supposes it to be 'the sea' mentioned as the frontier of Benjamin (Josh. xviii. 14): see *The Land and the Book*, pp. 669, 670. The hill where 'the great high-place' was can only be conjectured.

GIB'EONITES. The inhabitants of Gibeon (2 Sam. xxi. 1, 2, 3, 4, 9; 1 Chron. xii. 4; Neh. iii. 7: comp. Jer. xxviii. 1). Although cursed and reduced to servitude, this was eventually of a sacred cast; as they were employed about the sanctuary. Hence probably the crime of slaying them was the more aggravated.

GIB'LITES. A people inhabiting the north of Palestine (Josh. xiii. 5; 1 Kings v. 18, marg.). See GEBAL, 2.

GIDDAL'TI (*I have trained up*). A Levite of the sons of Heman, the head of a division of singers (1 Chron. xxv. 4, 29).

GID'DEL (perhaps *too great*) 1, 2. Two persons whose descendants returned with Zerubbabel from Babylon (Ezra ii. 47, 56; Neh. vii. 49, 58).

GID'EON (*tree-feller*, i.e. impetuous warrior). The son of Joash, of the family of the Abiezrites of the tribe of Manasseh. His place of residence was Ophrah. At a time when Israel was overrun by the Midianites, Gideon was threshing some corn, not on the usual 'floor,' but by a wine-press, that the invaders might not discover and seize it; when an angel appeared to him and announced that the Lord would deliver Israel by his hand. Whether Gideon had ever previously distinguished himself we do not know: most probably not, as he calls himself in his reply the least of his father's house. He at first hesitated to accept the commission, till he was convinced by a remarkable sign that his visitant was an angel. The same night he was commanded, perhaps in a dream, to destroy the altar and symbol of Baal, and to sacrifice a bullock upon an altar he was to build to the Lord. Afraid to do this by day, he did it by night; and the next morning, when the whole was discovered, the people of the city were inclined to put Gideon to death, but were restrained by Joash his father (whom some have imagined to be Baal's priest), with the sarcastic observation that Baal might plead or avenge his own cause. Gideon hence had the name JERUBBAAL, which see (Judges vi. 1-32).

Perhaps some intelligence of the movement had reached the Midianites, for they gathered their armies into the valley of Jezreel; and possibly then it was that they slew Gideon's brethren at Tabor (viii. 18, 19). Stirred up by the Spirit of the Lord, the Hebrew champion blew his trumpet, and was at once joined by the Abiezrites; he summoned also all Manasseh, Asher, Zebulun, and Naphtali. Doubts still seemed to trouble him whether he could indeed prevail against the mighty eastern host; and he asked and obtained two encouraging signs from God (vi. 33-40). He was now on march; and he took up his position to the south of the Midianitish camp, by the well Harod, most likely that fountain of Jezreel now called '*Ain Jalud*. But his people were too many: the Lord needs no human instrumentality, and would show that it was *his* mighty hand that defeated Midian. The proclamation was therefore made, according to the law of Moses (Deut. xx. 8), that whoso was faint-hearted might depart 'from mount Gilead.' The expression is perplexing, for the muster was not in Gilead; perhaps, it has been suggested, the chieftain used the war-cry of the tribe: see, however, GILEAD. Two-and-twenty thousand fearful men did withdraw, leaving but 10,000, who were further reduced by trial at the water to 300, to match themselves with the countless thousands that lay swarming below in the valley. Gideon was encouraged, however, afresh by over-hearing one Midianite recount his dream to another, prognosticating defeat to the invaders; and then, having furnished each of his little band, divided into three troops, with a trumpet, and a flambeau in a pitcher, he set upon the sleeping foe. The trumpets pealed: the flambeaux flashed out from the broken pitchers; and above all was heard the startling shout, 'The sword of Jehovah and of Gideon!' The rout was at once complete: there was no thought of resistance; and the Midianites rushed hastily in their terror towards the Jordan. Gideon pursued: the northern tribes gathered and joined him; and Ephraim, to whom he sent, rose and held the fords, and there, routing again the panic-stricken multitude, seized and slew two of their chiefs, Oreb and Zeeb, whose heads they presented to Gideon (vii.). These Ephraimites, however, haughty and jealous, remonstrated with the victor for not having summoned them at first; but he appeased them by a politic answer, and pursued the Midianite remnant eastward. One scarcely knows how to account for the treatment he now received from some of the Israelitish towns on his line of march. They refused him supplies with scornful taunts. He was faint, but he bore bravely on. He came up with the Midianites, who thought themselves in security in the far wilderness, and dashed on them unexpectedly, routed them a third time, took their two kings Zebah and Zalmunna, whom he put to death because they had slain his brethren, and gathered an enormous spoil. Of 120,000, of whom 'the children of the east' originally consisted, but 15,000 escaped—for so, perhaps, the narrative is best interpreted. Gideon now, returning in triumph, inflicted merited punishment on the inhabitants of Succoth and Penuel,

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GIBEON AND NEBI SAMUEL FROM N.W.

and declined the offered government of Israel.

Of the share of Midianitish spoil allotted him, he made an ephod, which he placed in his city Ophrah. Doubtless this was an irregular act; but we can hardly suppose, with Gesenius, that by an 'ephod' an idol is here meant. Still it became eventually a snare and a scandal to Gideon's family and to Israel. He had seventy sons, besides one by a concubine. He died at an advanced age, and was buried in the sepulchre of his father. It may be added that after Gideon's victory the land had forty years of quiet (viii.). The memory of his acts was carefully preserved in Israel (1 Sam. xii. 11; Psal. lxxxiii. 11; Isai. ix. 4, x. 26); and Gideon's faith is noted in the New Testament (Heb. xi. 32).

GIDEO'NI (*a cutting down*). The father of Abidan, prince of Benjamin in the wilderness (Numb. i. 11, ii. 22, vii. 60, 65, x. 24).

GI'DOM (*id.*). A place to which the pursuit of the Benjamites extended after the battle of Gibeah (Judges xx. 45).

GIER-EAGLE. An unclean bird (Lev. xi. 18; Deut. xiv. 17). It is probably supposed to be the *Neophron percnopterus*, Egyptian vulture, often called Pharaoh's chicken. This is not much larger than a raven, white, with some of the wing-feathers black, foul in its appearance, and preying on carrion. It was anciently a sacred bird in Egypt, and is now protected for the service it does in clearing the soil. But some critics, observing that in the passages referred to the bird in question is classed with the pelican, &c., imagine that one of the *Grallatores* is intended, and fix upon the *Fulica porphyrio*, sultana-hen. Duns would identify it with the swan (*Bibl. Nat. Science*, vol. ii. pp. 90, 91). But this is not a happy conjecture.

GIFT. Almost every transaction of eastern life involves a gift. In public affairs and state ceremonials there must be gifts. In alliances, covenants, contracts, there must be the interchange of gifts. Family arrangements and friendly association imply gifts. Examples continually occur in scripture: and various words are used in the original to distinguish the various kinds and occasions of the gifts. There were gifts from superiors to inferiors, as from sovereigns to the subjects they desired to honour (Esth. ii. 18). There were gifts from inferiors to those above them, as to monarchs (Judges iii. 15; 1 Kings x. 25). And not to bring a present when it was expected, as to a king on his inauguration, was the highest affront that could be offered (1 Sam. x. 27). Gifts of this kind were almost taxes. Thus we find the tribute imposed on a conquered nation called 'gifts' (2 Sam. viii. 2). There were gifts on marriages. The bridegroom gave a present besides the dowry (Gen. xxxiv. 12); and the bride's father made a gift to his daughter (1 Kings ix. 16). Gifts were interchanged among friends, especially in times of rejoicing (Neh. viii. 10, 12, Esth. ix. 19, 22). Gifts were offered at visits, especially if at all of a formal character. Thus Saul felt it necessary to make a present to Samuel when he went to consult him (1 Sam. ix. 7, 8: comp. 2 Kings viii. 8). Sometimes, indeed, these presents degenerated into bribes; by which significant word they were then stigmatized, and were strictly forbidden (Exod. xxiii. 8; Isai. i. 23, v. 23). Gifts were of every conceivable kind—jewels, spices, robes, money, &c. (e. g. Gen. xxiv. 22, 53, xliii. 11; 2 Kings v. 22, 23; Job xlii. 11); and they were presented in the most respectful manner possible.

The blessings of the gospel are often termed gifts; as are the special powers communicated by the Spirit (1 Cor. i. 7, xii. 4, 9, 28, 30, 31, and elsewhere). The term is properly applied; as they all proceed from the free mercy of God.

GI'HON (*a river*, as *breaking forth* from fountains).—1. One of the four rivers of Eden (Gen. ii. 13). See EDEN.—2. A place close by Jerusalem, where Solomon was anointed king (1 Kings i. 33, 38, 45). There must have been some reservoir of water there; for Hezekiah is said to have stopped the upper course of it (2 Chron. xxxii. 30). It is further mentioned as indicating the position of the wall which Manasseh built round the city of David (xxxiii. 14). There are two reservoirs still existing in the valley of Hinnom, called by the Arabs *Birket Mammilla* and *Birket es-Sultan*. The first is about 150 rods west of the city, at the head of the valley: it is 300 feet long, 200 wide, and 20 deep, and is dry. The other is in the same valley south of the Jaffa gate: it is 600 feet long, 250 broad, and 40 deep. 'The aqueduct from the pools of Solomon passed along west of it, round the north end, then down the east side, and so round Zion to the temple. At some former time a pipe led the water from the aqueduct to an artificial fountain on the top of the south wall of the pool, where it emptied into troughs made of old sarcophagi' (Dr. Thomson, *The Land and the Book*, p. 655). These reservoirs are generally designated the upper and lower pools of Gihon. But Mr. Grove, in Dr. Smith's *Dict. of the Bible*, suggests that Gihon must have been at a low level, because persons are said to have gone 'down' to it, that the word rendered 'valley,' in which it is said to stand (2 Chron. xxxiii. 14), is that always used for the valley of Jehoshaphat, never for the valley of Hinnom, and that it is mentioned in conjunction with Ophel; so that it must rather be in the position of Siloam. See CONDUIT, JERUSALEM.

GIL'ALAI (*dungy?* according to some, *rolled off of the Lord*). A priest who played on musical instruments (Neh. xii. 36).

GILBO'A (*bubbling fountain*). A mountain-range rising on the east of the plain of Esdraelon, over-against Jezreel, where Saul pitched just prior to his last fatal battle with the Philistines (1 Sam. xxviii. 4). His body was found upon the field; and the enemy stripped it and cut off the head, and fastened the corpses of the king and his sons to the wall of Beth-shan. Then it was that the men of Jabesh-gilead, remembering how the first act in the reign now so disastrously closed had been to deliver them from Nahash king of the Ammonites

resolved to rescue the bodies. There were bold and loving hearts among them; and they mustered and marched by night to Beth-shan. They were perfectly successful. And they returned to Jabesh, and buried there the royal bones, and fasted reverently seven days (xxxi.; 2 Sam. xxi. 12-14; 1 Chron. x.). David's beautiful lament over the slain is preserved in 2 Sam. i. 19-27. The range of Gilboa, now *Jebel Fukûah*, extends above 10 miles, bleak and barren. The height is only about 500 or 600 feet above the plain. A little village, *Jelbôu*, is still on the top of the mountain. And there is a lofty promontory called *el-Mazar*, where Dr. Thomson thinks Saul and his sons fell; the name (implying a sacred tomb to which pilgrimages are made) being given because the daughters of Israel went thither to weep for Saul (*The Land and the Book*, pp. 462, 463).

GILD, GILDING (Rev. xvii. 4, marg.). See HANDICRAFT.

GIL'EAD (*hard, rough*).—1. A son of Machir and grandson of Manasseh (Numb. xxvi. 29, 30, xxvii. 1, xxxvi. 1; Josh. xvii. 1, 3; 1 Chron. ii. 21, 23, vii. 14, 17).—2. The father of Jephthah (Judges xi. 1, 2).—3. A Gadite (1 Chron. v. 14).

GIL'EAD (*hard stony region? hill of witness?*).—1. A district east of the Jordan, first mentioned as 'mount Gilead' (Gen. xxxi. 21, 23, 25, xxxvii. 25): it was afterwards shared between Sihon and Og (Josh. xii. 2, 5), and consequently came into the possession of the Israelites when they subdued those two kings (Deut. iii. 8, 10). It was subsequently distributed among the trans-Jordanic tribes; the portion which had been ruled by Sihon being shared between Reuben and Gad, and the part included in Og's kingdom of Bashan being assigned to Manasseh (12, 13: comp. Josh. xvii. 1).

By a comparison of various passages in which Gilead is noticed, we may pretty exactly ascertain its boundaries. The northern limit must have been the Hieromax or Yarmuk, a stream flowing into the Jordan just below the lake of Gennesaret; for the territory of Gad reached to the edge of that lake; and yet all Bashan was allotted to Manasseh (xiii. 27, 30): the Yarmuk, therefore, must have separated Gilead and Bashan. The Jordan was the western boundary (1 Sam. xiii. 7; 2 Kings x. 33). Gilead probably extended on the east to the country occupied by the Ammonites; and Heshbon was perhaps its southern limit. But a small part of it therefore was included in the territory of Reuben (Porter in *Journ. of Sacr. Lit.*, July, 1854. pp. 284, &c.). It may be considered as in length about 60 miles, from nearly the end of the lake of Gennesaret to the north end of the Dead sea, with a breadth of about 20 miles. Sometimes, however, by Gilead is to be understood more loosely the whole of the Israelitish trans-Jordanic territory (Josh. xxii. 9; Judges xx. 1). Among the noted cities of this province may be mentioned Jabesh, Ramoth, Mahanaim, Gadara, and Pella.

Gilead was eminently 'a place for cattle' (Numb xxxii. 1). The mountains rise from the depressed valley of the Jordan between 3,000 and 4,000 feet: the scenery among them is described as picturesque, often well-wooded, with much excellent pasture-land. The mountain-range runs from north to south; the eastern face being apparently of much lower elevation, because the Arabian plateau into which these hills melt down has an elevation of about 2000 feet. Aromatic balsams or gums seem to have been produced in this district (Jer. viii. 22, xlvi. 11).

It was to be expected from the character of the country, and the views with which it was occupied, that the inhabitants of Gilead would be a rough nomad race. Accordingly we find bold chieftains among them, like Jephthah (Judges xi. 1). It was to Gilead that after Saul's death Abner conveyed Ishbosheth, as sure of support among such a people (2 Sam. ii. 8, 9); and David himself took refuge there in Absalom's rebellion (xvii. 22, 24). Elijah, moreover, was a Gileadite (1 Kings xvii. 1). It was with Gileadites that Pekah rebelled against and slew Pekahiah (2 Kings xv. 25); and not long after Gilead was overrun by the Assyrian king (29). It is now (the northern half) called *Jebel Ajlun*, the rest the *Belka*.

The mention of mount Gilead in Judges vii. 3 has created a difficulty, as if there were a mount of that name west of the Jordan. Some critics, therefore, would read Gilboa. But Winer has probably given the true interpretation. It was from mount Gilead that the Midianites had passed over into western Palestine, through mount Gilead they would be driven back: the fearful, therefore, must depart from mount Gilead as likely to be the theatre of war (*Bibl. RWB.*, art. 'Gilead'; but comp. GIDEON).

2. A city so called (Hos. vi. 8), probably Ramoth-gilead. But it may be that the province is intended, 'the whole land banded in one, as one city of evil-doers' (Pusey, *Minor Prophets*, p. 41).

GIL'EADITES. A family of Manasseh, descendants of Gilead; also inhabitants of the territory Gilead (Numb. xxvi. 29; Judges x. 3, xi. 1, 40, xii. 7; 2 Sam. xvii. 27, xix. 31; 1 Kings ii. 7; 2 Kings xv. 25; Ezra ii. 61; Neh. vii. 63).

GIL'GAL (*a rolling away*).—1. The place where the Israelites first encamped in Canaan, and where they had for some time their head-quarters. It received its name from the circumcising of the people there, apparently at or near some hill, when the reproach of Egypt is said to have been rolled away (Josh. iv. 19, 20, v. 1-11, ix. 6, x. 6, 7, 9, 15, 43, xiv. 6). Gilgal was at the eastern extremity of the district of Jericho: it must have been near (according to Josephus, fifty stadia, or about six miles away) the Jordan, in the low hot plain. It does not appear that a city was built here; yet Gilgal continued long a place of rendezvous, and perhaps a sanctuary (Judges ii. 1, iii. 19; 1 Sam. vii. 16, x. 8, xi. 14, 15, xiii. 4, 7, 8, 12, 15, xv. 12, 21, 33); and it was here that the men of Judah met David on his return from the country beyond Jordan, after the defeat of Absalom (2 Sam. xix. 15, 40). In later times Gilgal was a seat of

idolatry (Hos. iv. 15, ix. 15, xii. 11; Amos iv. 4, v. 5). It may be added that in describing the frontier of Benjamin and Judah it is once called Geliloth (Josh. xv. 7: comp. xviii. 17). The exact site of Gilgal cannot now be identified: it was probably near the present little village of *Riha*.—2. A 'king of the nations of Gilgal' is enumerated among the chiefs conquered by Joshua (xii. 23). This has been supposed to be the Galgulis of Jerome, said to be six miles north of Antipatris. Dr. Thomson found a *Jiljulieh* six miles south of Antipatris (*The Land and the Book*, p. 524).—3. The Gilgal which Elijah and Elisha visited (2 Kings ii. 1, 2, iv. 38) could not have been that which stood in the low plain of the Jordan; for the prophets are said to have gone down to Beth-el. There is a *Jiljulieh* about four miles from Beth-el and Shiloh respectively: perhaps that is the site of the place in question. Winer suggests that this may be the Gilgal of Deut. xi. 30 (*Bibl. RWB.*, art. 'Gilgal'). Perhaps also it is that of Neh. xii. 29. But see EBAL.

GI'LOH (*exile*). A city in the hill-country of Judah (Josh. xv. 51). It was the native place of Ahithophel (2 Sam. xv. 12, xvii. 23).

GI'LONITE. An inhabitant of Giloh; the designation of Ahithophel (2 Sam. xv. 12, xxiii. 34).

GIM'ZO (*place fertile in sycamores*). A city, which with the villages thereof was seized by the Philistines in the reign of Ahaz (2 Chron. xxviii. 18). It is now a considerable village called *Jimzû*, about three miles south-west from Lydd.

GIN (Isai. viii. 14; Amos iii. 5). In both these passages we find 'gin' and 'snare;' but the Hebrew word translated 'gin' in one is rendered 'snare' in the other. The trap-net used consisted of two parts: the net was spread upon the ground, and so fastened with the trap-stick that, if a bird or animal touched the stick, the parts flew up and enclosed the bird in the net, or caught the foot of the animal. Thus the text in Amos may be rendered, 'Doth a bird fall into a net upon the ground, when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all?' Gesenius illustrates Psal. lxix. 22 from this: the table is the oriental cloth or leather spread upon the ground like a net. 'Gin' occurs in Job xi. 24, marg., where the word signifying the trap-stick is used: it must mean a ring or hook in the nostrils.

GI'NATH (*protection, garden*). The father of Tibni, who, after the death of Zimri, was Omri's rival for the throne of Israel (1 Kings xvi. 21, 22).

GIN'NETHO (*gardener*). A priest who returned from captivity with Zerubbabel (Neh. xii. 4).

GIN'NETHON (*id.*). A priest who sealed the covenant (Neh. x. 6). A representative of his in the time of Joiakim is also mentioned (xii. 16). He is probably the same with Ginnetho.

GIRDLE. An article of both male and female attire. The common girdle was of leather, sometimes studded with metal bosses (2 Kings i. 8; Matt. iii. 4). Girdles of a finer kind were of linen, or perhaps cotton or silk, embroidered occasionally with gold (Jer. xiii. 1; Ezek. xvi. 10; Dan. x. 5; Rev. i. 13, xv. 6). The girdle was fastened with a clasp, or sometimes tied in a knot, the ends hanging down. It was worn about the loins (Isai. v. 27, xi. 5): hence to gird up the loins, confining the ordinary flowing dress (Job xxxviii. 3; Luke xii. 35; 1 Pet. i. 13), signifies to be ready for active service; and the loosing of the girdle (Isai. v. 27) implies remissness. The girdle of the women was worn more loosely than that of the men, and was generally more highly ornamented. The 'head-bands' (iii. 20) were possibly girdles. The same word occurs rendered 'attire,' that is bridal attire, in Jer. ii. 32. Also the word translated 'stomacher' (Isai. iii. 24) has been thought to be a costly girdle; though other critics believe it an embroidered festive garment or mantle. In the military girdle the sword or dagger was suspended (Judges iii. 16; 2 Sam. xx. 8; Psal. xlv. 3): ink-horns, also, were carried in them (Ezek. ix. 2); and they were used as pockets or purses (Matt. x. 9; Mark vi. 8; where the original word is literally 'girdle').

There was a girdle attached to the priestly ephod, of the same materials with the ephod itself (Exod. xxviii. 8, xxxix. 5); and another girdle to be worn over the 'coat of fine linen' (xxviii. 39, 40, xxxix. 29). This was of needle-work. It is said to have been of delicately-fine texture, embroidered with flowers of scarlet, purple, blue, and fine linen. It was four fingers broad, and went several times round the body, the ends hanging down to the feet, or, when the priest was sacrificing, thrown over his left shoulder (Joseph., *Antiq.*, lib. iii. 7, § 2). According to some Jewish authorities, the girdle common to all the priests was of white linen, embroidered with wool; that of the high priest, on the day of atonement, entirely of linen. It was worn just under the arm-pits to check perspiration. Girdles were made by women (Prov. xxxi. 24), and often given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11).

The word is not unfrequently used with a symbolical meaning (Isai. xi. 5; Eph. vi. 14).

GIR'GASHITES (*dwelling in clayey or loamy soil*). A tribe descended from Canaan, and repeatedly mentioned as one of the doomed nations of the country called after him (Gen. x. 16, where Girgashite, xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chron. i. 14; Neh. ix. 8). Their locality is nowhere distinctly indicated; but they are named in such a connection that we may suppose them to have inhabited the central part of western Palestine.

GIR'GASITE (Gen. x. 16). The Girgashites.

GIS'PA (*caress, flattery*). One of the rulers of the Nethinim after the return from captivity (Neh. xi. 21).

GIT'TAH-HE'PHER (*wine-press of the well*) (Josh. xix. 13). See GATH-HEPHER.

GIT'TAIM (*two wine-presses*). A town probably in Benjamin, of which we are only told that the Beerothites fled thither (2 Sam. iv. 3), and that it was inhabited after the captivity (Neh. xi. 33).

GIT'TITES. The inhabitants of Gath (Josh. xiii. 3; 2 Sam. xxi. 19; 1 Chron. xx. 5). The term is applied also to the 600 men who came with David back into Israel after his residence at Gath. Many of these were doubtless Hebrews; as 600 seems to have been the strength of David's little army before he went to Achish (1 Sam. xxiii. 13, xxv. 13, xxvii. 2). But certainly some were natives of Gath, who must be supposed to have joined him there; for Ittai is addressed as a stranger and exile (2 Sam. xv. 18-22, xviii. 2). Obed-edom, in whose house the ark was placed, is also called a Gittite (vi. 10, 11; 1 Chron. xiii. 13). It seems improbable that the ark should be intrusted to a Philistine; it has been therefore imagined that Obed-edom belonged to Gittaim or Gath-hepher.

GIT'TITH (*a stringed instrument?*) This has been supposed to be a musical instrument brought from Gath. Another supposition is that it denoted a song sung at the time of vintage; this meaning being derived from the signification of the word *Gath*, which is a wine-press. It is impossible to speak with certainty; but probably an air, light and joyous, rather than an instrument, is intended. The word is found in the titles of Psalms viii., lxxxi., lxxxiv.

GIZONITE. An appellation given to Hashem, father of certain of David's warriors (1 Chron. xi. 34). Why he is so called can only be conjectured.

GLASS. The manufacture of this substance was known at a very early period. 'Glass bottles of elegant design have been met with in Egyptian monuments more than 4,000 years old; and in the paintings of Beni Hassan are depicted the various processes of glass-blowing, as practised nearly forty centuries ago' (Carey, note on Job xxviii. 17). A glass bottle (the earliest known specimen of transparent glass) with the name of Sargon on it, in the seventh century, therefore, B.C., was found in the north-west palace of Nimroud (see Layard, *Nineveh and Babylon*, pp. 197, 503). Glass consequently must have been known to the Israelites, and yet it is certainly not more than once mentioned in the Old Testament. Our translators render the word there (Job xxviii. 17) 'crystal': there is, however, little doubt that glass is meant. See CRYSTAL. In the New Testament it is occasionally referred to as indicating a bright transparent substance (Rev. iv. 6, xv. 2, xxi. 18). But it is singular that, though in frequent use, and though some modes of working glass were practised by ancient artists of which modern workmen are ignorant, it was not generally employed for mirrors, which were preferred of metal (Exod. xxxviii. 8; Job xxxvii. 28; Isai. iii. 23; 1 Cor. xiii. 12; 2 Cor. iii. 18; James i. 23). See LOOKING-GLASS. The story that glass was discovered by Phœnician sailors at the mouth of the Belus need not be further adverted to.

GLEAN, GLEANING. The right of gleaning in corn-fields, vineyards, and oliveyards was secured to the poor by the Hebrew law (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19-21). But it does not appear that persons could insist on gleaning indifferently on any man's property. The power was reserved to the owner of determining whom he would admit. Poor relations and dependents were no doubt considered as having the first claim. Accordingly we find Ruth soliciting leave to glean in the fields of Boaz, and special directions given thereupon by the master (Ruth ii. 2-9, 21, 22).

GLEDE. A name by which the common kite (*Milvus ater*, or *vulgaris*) was formerly known. It occurs in Deut. xiv. 13 as one of the unclean birds. In the parallel list, Lev. xi. 14, by an alteration of a single letter the vulture is named. It is not improbable that the word signifying vulture is the right reading in both places.

GLORY. This word is used in a variety of senses all easily intelligible, for worldly magnificence (Matt. vi. 29), for the majesty of God (Psal. xix. 1), for those who are pre-eminent in a nation (Isai. v. 13, marg., xvii. 3, 4), for the noblest part of a man, i.e., his heart, or, as some believe, his tongue (Psal. xvi. 9, lvii. 8: comp. Acts ii. 26), for the beauty or excellence of a place or natural production, as 'the glory of Lebanon' (Isai. xxxv. 2). To give glory to another is to honour him (1 Sam. vi. 5).

GNAT (Matt. xxiii. 24). The Geneva note on this verse is, 'Ye stay at that which is nothing, and let pass that which is of greater importance.' In that and other early English translations the reading is 'strain out a gnat.'

GOAD. An instrument used by ploughmen, still commonly to be seen in Palestine. It is a strong pole eight or ten feet long, with a pointed prick at one end to urge on the oxen, and a kind of chisel at the other to clear the plough-share from earth and weeds, and to cut the roots and thorns that catch or choke the plough. The Hebrew word in Judges iii. 31 specially signifies the pole; and that in 1 Sam. xiii. 21; Eccles. xii. 11 the point. The author of Ecclesiastes calls the words of the wise 'goads,' because they keep in the right path, and stimulate the idle. There is a reference to the goad in Acts ix. 5, xxvi. 14. The idea is taken from an unruly ox, who, when pricked by the goad, kicks back and receives a deeper wound. This kicking is against the instrument used to guide him rightly: it is more than folly, therefore, it is rebellion to resist the hand that has a right to direct.

GOAT. A well-known animal, belonging to the family *Capridæ* of the order *Ruminantia*. There are many varieties of the goat. Kitto mentions four as most likely to be known to the Hebrews: '1. The domestic Syrian long-eared breed, with horns rather small and variously bent; the ears longer than the head, and pendulous; hair long, often black: 2. The Angora, or rather Anadolia breed of Asia Minor, with long hair, more or less fine: 3. The Egyptian breed, with small spiral horns, long brown hair, and very long ears: 4. A breed from Upper Egypt without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors' (*Pict. Bible*, note on Gen. xv. 9). Hence several words are used in Hebrew for

this animal, no doubt indicating different varieties. Goats possess singularly-acute instinctive habits. Nothing seems to escape their observation: their senses, too, of taste and smell are delicate. They constituted a large part of Hebrew flocks; for the milk and the flesh were articles of food (Gen. xxvii. 9; 1 Sam. xxv. 2; Prov. xxvii. 27). As clean animals they were used in sacrifice Exod. xii. 5; Heb. ix. 13); and their hair was manufactured into a thick cloth. Of this one of the coverings of the tabernacle was made (Exod. xxv. 4, xxvi. 7); and it was on this material that in all probability St. Paul was employed (Acts xviii. 3). It is not easy to decide what is the original stock of the common goat, *Capra hircus*, and the other varieties. Some would suppose it to be the *ægagrus*, or wild Caucasian goat, others the *ibex*. The wild goat in Deut. xiv. 5 has been regarded as a gazelle: some, however, would have it the *Capra ibex*, others the *Capra ægagrus*. There is a Hebrew word also which occurs four times, rendered thrice 'wild goats' (1 Sam. xxiv. 2; Job xxxix. 1; Psal. civ. 18), and once 'roe' (Prov. v. 19, fem.). This, there can be little doubt, is the ibex, which is specially formed for climbing, its fore-legs being shorter than the hinder. It is observable that the Hebrew term implies the notion of ascent.

The word translated 'devils' in Lev. xvii. 7; 2 Chron. xi. 15 is one of the ordinary terms for a goat, signifying hairy. It may be observed, in connection with the practice forbidden, that in Lower Egypt the goat was considered sacred.

This animal is sometimes introduced in scripture symbolically, as in Dan. viii. 5, 21: comp. Matt. xxv. 23, 33.

GOAT, SCAPE (Lev. xvi. 8, 10, 26). See ATONEMENT, DAY OF, SCAPE-GOAT.

GO'ATH (*lowing*). A place mentioned only in Jer. xxxi. 39. Nothing certain can be said of it.

GOB (*a pit, cistern*). A place named as the scene of two battles with the Philistines (2 Sam. xxi. 18, 19). One of these is said in 1 Chron. xx. 4 to have occurred at Gezer.

GOBLET (Sol. Song vii. 2). A round vessel for liquor. The same word is translated 'basins' (Exod. xxiv. 6); and 'cups' (Isai. xxii. 24).

GOD. The scriptures do not attempt to prove the being of a God. They proceed on the assumption that the existence of the Deity was generally acknowledged, and in forcible language characterize him, if such a one there were, who disbelieved this truth, as utterly without understanding. 'The fool hath said in his heart, There is no God' (Psal. xiv. 1).

The proofs, indeed, from external nature of the being of a personal God are such as to convince the candid enquirer. He who yields himself to the subtleties of a vain philosophy, striving to measure the Infinite by his own finite standard, will fall into a thousand inconsistencies. We see the dreary round which such sciolists have trodden in our own day. Observation and experience are rejected. The existence of a personal Deity is denied: all things are said to be God: existence as a whole is God; and all finite being, nature and the soul of man, is but the exterior manifestation of the Infinite God. This pantheism, as it is called, is really but a refined atheism. Nor is it a mere harmless speculation. It destroys, as its necessary result, the very principles of morality. For, 'the whole phenomena of the universe being regarded by the pantheist as but a chain of necessary developments, man and all his actions being but necessary products of the restless activity of the one great Being, there can be no such thing as a distinction between moral good and evil, between virtue and vice' (*Journ. of Sacr. Lit.*, Jan. 1858, pp. 309, 310). Common sense revolts from such a system. The consideration of the visible universe, its mechanism and its evident purpose, might teach men better. So St. Paul argues, when describing the foul degeneracy of the heathen world. From the things that were made they should have deduced the 'eternal power and Godhead' of a Maker. But 'their foolish heart was darkened: professing themselves to be wise they became fools.' And therefore in just retribution 'God gave them up' to their evil courses (Rom. i. 18-32).

It is not possible, in the few lines which, in such a work as this, can be allowed to this great subject, to give even an outline of the argument for the being of a God. It must suffice to say that in the workmanship the hand of the worker may legitimately be traced. We see not only matter with its properties, which may be called its laws, but a disposition made of such matter which points surely to an end, and shows us the intelligence which designed that end. The constitution of the human body, too, and its harmonious relations to external nature, tend to the same conclusion. Who formed the eye, with its properties of vision? is a telling question. But there is yet another. For not only is there the wonderful instrument, but, besides and apart from it, material just fitted for the application of that instrument. How was it that the landscape was so laid out, and the light that discovers it turned upon it, and the colouring which adorns it so disposed and modified that it presents its pleasing picture in marvellous correspondence to the visual organ? We might gaze upon a heap of materials, each fragment with properties that could be turned to use, we might even stumble upon implements adapted for working them, and yet not be convinced that an artificer had been there. But, when we see that those implements have been employed, and that the materials were fitted each in accordance with its nature one to another, into a glorious building, where no mistake of adaptation was apparent, we cannot evade the conclusion that the mind of an architect has designed and his hand completed the structure. It is on principles of this kind that Christian philosophers have satisfactorily reasoned, clearing away objections, and proving that the connection of cause and effect may be safely inferred, and is

justly applicable to the subject. See, for example, the masterly disquisitions of Chalmers, *Natural Theology*, Select Works, vol. v. pp. 1-497; *Institutes of Theology*, book ii. vol. vii. pp. 71-125.

The human mind has leaned in general rather to polytheism than to atheism. Accordingly the scripture testimony is most especially pointed against the worship of 'gods many and lords many.' The charge to Israel was: 'Hear, O Israel, the Lord our God is one Lord' (Deut. vi. 4), a charge reiterated and enforced throughout the sacred volume, both vindicating the unity of the Godhead, and refuting the notion entertained by some of a co-ordinate evil principle' (xxxii. 39; Isai. xlv. 7).

The mode of God's subsistence is also revealed, so far as it can be comprehended by our minds. He is one; and yet in the divine unity there are three, the Father, the Son, and the Holy Ghost. See TRINITY.

The attributes of God are set forth in scripture. But in describing him the imperfection of language is obvious. Expressions are applied to the Deity, which, in their literal exactness, do not suit him. He is said to be angry, to repent, to be grieved, &c. (Gen. vi. 6; 1 Sam. xv. 11; Psal. vii. 11), also to have hands, eyes, &c. (Exod. xxxiii. 22; Psal. xi. 4), to sit on a throne, to use a sword, &c. (1 Kings xxii. 19; Isai. xxvii. 1; xxxiv. 5). By such expressions, the ideas intended are best conveyed to us, without implying that God has really parts and passions like ourselves. He is perfect in all the various qualities which are represented as belonging to him. Infinitely loving and merciful, he is also infinitely holy and just. Men are apt to exalt one of his attributes at the expense of another; as when they suppose his mercy not allowing the deserved punishment of the ungodly. Whereas the scripture represents the divine attributes in complete harmony, no one interfering with or opposing another, but rather combined in one glorious crown of infinite and various perfection.

The scriptures, through their whole compass, describe God as administering the government of the universe. He does not leave it to itself, to be ruled by laws which could have no effectual power but as he enforces them. It is rather as an ever-watchful, ever-working, ever-present God that the scripture exhibits Jehovah. And any other conception of him is unworthy of his great dignity.

GODLY, GODLINESS. The general meaning of 'godly' as a quality of any one is 'pious' (e. g. Psal. xii. 1; 2 Pet. ii. 9); and 'godliness' is commonly 'piety' (e. g. 1 Tim. ii. 2). See Alford's note on Tit. ii. 12.

GODS. So judges or rulers are sometimes called (Exod. xxii. 28; Psal. lxxxii. 6; John x. 34, 35, as being God's representatives on earth: comp. Exod. iv. 16, vii. 1; Rom. xiii. 1, 4). More generally the word means false gods (1 Cor. viii. 5). See IDOL, IDOLATRY.

GOG (*extension*).—1. A Reubenite (1 Chron. v. 4).—2. The name given to some great leader, who is prophetically described as gathering many nations against the people of God, to invade their land and sanctuary (Ezek. xxxviii., xxxix.; Rev. xx. 8, 9). See MAGOG.

GO'LAN (*exile*). A city of Bashan, in the territory of the half-tribe of Manasseh, but assigned to the Levites, and appointed one of the refuge-cities (Deut. iv. 43; Josh. xx. 8, xxi. 27; 1 Chron. vi. 71). Of this place we have no further mention in scripture; but we know that subsequently it was the centre of a district called after it Gaulanitis. This extended from the Yarmuk (Hieromax) in the south to the fountains of the Jordan or the confines of Dan and Cæsarea Philippi in the north. On the west it was bounded by the Jordan and the two upper lakes: on the east it reached to the Hauran. It was as nearly as possible coincident with the modern *Jaulân*. Gaulanitis must anciently have been very populous. Mr. Porter speaks of a list of a hundred and twenty-seven cities and villages; but nearly all of these are now but masses of ruins. The towns most noted were Golan (possibly the present *Nimr el-Jaulân*), Hippos, Gamala, Bethsaida or Julias, Seleucia, and Sogane. The east and south are a flat and generally-fertile table-land. The western slopes, seen from Tiberias, are barren mountain-sides, furrowed by ravines. The mountain-range on the north-west exhibits varied and pleasing scenery. These hills are clothed with noble forests, chiefly of the evergreen oak (*Journ. of Sacr. Lit.*, July, 1854, pp. 292-294).

GOLD. The most precious of metals, so that its name has become synonymous with wealth. Gold was known in the very earliest times (Gen. ii. 11, 12), and, as modern discoveries show, it is widely diffused over the earth's surface. 'The chief quantities of gold,' says Sir R. I. Murchison, 'having been originally imbedded in the upper parts of the vein-stones, have been broken up and transported, with the débris of the mountain-tops, into slopes and adjacent valleys. . . . Modern science . . . confirms the truth of the aphorism of the patriarch Job, which thus shadowed forth the downward persistence of the one, and the superficial distribution of the other: "Surely there is *a vein* for the silver:" "The earth hath *dust of gold*"' (*Siluria*, pp. 457, 458, edit. 1854). Gold is not affected by air or moisture, nor does it suffer diminution by heat: the furnace simply frees it from other matter which may have been combined with the pure metal. Hence there are repeated references in scripture to its purity and splendour (Job xxiii. 10; 1 Pet. i. 7). There are several Hebrew words used for gold, variously implying its colour, its being dug out of the ground, its being stored up, &c. It was procured by the Israelites from distant regions—Arabia, Ophir, Parvaim, Sheba, Uphaz (1 Kings ix. 28, x. 1, 2; 2 Chron. iii. 6; Job xxviii. 16; Psal. xlv. 9, lxxii. 15; Jer. x. 9; Ezek. xxvii. 22; Dan. x. 5).

Gold is early mentioned as a part of a man's wealth (Gen. xiii. 2); but it seems to have been used rather for ornaments (xxiv. 22, 53; Exod. xii. 35, xxxii. 2; Numb. xxxi. 50-52, 54) than as a medium of exchange; and it does not appear that any gold coins have been found among the As-

syrian or Egyptian monuments. So that when employed in commerce it was weighed out (1 Chron. xxi. 25). The mode of working gold was understood at an early period: thus, the priest's ephod and girdle had gold in them; many utensils of the sanctuary were formed of gold, beaten out, or overlaid (Exod. xxv. 17, 18, 24, 31, xxviii. 6, 8); and there was some process known of reducing it to powder. See CALF.

GOLDEN BOWL (Eccles. xii. 6). Kitto (*Pict. Bible*) interprets this of the skull, and the 'silver cord' of the spinal marrow. Mendelssohn, however, more suitably refers the metaphor to the working of a wheel and the drawing of water, and supposes that the human heart, with its veins and arteries, is the thing signified: see Preston's *Ecclesiastes*, pp. 340-342.

GOLDSMITH (Neh. iii. 8, 31, 32; Isai. xl. 19, xli. 7, xlvi. 6). See HANDICRAFT.

GOL'GOTHA. See CALVARY.

GOLI'ATH (*great*, or *an exile*). A Philistine of Gath, descended, perhaps, from the ancient Rephaim. He was of vast stature, variously reckoned from seven feet to ten and a half. He defied the army of the Israelites, and demanded a champion who might fight with him. But no one dared—not even the gigantic Saul—to accept the challenge, till David, indignant that a Philistine should defy the armies of the living God, boldly offered himself, in faith that the Lord would give him the victory. It was in the valley of Elah that the combat took place. David prevailed against the giant with a sling and a stone, and cut off his head with his own sword; while the dismayed Philistines fled in confusion (1 Sam. xvii., xxi. 9, xxii. 10). There were others of the same family, whose destruction by the hand of David and by the hand of his servants is recorded in the sacred story (2 Sam. xxi. 15-22; 1 Chron. xx. 4-8).

GO'MER (*complete, perfection*).—1. The eldest son of Japheth (Gen. x. 2, 3; 1 Chron. i. 5, 6). His descendants are generally supposed to be the ancient Cimmerians, the Cimbri of after times, whose name is yet to be traced in the Crimea—that great Celtic family of which we have in these islands the Gael of Ireland and Scotland, and the Cymri of Wales. Their migrations are recorded in history. Pressed by the Scythians, the wave of their population flowed into the western part of Asia Minor; and thence, resisted and expelled by the Lydians, they turned to other quarters and found settlements in the north and west of Europe. Of them came the occupiers of Denmark, the German coast, Belgium, and Britain. The name of Gomer occurs in Ezek. xxxviii. 6 as joining with his bands the army of Gog.—2. The daughter of Diblaim, whom the prophet Hosea was commanded to take to wife (Hos. i. 3).

GOMOR'RAH (*submersion*). One of the five cities of the plain, apparently next in importance to Sodom (Gen. x. 19, xiii. 10). It was with the others subdued and plundered by Chedor-laomer and delivered by Abram (xiv. 1-16). It shared the destruction of Sodom, as it had shared its sin (xviii. 20, xix. 24-29); and its fate is frequently alluded to in the later parts of scripture. The position of Gomorrah has been a fruitful subject of discussion. See SODOM.

GOMOR'RHA (Matt. x. 15; Mark. vi. 11; Rom. ix. 29; 2 Pet. ii. 6; Jude 7). The Greek form of Gomorrah.

GO'PHER-WOOD. The material of which the ark was to be made (Gen. vi. 14). A variety of conjectures have been hazarded respecting this wood. 'It is evidently a tree,' says Kalisch, 'which yields a resinous pitch-like substance, as the pine, fir, and cedar: *gopher* signifies here most likely the cypress, which was in some parts of Asia exclusively used as the material of ships; in Athens for coffins; in Egypt for the mummy-cases, for which purpose it was peculiarly adapted, on account of its great durability and hardness' (*Comm. on the Old Test. Gen.*, p. 181).

GORGET (1 Sam. xvii. 6, marg.). See ARMS, p. 53.

GOR'GIAS (1 Macc. iii. 38, iv. 1, 5; 2 Macc. viii. 9, and elsewhere). A military officer of Antiochus Epiphanes.

GORTY'NA (1 Macc. xv. 23). A city of Crete in which there were Jewish residents.

GO'SHEN (*frontier?* but the meaning is very uncertain).—1. A district of Egypt assigned as the residence of Jacob and his family, and which the Israelites occupied till their deliverance from bondage (Gen. xlv. 10). We gather from the scripture narrative several particulars concerning it. It was one of the best and most fertile parts of the country (xlvii. 6, 11), with excellent pasture-land, and therefore a most desirable abode for those whose trade had been about cattle (xlvi. 34, xlvii. 4). It must have lain to the east of the Nile; for the Israelites on their departure had no occasion to cross that river. But it may be probably supposed to border on the Nile or some branch of it; since the inhabitants of Goshen had an abundant supply of fish (Numb. xi. 5). Then it could not have been far from the royal residence; for Jacob would there be near to Joseph (Gen. xlv. 10); and easy intercourse between the two is evidently implied (xlviii. 1, 2; Exod. v. 20). Again Joseph is said to have gone up in his chariot to meet his father in Goshen (Gen. xlvi. 29). Hence, it must have been to the north-east of the metropolis, wherever that was. It was also called the land of Rameses (xlvii. 11; Exod. xii. 37); the towns Pithom and Raamses lying within its border (i. 11). From indications of this kind a writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 711, infers that Goshen must have been between the eastern part of the ancient Delta and the western borders of Palestine, that it was hardly a part of Egypt proper, and that it was probably identical with the modern *Wady Tumeylat*, the valley along which ran the canal of the Red sea. Dr. Kalisch does not exactly agree with this identification. Goshen did not reach to the wilderness (Exod. xiii. 20), and was not, he believes, a frontier province. Such passages as viii. 21-23, ix. 25, 26 show, he thinks, that it was surrounded by other Egyptian districts, and properly belonged to Egypt. He

supposes it impossible therefore to define its boundaries, and concludes that we must be satisfied with a more general idea of its position (*Comm. on Old Test. Gen.*, pp. 678-680). The Israelites were not all confined to the land of Goshen; for the parents of Moses clearly lived in the capital (Exod. ii. 3, 5, 8). Neither were the inhabitants of Goshen exclusively Israelites; for Egyptians are described as their neighbours (iii. 22, xi. 2, xii. 35, 36); and that the houses of the two peoples were intermixed may be inferred from the necessity of marking off those of Israel with the blood of the paschal lamb (xii. 23). Moreover, Pharaoh's flocks and herds seem to have been pastured in Goshen (Gen. xlvii. 6). But it is probable that foreigners also lived there; for 'a mixed multitude' accompanied the Israelites on their march (Exod. xii. 38).—2. A district in Palestine, apparently lying between Gaza and Gibeon (Josh. x. 41, xi. 16). It probably included some of the rich low country of Judah; and the Israelites may hence have given it its name.—3. A town in the mountains of Judah (xv. 51). It may have had some connection with the district just mentioned; but this is merely a conjecture.

GOSPEL. This word is derived from the Anglo-Saxon *god* and *spel*, signifying good tidings. It is very appropriately used, therefore, to indicate that message of mercy which proclaims to mankind the mode of reconciliation with God through Jesus Christ. It is called 'the gospel of the grace of God' (Acts xx. 24), because it is the exhibition of God's free favour to sinful men; 'the gospel of peace' (Eph. vi. 15), because it peacefully unites God and man, those who stood before apart and alienated; 'the gospel of salvation' (i. 13), because by means of it the lost may be saved; 'the gospel of the kingdom' (Matt. iv. 23), because it announces the spiritual reign of Messiah; 'the gospel of God concerning his Son' (Rom. i. 1, 3), because it relates the history of all that Christ did for the procuring of our salvation. Hence it is taken for Christian doctrine or teaching, and sometimes more generally for that which only professes to be such (Gal. i. 6-9). The word is never used in scripture for a written document or narrative; but at an early period it very naturally began to be applied to the books in which the personal history of Christ and his words are contained, i. e. to those four narratives respectively which are the text-books of our Lord's life and actions.

GOSPELS. The several books in which, as observed in the preceding article, the personal history of Christ is recorded; the authors being termed evangelists. Four such books have been transmitted to us; and to their early authority in the church the whole current of ecclesiastical Christian literature gives evidence. For not only were they known independently, but as a collection the four were acknowledged and used in the second century; as we learn from Irenæus, Tertullian, and other writers of the time. Reasons, not always very grave ones, were alleged why these histories should be just four; and fanciful comparisons have been devised to illustrate the propriety of such a number. Without discussing these, we may well be thankful that God has given us four independent witnesses to the truth of transactions most momentous in themselves, and most necessary for our well-being. Each has its peculiar character; and they must be taken together if we would have a complete portrait of the Divine Redeemer. He is delineated from different points of view; and, though each delineation is in itself faultless, conveying only truth, it does not from the nature of things convey the whole truth. For completeness we need them all.

The Gospels are ranged in order in the New Testament, as those of Matthew, Mark, Luke, and John; two of them written by apostles, and two by apostolical men, the friends and companions of apostles. They have the authority which the productions of mere contemporaries would not have. Many contemporaries, as we learn from the author of one of these records (Luke i. 1, 2), had committed to writing the events of the time; and their productions may have been valuable and curious. But these—the four—stand on much higher ground: they have flowed down, a precious heir-loom, from men whom the Holy Ghost influenced and guided in their work. As such we receive them on an equality with the sacred books of the earlier dispensation.

The most cursory reader must have observed that the fourth Gospel stands apart from the rest. Those of Matthew, Mark, and Luke, usually called the Synoptic Gospels, bear a far-closer mutual relation. They narrate the same leading events, and they exhibit much verbal agreement, with at the same time remarkable variations. Critics have drawn out and classified the particulars of agreement and variation. Thus archbishop Thomson, after giving some details, remarks: 'The verbal and material agreement of the first three evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater, where the spoken words of others are cited, than where facts are recorded, and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the first four disciples, that of Matthew, and the transfiguration, the agreement even in expression is remarkable: there are also narratives where there is no verbal harmony in the outset, but only in the crisis or emphatic part of the story (Matt. viii. 3 = Mark i. 41 = Luke v. 13; and Matt. xiv. 19, 20 = Mark vi. 41-43 = Luke ix. 16, 17). . . . The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the passion of our Lord and the facts that preceded it; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the passion. . . . In quotations from the Old Testament, the evangelists, or two of them, sometimes exhibit a verbal agreement, although they

differ from the Hebrew and from the Septuagint version' (Smith's *Dict. of the Bible*, vol. i. p. 714). Mr. Westcott gives a yet-fuller account of the coincidences and variations, and remarks, quite in accordance with the archbishop: 'In the distribution of the verbal coincidences, a very simple law is observable. They occur most commonly in the recital of the words of our Lord or of others, and are comparatively rare in the simple narrative' (*Introd. to the Gospels*, chap. iii. pp. 175-182).

It has appeared exceedingly difficult to account for the phenomena which thus present themselves. If we suppose one evangelist to have copied from another, his testimony as an independent witness is seriously impaired. And such a supposition would not solve the difficulty. It might account for the agreement of one or more writers: it would fail to explain the continually-occurring insignificant differences. For it is not likely that a transcriber would alter expressions, unless he intended thereby to improve upon them, or to supply further information. Elaborate hypotheses have, therefore, been devised, such as that there was some original common document, probably Aramaic, from which there were translations variously modified, and that one or more of these, in conjunction with the original and with other sources, were the materials made use of more or less by the different evangelists. It cannot be denied that a passage before referred to (Luke i. 1, 2) gives some countenance to hypotheses of the kind. But then, in order to make them at all satisfactory, the documents have to be so multiplied and combined, that it is hard indeed to imagine the toil which each evangelist must have undergone to construct his book. Besides, it is extraordinary that **all** these supposed documents should have perished; especially that no ancient writer appears to have seen or known the original common record, which surely would have been highly prized by all who had access to it. Lists of these supposed documents are given by many biblical critics. Thus archbishop Thomson enumerates them as five according to Eichhorn, and multiplied to eight in the improved scheme of bishop Marsh (*ubi supr.*, p. 715). Dr. Alford also exhibits Marsh's scheme in a sufficiently-puzzling form, and expresses his dissatisfaction with these attempts at explaining the phenomena of the Gospels (*The Greek Test.*, Proleg. chap. i. sect. ii.).

It is far more easy to show the imperfection of the plans proposed by learned men than to devise a better mode of solving the difficulty. Any opinion must, therefore, be stated with modesty, and maintained only so far as it can be proved to rest on solid grounds.

Mr. Westcott is inclined to believe rather in what may be called an 'oral Gospel.' He cannot approve of any artificial theory: 'Such a combination of research and mechanical skill in composition as it involves is wholly alien from the circumstances of the apostolic age, and at variance with the prevailing power of a wide-spread tradition.' He points out, therefore, how the work of the apostles was to instruct by preaching, narrating, and insisting upon the things which they had seen and heard (Acts iv. 20, vi. 4). Their Master left them no written code: he taught them by his discourses. And in discourse to the people, in the synagogues, in the temple, before the rulers, exhorting, persuading, disputing, they would naturally make known their message. All was too perfectly in their minds and memories to require written documents. The scriptures to them were the books of the ancient canon; and books to form a fresh supplementary canon were not the foundation but the result—not immediately necessary, and therefore not arrived at till a fresh stage of the church—of apostolic teaching. 'The hypothesis, then,' says Mr. Westcott, 'of an oral Gospel is most consistent with the general habit of the Jews and the peculiar position of the apostles . . . it is supported by the earliest direct testimony, and in some degree implied in the apostolic writings' (*ubi supr.*, p. 188). Naturally, when each related some great gospel event which all had witnessed, he would describe in terms similar to those which the rest used. And the all-important words of the Master, fixed deeply in every mind, would be repeated with little if any variation. A body of events, too, of chief moment, to be mainly dwelt on, would soon be collected; and these again and again set forth would assume an almost-stereotyped form. So that, when at length the circumstances of the church demanded it, an apostle, or apostolic man, imbued with the common teaching, drawing at the same time from his own stores, would give with some variety of circumstances and expression his record of facts; while, the nearer he drew to the weightiest matters of all, especially when relating the ever-to-be-remembered words of Christ, the more minute would be his verbal agreement with his fellows.

Yet if we go no farther, a considerable difficulty yet remains. If we may suppose the apostles teaching in the language which Christ used, we can understand verbal coincidences, while we are not puzzled by various differences, especially of description. But it is hard to imagine them translating into another tongue independently, and falling into so close a similitude, in many cases, into an identity of renderings. But what if the language Christ generally used, what if the language in which the apostles for the most part taught, were the language in which they have written? Perhaps if we come to examine we shall find some reason to believe this. That Hebrew so called, more properly Syro-Chaldaic or Aramæan, was vernacularly spoken in Palestine in our Lord's time no one will deny; but it is very likely that concurrently with it there was Greek, commonly understood, and specially used in public addresses. Consider the sermon on the mount. The persons assembled to hear it were 'from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan' (Matt. iv. 25). Now it is well

known that the cities of Decapolis were generally what were called Greek cities; and certainly the mixed population beyond the Jordan were little likely to be familiar with Aramæan. Is not the probability strong, then, that our Lord delivered that memorable address in Greek? And, when Peter on the day of pentecost addressed a multitude gathered from far-distant countries, in which were various native dialects, would he have spoken in a tongue not common to them all? and was there any such common language at the time but Greek?

This question, however, cannot be argued in this place. The student who desires more information on the subject must seek it elsewhere. The whole matter has been elaborately discussed by Mr. Roberts (*Discussions on the Gospels*, 1862). But, if we admit it as a fact that Christ generally used Greek, and that the apostles in their teaching employed commonly the same language, the difficult question of the origin of the Gospels is exceedingly simplified, and we have a key to the verbal coincidences, and can understand the variations of narrative. It has been already observed that the chief agreement is in the recital of the words of others, specially of those of our Lord. What if there were no need to translate, what if the identical utterances, deep, as before said, in every mind, are given us in the gospel records? This is fully argued by Mr. Roberts (chap. vi. pp. 429-465), whose conclusion is that 'our Lord Jesus Christ spoke in Greek, and the evangelists independently narrated his actions, and reported his discourses, in the same language which he had himself employed.' Dogmatic assertion must not be ventured on such a subject; but it is believed that the explanation hence afforded is more satisfactory than the cumbrous hypotheses before noted; and it is not unlikely that it will ultimately receive the approval of biblical critics best qualified to decide.

The remarks hitherto made have concerned the synoptic Gospels. That of St. John stands in a very peculiar relation to them. It is supplementary, for it assumes facts as known, of which it gives no account, but which are found in them: it is also independent, presenting a different aspect of our Lord's character, while its points of coincidence with the others show the working of the 'self-same Spirit, dividing to every man severally as he will' (1 Cor. xii. 11). It is in St. John's Gospel only that we find any detail of Christ's early Judean ministry; the synoptists relating his works in Galilee.

Very admirably has bishop Ellicott illustrated the distinctive characteristics of the four Gospels; the first of his *Historical Lectures* being devoted to the consideration of these. The student will do well to refer to his excellent volume; from which it may be allowed here to introduce a summary. 'In regard of (I.) the *external features and characteristics*, we are perhaps warranted in saying that (*a*) the *point of view* of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian; that (*b*) the general *aspect*, and, so to speak, *physiognomy* of the first is mainly oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual; that (*c*) the *style* of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial; that the most striking *characteristic* of the first is symmetry; of the second, compression; of the third, order; of the fourth, system; that (*e*) the *thought* and *language* of the first are both Hebraistic; of the third, both Hellenistic; while in the second the thought is often occidental, though the language is Hebraistic; and, in the fourth, the language Hellenistic, but the thought Hebraistic. Again (II.), in respect of *subject-matter and contents*, we may say perhaps (*a*) that in the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture; (*b*) that in the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them; that thus (*c*) in the first we more often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken; and that, lastly (*d*), the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental. We may (III.) conclude by saying that, in respect of the *portraiture of our Lord*, the first Gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God; (pp. 33, 34, note).

It is evident that four different truthful pictures of the same person and events must agree, and that all the details if properly combined must exactly fit. But such a combination is not easy. Comprehensive as the Gospels taken together are, they yet do not give us the whole of what Jesus did and taught (John xxi. 25). There are interstices, therefore, which it is hard to fill up. So that those who have attempted to harmonize (as it is called) the Gospels have been in some respects unsuccessful, and are by no means in mutual harmony. As in every other department of literature, men have brought often their own prejudices to the construction of Harmonies, and have strained sometimes the sacred narratives in order to bend them to their own purpose. In every thing human there is imperfection. But this work has been with many a labour of love; and their earnest study of the holy books has been of no mean service to the church. They do not deserve the censure which Dr. Alford has amused himself with perpetually inflicting upon them.

It is almost invidious to select for commendation from the many useful Harmonies which have been formed; still the reader may not be displeased to have that of Dr. Robinson mentioned, and also that appended by archbishop Thomson to his article already noticed pp. 720-723. See JOHN.

MARK, MATTHEW, LUKE, THE GOSPELS OF.

There are some apocryphal Gospels in existence. They are of considerable antiquity; but, as they are evidently legendary, they need not be further noticed here.

GOTHOLI'AS (1 Esdr. viii. 33). Athaliah (Ezra viii. 7).

GOTHO'NIEL (Judith vi. 15).

GOURD. A wild vine is mentioned in 2 Kings iv. 39, as producing wild gourds which were poisonous. It was probably called a vine as having pendulous shoots. It has been supposed by many to be the *Citrullus colocynthis*, or *Cucumis colocynthis*, bitter apple, an annual plant, the fruit of which is about the size of an orange, but of a lighter colour: from the light spongy pulp or pith, colocynth, a drug used in medicine, is obtained. But the Hebrew word, *pakku'oth*, implies splitting or bursting; wild or squirting cucumbers, therefore, *Cucumis sylvestris*, or *Ecbalium agreste*, which are egg-shaped, and when touched burst and scatter their seeds, may perhaps be intended. The same word (in a different form of the plural) is employed for an architectural ornament. See KNOP.

There has been much diversity of opinion as to the plant mentioned in Jonah iv. 6-10. The Hebrew name is *kikayon*, bearing a near resemblance to the Egyptian *kiki*, which is the *Ricinus communis*, *Palma Christi*, or castor-oil plant. This in warm countries is ligneous and perennial, in cold annual and herbaceous. It is of rapid growth, and flourishes in the driest soil; and, as the stem is soft and has little substance, it may easily be destroyed by insects. It abounds also near the Tigris, and grows there to a considerable size. Hence it is now pretty generally agreed that this must be the plant intended. Dr. Thomson, however, very properly observing that, though the rapid growth might be miraculously produced, still God would most likely select the plant naturally best adapted for the purpose, remarks that the gourd, when it has fairly begun to run, will in a few days cover a whole arbour. He adds that the orientals would never dream of training a castor-oil plant over a booth, or cultivating it for a shade. He therefore adheres to the belief that by *kikayon* we may understand some species of gourd (*The Land and the Book*, pp. 69, 70).

GOVERNOR. This word is used in our bibles with considerable latitude, as implying persons of rank, or those who exercised independent or delegated authority, civil or ecclesiastical, in a kingdom, a province, a town, or a household. Various Hebrew terms are thus translated, some of them very nearly synonymous, and all implying one or other of the prerogatives or qualifications belonging to a ruler or chief. Accurately to define these several terms is the work rather of a lexicographer than of a compiler of such a book as the present: a writer in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 724-726, enumerates ten Hebrew and four Greek words translated 'governor'; and he might have added to his list. It must be sufficient here to explain the term in those few cases in which, to the English reader, it may seem to require illustration.

Thus it is used to designate certain provincial officers of the Assyrian, Babylonian, Median, and Persian empires. The original word is *pehhah*, probably akin to the modern pacha. Several of these governors presided over districts on the western side of the Euphrates (Neh. ii. 7, 9); and they were inferior to the satraps or king's lieutenants (Ezra viii. 36). Sheshbazzar, doubtless identical with Zerubbabel, is said to have been 'governor' (v. 14, vi. 7; Hagg. i. 1). Nehemiah, too, was 'governor' (Neh. v. 14, 15, 18), both bearing alsothe title of 'the Tirshatha' (Ezra ii. 63; Neh. vii. 70, viii. 9, x. 1). The exact duties of these officers are not defined: they seem to have had a salary or allowance (Ezra iv. 14; Neh. v. 15, 17, 18), and were probably assisted by a council (Ezra iv. 7, vi. 6; Neh. iv. 14, vi. 10). It is the same officer who is mentioned in Mal. i. 8. Possibly Pahath-moab (Ezra ii. 6) should be translated chief or governor of Moab.

In the New Testament the Roman procurator of Judea is called the 'governor' (e.g., Matt. xxvii. 2, 11, 14); a kindred word being used to describe the authority of Tiberius (Luke iii. 1, where in our version 'reign'). The 'governor' of a marriage-feast was the bridegroom's friend, who took charge of the entertainment (John ii. 8, 9). The 'governor' of Damascus would seem to have been the ethnarch who held the place as the king's lieutenant or vassal (2 Cor. xi. 32). The 'governors' of a minor were the trustees of his property (Gal. iv. 2). The 'governor' of a ship was the steersman (James iii. 4).

GO'ZAN (*quarry?*) A district to which the Israelites were carried captive (2 Kings xvii. 6, xviii. 11, xix. 12; 1 Chron. v. 26; Isai. xxxvii. 12). Gozan must not be considered as a river: rather the river mentioned in 1 Chron. v. 26 ran through it: it was probably the region called Gauzanitis by Ptolemy, and Mygdonia by other writers. It was watered by the Habor, now the *Khabour*, a tributary of the Euphrates. See, however, the *Imp. Bible Dict.*, vol. i. pp. 676, 677, where Gozan is taken to be a river, and is identified with the *Kizzil Ozan*, or Golden river of Media.

GRA'BA (1 Esdr. v. 29). A form of Hagabah (Ezra ii. 45).

GRACE. There are many shades of meaning which this word bears in scripture. Simply it implies a gift, something bestowed by favour of the donor (2 Cor. viii. 19), and hence the excellent qualities with which any one is endowed (Prov. iv. 9, xxii. 11; 2 Pet. iii. 18). More particularly it denotes that free and wonderful love which God has evinced to mankind in bestowing a Saviour, his only-begotten Son, and accepting those that believe in him (John i 17; Eph. i. 7, ii. 4-9; Tit. ii. 11, iii. 7). Gifts are the manifestation of love, proofs of favour: hence grace is often put for favour, or favourable help; as respects the Deity (Gen. vi. 8; 1 Cor. xv. 10; 2 Cor. xii. 9), or as respects man (Gen. xxxix. 4; 2 Sam. xiv. 22). Other modifications of the sense of this

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HA'BOR (*joining together*). A river, which must be distinguished from the Chebar of Ezekiel (2 Kings xvii. 6, xviii. 11; 1 Chron. v. 26). The district through which it runs was one of the countries into which the ten tribes were carried captive. This river, the Chaboras, now called the *Khabour*, has several sources; the principal of which is said to be to the west of Mardin. It runs in a winding course, but generally south-south-west, through a rich country, till, having been augmented by tributaries, it falls into the Euphrates at Karkesia, the ancient Circesium.

HACHALI'AH (whose *eyes Jehovah enlivens*). The father of Nehemiah (Neh. i. 1, x. 1).

HACH'ILAH (*darksome*). A hill in the neighbourhood of Ziph, facing the wilderness; in the woody fastnesses of which David and his men were lurking when twice the Ziphites sent to inform Saul (1 Sam. xxiii. 19, xxvi. 1). But their treachery was bootless. In the first case, Saul was diverted from the pursuit by the intelligence of an incursion of the Philistines: in the second, David and Abishai stole into Saul's camp by night and carried off the king's spear and cruse of water. Hachilah has not been identified.

HACH'MONI (*wise*). The father or founder of a family, of whom were two of David's officers, Jashobeam and Jehiel (1 Chron. xxvii. 32).

HACH'MONITE. The patronymic of the descendants of Hachmoni (1 Chron. xi. 11). In 2 Sam. xxiii. 8 it is Tachmonite.

HA'DAD (*clamour*, a Syrian deity, *the sun*). —1. One of the kings who reigned in Edom: his capital city was Avith. He defeated the Midianites in the field of Moab (Gen. xxxvi. 35; 1 Chron. i. 46).—2. Another later king of Edom, the last enumerated in the early genealogies (i. 50, 51). In Gen. xxxvi. 39 he is called Hadar; and his death is not mentioned; from which it has been inferred that he was living when the history was written. In 1 Chron. i. 51, a later record, his death is noted.—3. An Edomite of the royal family, carried away while a child when Joab was in military occupation of the country. Coming subsequently into Egypt, he married the sister of the Egyptian queen; but after David's death he desired to return to his own land, and proved one of the adversaries of Solomon (1 Kings xi. 14-25). The Septuagint translators give an account somewhat differing from that in the Hebrew text, making Hadad and Rezon of Damascus to rebel jointly against Solomon. Keil, however, considers their version founded on misapprehension (*Comm. on Kings, transl.*, vol. i. p. 198, note).

HA'DAD (*sharp*). One of the sons of Ishmael (1 Chron. i. 30). He is called Hadar in Gen. xxv. 15.

HADADE'ZER (whose *help is Hadad*) (2 Sam. viii. 3-12; 1 Kings xi. 23). See HADAREZER.

HADADRIM'MON (probably named from the two Syrian divinities Hadad and Rimmon). A place in the valley of Megiddo, where there was a national lament for the death of Josiah (Zech. xii. 11).

HA'DAR (*ornament*) (Gen. xxxvi. 39). See HADAD, 2.

HA'DAR (*enclosure*) (Gen. xxv. 15). See HADAD, 2nd article.

HADARE'ZER (*ornament of help*). The king of Aram-Zobah, whom David defeated 'as he went to stablish his dominion by the Euphrates' (1 Chron. xviii. 3-10). In another campaign Hadarezer was still more completely subdued; and his dependent princes transferred their allegiance to David (2 Sam. x. 16-19; 1 Chron. xix. 16-19). He is called also Hadadezer (2 Sam. viii. 3-12; 1 Kings xi. 23).

HADA'SHAH (*new*). A town in the low country of Judah (Josh. xv. 37).

HADAS'SAH (*myrtle*). The earlier name of Esther (Esth. ii. 7).

HADAT'TAH (*new*). A city in the south of Judah (Josh. xv. 25). In 21-32 a number of places are enumerated, twenty-nine it is said in all. But there are thirty-eight names: it is probable, therefore, that some are compound, and that Hadattah may belong to the preceding Hazor, New Hazor, to distinguish it from other places of the name. Wilton identifies it with *Kusr el-Adadah*, a ruin of imposing appearance on the summit of a hill (*The Negeb*, pp. 98, 99).

HA'DID (*sharp*). A town mentioned with Lod and Ono (Ezra ii. 33; Neh. vii. 37, xi. 34). It was probably on the site of the modern village *el-Hadîtheh*, three miles east of Lydd or Lod.

HAD'LAI (*resting*). An Israelite, father of Amasa (2 Chron. xxviii. 12).

HADO'RAM (*noble honour*).—1. A son of Joktan (Gen. x. 27; 1 Chron. i. 21). It is not certainly known where his descendants settled. Perhaps they were the Adramitæ: see EARTH, p. 232.—2. The son of Tou, king of Hamath, sent to congratulate and bring presents to David after his conquest of Hadarezer (1 Chron. xviii. 10). He is called Joram in 2 Sam. viii. 10.—3. The principal collector of taxes, who was stoned by the Israelites on the revolt from Rehoboam (2 Chron. x. 18). He is also called Adoram (2 Sam. xx. 24; 1 Kings xii. 18), and Adoniram (iv. 6).

HAD'RACH (*enclosure?*). A district of Syria (Zech. ix. 1). Nothing certain is known of it: it can only be conjectured that the land of Hadrach is the region of Damascus.

HA'GAB (*locust*). One of the Nethinim whose descendants returned from Babylon (Ezra ii. 46).

HAGA'BA, HAGA'BAH (*id.*). Also one of the Nethinim, whose descendants returned after the captivity (Ezra ii. 45; Neh. vii. 48).

HA'GAR (*flight*). An Egyptian female, handmaid or slave to Sarah, and given by her in consequence of her own barrenness to Abram as his concubine. When she found herself with child, Hagar despised her mistress. Being in consequence severely treated, she fled into the wilderness, but was commanded by an angel to return and submit herself to Sarah. He told her also the

destiny of the son that she should bear; whose name was prescribed as a significant memorial that God hears the moan of those who complain to him. Hagar seems to have learned much by the heavenly vision: she had learned to look up to the living and all-seeing One; and the well by which she had sat received a title commemorative thereof (Gen. xvi.). Hagar's son Ishmael was born, and became dear to his father; but we hear no more of herself till the day when Isaac, the child of promise, vouchsafed at last a gift to waiting faith, was weaned. Then it appears Ishmael was seen mocking. This excited Sarah's anger; and she insisted on the expulsion of Ishmael and Hagar. Abraham unwillingly consented; and Hagar was again a wanderer. The simple beauty of the narrative that follows attests its truthfulness. No water could be found; and Hagar left her son a little way, because she could not bear to see him die. But again she had a divine communication: there was a fountain near; and the two were saved from death. Ishmael grew; and his mother provided him with a wife from Egypt (xxi. 9-21, xxv. 12).

St. Paul refers to Hagar (Agar) as a type of the old covenant (Gal. iv. 24, 25).

HAG'ARENES, HAG'ARITES. A tribe to the east of the Jordan, with whom the Reubenites, Gadites, and eastern Manassites had wars (1 Chron. v. 10, 19, 20). It is not easy to say who these people were; as they seem distinguished from the Ishmaelites (Psal. lxxxiii. 6). They were possibly the Agræi in north-eastern Arabia, on the borders of the Persian gulf, where are now the town and district of *Hejer*.

HAG'ERITE. Jaziz, the superintendent of David's flocks, is thus designated (1 Chron. xxvii. 31).

HAG'GAI *(festive)*. Haggai is the tenth in order of the minor prophets, according to the arrangement of our bibles, and the first of those who prophesied after the captivity. Very little is known of him; as neither his tribe nor residence is mentioned in scripture. According to the pseudo-Epiphanius he was born in Babylon and returned to Judea with Zerubbabel: there he died and was buried among the priests: the inference is that he was a priest himself. He is said, too, to have been a member of what is called the Great Synagogue. All this, however, is merely traditional. Ewald is inclined to believe from Hagg. ii. 3 that Haggai had seen the former temple (*Die Proph. des A.B.*, vol. ii. p. 516): if so, he must have lived to an advanced age; for his prophecy is dated the second year of Darius (son of Hystaspes), sixty-eight years after the destruction of the temple of Solomon. For a notice of the opinion that part of the book of Ezra was written by Haggai, see EZRA, THE BOOK OF.

HAGGAI, THE BOOK OF (520 B.C.). This book is very brief, and comprises four prophetic messages which Haggai was instructed to deliver, in the sixth, seventh, and ninth months of Darius's second year. The rebuilding of the temple at Jerusalem by the returned exiles had been intermitted, in consequence of the opposition of the neighbouring satraps and their complaints at the Persian court to Cyrus, Cambyses, and the pseudo-Smerdis. It was not till Haggai and Zechariah were commissioned to stir up Zerubbabel and the Jews to renewed exertions, that the work was re-commenced. The representations made against it to Darius were discountenanced; and at length, in the sixth year of that monarch, 515 B.C., twenty-one years after the original decree of Cyrus (Dan. x. 13), the new temple was solemnly dedicated (Ezra v. 1, 2, vi. 14, 15).

In the first of his prophetic messages (Hagg. i. 1-11) Haggai rebukes the people for their supineness. They dwelt at ease in their own houses, and did not seem to care that the Lord's house lay desolate. Therefore they were visited with drought. The remonstrance was effectual; for on the 24th of the same month, little more than three weeks after the utterance, the building was re-commenced (12-15). In his second message Haggai encourages the people (ii. 1-9). Those who remembered the former temple grieved over the diminished splendour of that which was now rising; but the prophet was to tell them that it should be made more glorious than the first house. And this was fulfilled when Christ himself taught within its courts. The other two messages came the same day. In the first (10-19) the Jews were warned that none of their ritual observances was accepted so long as the temple was disregarded: their sluggishness polluted every action; nor could their care of anything else do away with their fault in this respect; but now, from the day of their active service, God would bless them. In the second addressed to Zerubbabel, the representative of David's house (20-23), a promise is given that, though the kingdoms of the world might be shaken and fall, yet a lasting dominion (pointing forward to Messiah) should be established on their ruins.

The style of Haggai is prosaic; but parallelisms occasionally appear: see i. 6, 9, 10, ii. 6, 8, 22. He frequently introduces interrogatories, as in i. 4, 9, ii. 3, 12, 13, 19. It may be added that 'the desire of all nations' (ii. 7) cannot apply directly to Christ. It should rather be rendered 'the choice of all nations.' All shall be shaken, or fear; but the choicest, the best, shall come to give honour to God. It is not denied that this has its full accomplishment in Messianic times.

Among the commentaries in Haggai, besides those contained in works comprising all the minor prophets, may be named the *Exposition* of bishop Pilkington, 1560, 1562, re-printed by the Parker Society, and that in *Sundry Sermons*, by Dr. John Raynolds, re-printed 1864.

HAGGEDO'LIM (Neh. xi. 14, marg.). The word is translated in the text. De Wette renders it as a proper name, Gedolim.

HAG'GERI. Mibhar, one of David's warriors, is said to be the son of Haggeri (1 Chron. xi. 38); but in the margin he is called the

HAG'GERITE. Perhaps one of the descendants of Hagar, Ishmaelites, is intended.

HAG'GI (*festive*). One of the sons of Gad (Gen. xlvi. 16; Numb. xxvi. 15).

HAGGI'AH (*festival of Jehovah*). A Levite of the family of Merari (1 Chron. vi. 30).

HAG'GITES. The family descended from Haggi, the son of Gad (Numb. xxvi. 15).

HAG'GITH (*festive*, or perhaps *a dancer*). One of the wives of David, the mother of Adonijah (2 Sam. iii. 4; 1 Kings i. 5, 11, ii. 13; 1 Chron. iii. 2).

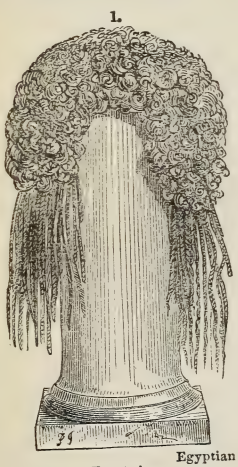
HA'GIA (1 Esdr. v. 34). Perhaps a perverted form of Hattil (Ezra ii. 57).

HA'I (*heap of ruins*) (Gen. xii. 8, xiii. 3). See AI.

HAIL, HAIL-STONES. Besides the literal meaning of hail—and fearful hail-storms are recorded in the scriptures (Exod. ix. 18-35)—the word is symbolically used to denote the terrible judgments which the divine hand showers down upon ungodly nations (Isai. xxviii. 2, 17; Rev. viii. 7, xi. 19, xvi. 21).

HAIR. It would seem to have been the practice among the Hebrews to allow the hair to grow thick and somewhat long (Ezek. viii. 3). Baldness was disliked, as sometimes symptomatic of leprosy (Lev. xiii. 40-44): hence the reproach uttered against Elisha (2 Kings ii. 23). And it has been imagined that it disqualified for the priesthood. Cuttings of the hair, such as were usual in idolatrous worship, were forbidden (Lev. xix. 27; Deut. xiv. 1). Still this seems to have been a Hebrew custom in mourning (Jer. vii. 29); while, on the contrary, the Egyptians let their hair grow when in distress, and shaved or cut it on returning prosperity (Gen. xli. 14: comp. Herodotus, lib. ii. 36, iii. 12). The way in which Absalom let his hair grow was no doubt the vanity of a young and handsome man (2 Sam. xiv. 26); still there are indications that ordinarily the length of men's hair in Israel was greater than with us. Thus, to uncover the ear is a common phrase for communicating a secret (1 Sam. ix. 15, marg., xx. 2, marg.), as if it were necessary to put aside the locks in order to whisper in the ear. There was, however, a clear distinction made between the sexes in this respect (1 Cor. xi. 14, 15); so that the women wore their hair very long (Luke vii. 38; John xii. 3). Hence, perhaps, the long hair of the Nazarites was to indicate humility and subjection (Numb. vi. 5). It does not appear that the custom of wearing wigs, usual among the Egyptians, of which specimens are yet preserved, obtained among the Hebrews. The colour of the hair was generally black (Sol. Song v. 11); but the white hairs of age were regarded as especially venerable (Prov. xvi. 31): on this account, perhaps, the hairs of the Ancient of Days are likened to the 'pure wool' (Dan. vii. 9). Dyeing the hair was not unknown in ancient times, and is still practised in the east. We have no mention of it in scripture; but, according to Josephus, Herod dyed his grey hair (*Antiq.*, lib. xvi. 8, § 1).

As to the mode of wearing the hair, when long it was braided or plaited. Thus Samson had his in seven plaits (Judges xvi. 13, 19); and these must have been fastened with a fillet (Ezek. xxiv. 17). Of course greater pains were taken by females in thus adorning themselves; so that we read in many passages of both scripture and the Apocrypha of tiring the head and braiding

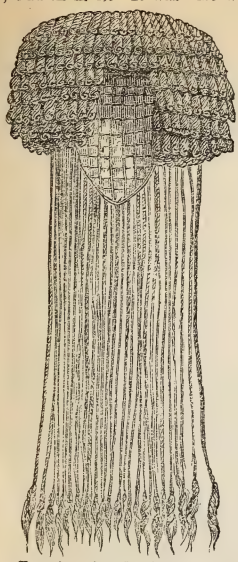


1. Front view.

2. Back view.

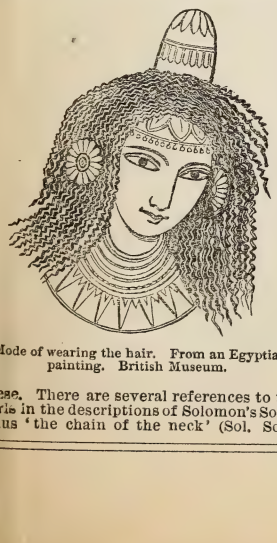
Egyptian wig. British Museum.

the hair (2 Kings ix. 30; 1 Tim. ii. 9; 1 Pet. iii. 3; Judith x. 3). It was also worn in



Egyptian wig. Berlin Museum.

curls: the 'well-set hair' (Isai. iii. 24) probably implied the artistical arrangement of



Mode of wearing the hair. From an Egyptian painting. British Museum.

these. There are several references to the curls in the descriptions of Solomon's Song. Thus 'the chain of the neck' (Sol. Song iv. 9) might be a long lock or curl falling down upon the neck; and the 'galleries' (vii. 5) were the curls in orderly array. The hair was commonly anointed with fragrant oil or perfume (Psal. xxiii. 5, cxxxiii. 2; Matt. vi. 17; Luke vii. 46). And, though modern powder was unknown, it was sometimes powdered with gold dust (Josephus, *Antiq.*, lib. viii. 7, § 3). Combs are not mentioned in scripture, but both they and hairpins are in the Talmud, and Egyptian combs have been found. Ornaments were sometimes worn in the hair. Perhaps the 'cauls (Isai. iii. 19) were such: see CAUL, DRESS Further illustrations may be found in Winer, *Bibl. RWB.*, art. 'Haar, Haupthaar,' and in Smith's *Dict. of the Bible*, vol. i. pp. 738-740.

Hair was often used in proverbial expressions for something small, or collectively to express large numbers (Judges xx. 16; 1 Sam. xiv. 45; 1 Kings i. 52; Psal. xl. 12; Matt. x. 30).

HAKKA'TAN (*the small*). One of the children of Azgad, whose son Johanan returned with Ezra (Ezra viii. 12).

HAK'KOZ (*the thorn*). The head of one of the courses of the priests (1 Chron. xxiv. 10). This word is Koz with the article prefixed. See Koz.

HAKU'PHA (*crooked*). One whose children, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 51; Neh. vii. 53).

HA'LAH (derivation of the name uncertain). A place in Assyria to which the ten tribes were carried captive (2 Kings xvii. 6, xviii. 11; 1 Chron. v. 26). Halah is probably the Chalcitis of Ptolemy, and is thought to be the modern *Gla*, a mound on the upper Khabour, above its junction with the Jerujer.

HA'LAK (*smooth*). The name of a mountain mentioned as the southern limit of Joshua's conquests (Josh. xi. 17, xii. 7). It was in the direction of Seir, but has not yet been identified.

HAL'HUL (*trembling*). A town in the mountain-district of Judah (Josh. xv. 58). Its ruined site on a hill retains the name *Hulhûl*, about three or four miles to the north of Hebron.

HA'LI (*ornament, necklace*). A border-town of Asher (Josh. xix. 25).

HALICARNAS'SUS (1 Macc. xv. 23). A renowned city of Caria, the birth-place of Herodotus and of Dionysius the historian. It was here that, in early times, the Carian kings resided; and here was the famous Mausoleum erected by Artemisia. Many Jews settled here, and had licence to hold their assemblies for prayer by the sea-side (Josephus, *Antiq.*, lib. xiv. 10, § 23: comp. Acts xvi. 13). The modern name is *Bodru*, or *Budron*.

HALL (Matt. xxvii. 27; Mark xv. 16). See PRÆTORIUM. The 'hall' in Luke xxii. 55 was the court of the high priest's palace, most probably uncovered. The 'porch' in Matt. xxvi. 71 was the vestibule to it.

HALLELU'JAH (*praise ye Jehovah*). An ascription of praise prefixed to ten of the psalms, cvi., cxi., cxii., cxiii., cxxxv., cxlvi., which are hence called the Hallelujah psalms. Its Greek form, Alleluia, is found

in Rev. xix. 1, 3, 4, 6. The word is still in common use.

HALLO'HESH (*the enchanter*). One who sealed the covenant (Neh. x. 24).

HALLOW, HALLOWED. See HOLINESS, SANCTIFICATION.

HALO'HESH (*the enchanter*). A person whose son helped to repair the walls of Jerusalem (Neh. iii. 12). The name is identical with Hallohesh.

HAM (*warm, black*). The younger of the three sons of Noah. Of his personal history one disgraceful incident is recorded, which was the occasion of a prophetic curse upon one of the large and wicked families of Ham's descendants (Gen. ix. 20-27).

Four great branches of the posterity of Ham are enumerated, Cush, Mizraim, Phut, and Canaan; and from these, speaking generally, the southern tribes of the globe proceed. See EARTH, CUSH, MIZRAIM, PHUT, CANAAN. The Hamite nations, so far as we can trace their early history, attained considerable prosperity, they formed powerful kingdoms, cultivated commercial intercourse with other peoples, were rich, and have left remarkable traces of their enterprise and perseverance in their massive buildings. But in almost every case they have been sooner or later subjected to the sons of Shem and Japhet, and mingled with the descendants of other stocks. Whether the languages which prevailed among them can be referred to a single trunk, and of what nature such a trunk would be, with what derivative dialects, are questions on which philologers are not at present agreed.

It is remarkable that Egypt is repeatedly called in Hebrew poetry 'the land of Ham' (Psal. lxxviii. 51, cv. 23, 27, cvi. 22). To no special district are the names of the other two sons of Noah given. It might almost be inferred that Egypt was the region where Ham himself settled. And it is a fact that in the ancient Egyptian language a nearly-similar word, said to imply blackness or heat, denoted that country. It occurs many times in the Rosetta inscription as *chmê*.

A Hamite, perhaps an Egyptian, clan, would seem to have been settled near Gedor, whom the Simeonites attacked and destroyed (1 Chron. iv. 40).

HAM (*noisy, multitude*). The principal town of the Zuzim (Gen. xiv. 5). Its locality can only be guessed at: maybe it was in or near the country of Ammon.

HA'MAN (*magnificent*). The son of Hammedatha the Agagite, that is, most probably, of the royal seed of Amalek, who became vizier or prime minister to king Ahasuerus, from whom he obtained an edict for the destruction of the Jews throughout the Persian empire. In order the better to persuade the king to sanction the nefarious proposal, he engaged to pay into the royal treasury ten thousand talents, meaning, no doubt, that spoil to that amount would be obtained from the Jews. By the providence of God his evil designs were frustrated; and Haman was hanged on the very gallows which he had prepared for the Jew Mordecai (Esth. iii.-ix.).

HA'MATH (*fortress*). An important city or territory of Upper Syria; the inhabitants of which seem to have been of the posterity of Ham (Gen. x. 18). 'The entrance of Hamath' is repeatedly mentioned as the northern boundary of Palestine (Numb. xxxiv. 8; Josh. xiii. 5). In David's time, Toi king of Hamath sent his son to congratulate the Hebrew king on his victory over Hadadezer, king of Zobah, Toi's enemy (2 Sam. viii. 9, 20), and perhaps to place himself under David's protection. For Hamath must have been one of the kingdoms included among those which paid Solomon tribute (1 Kings iv. 21, 24). Indeed it is expressly said that he had store-cities there (2 Chron. viii. 4). Afterwards, no doubt, it recovered its independence, till Jeroboam II. again subdued it (2 Kings xiv. 28). And then it sank. Amos speaks of its desolation (Amos vi. 2); and Rabshakeh asks insultingly where its protecting gods were (2 Kings xviii. 34). It was afterwards called Epiphaneia, from Antiochus Epiphanes. Hamath still exists as *Hamah*, a considerable city standing on the Orontes, now the *Nahr el-Asy*, with 30,000 inhabitants. By means of huge water-wheels the water of the river is extensively used for irrigation; and the neighbouring territory is said to be very fertile.

HA'MATH-ZO'BAH (*fortress of Zobah*). A city which Solomon subdued (2 Chron. viii. 3); probably a different place from Hamath.

HAM'ATHITE. One of the families descended from Canaan (Gen. x. 18; 1 Chron. i. 16). They were most likely those who settled at Hamath.

HAM'MATH (*warm springs*). A city assigned to the tribe of Naphtali (Josh. xix. 35). There is every reason to believe that this place, so called from its 'springs,' was close to Tiberias, and was the Emmaus mentioned by Josephus as in the immediate neighbourhood. These springs still exist just by the ruins of the ancient city. The water has a disagreeable sulphureous smell, and is too nauseous to be drunk. But, as it has a high reputation for medicinal properties, it is used for baths. 'The accommodations for bathing,' says Dr. Thomson, 'are everything but satisfactory; and the entire establishment is filthy and offensive in the extreme; and yet it is always crowded with the lame, the halt, the withered, and the leprous' (*The Land and the Book*, p. 396). The heat of the water ranges from 136° to 144°. At the earthquake in 1837, the temperature rose, and more water than usual was for a short time thrown out. But the buildings were not injured.

HAMMEDA'THA (perhaps *twin* or *double*). The father of Haman (Esth. iii. 1, 10, viii. 5, ix. 10, 24).

HAMME'LECH (*the king*). The father of Jerahmeel and Malchiah (Jer. xxxvi. 26, xxxviii. 6). Very probably this is not a proper name, and these two persons were of the royal family.

HAMMER. Two or three Hebrew words are used for this tool, one which implies striking (Isai. xli. 7); another hollowing (1 Kings vi 7): there is a third, occurring

but once (Judges v. 26): it also is connected with striking. The term hammer is employed symbolically for mighty force (Jer. xxiii. 29, l. 23).

HAMMO'LEKETH (*the queen*). The sister of Gilead (1 Chron. vii. 18).

HAM'MON (*warm, sunny*). 1. A city of Asher (Josh. xix. 28). 2. A Levitical city of Naphtali (1 Chron. vi. 76).

HAM'MOTH-DOR (*warm-springs-dwelling*). A Levitical city of Naphtali (Josh. xxi. 32): it is possibly identical with Hammath and also Hammon, 2.

HAMO'NAH (*multitude*). The prophetical name of a city near which the slaughtered multitudes of Gog are to be buried (Ezek. xxxix. 16).

HA'MON-GOG (*multitude of Gog*). The prophetical name of a valley, 'the valley of the passengers on the east of the sea,' in which Gog and his multitude shall be buried (Ezek. xxxix. 11, 15).

HA'MOR (*an ass*). A Hivite, prince of Shechem, and father of the young man of that name who defiled Dinah, Jacob's daughter. For this Simeon and Levi destroyed the city (Gen. xxxiii. 18-xxxiv. 31; Josh. xxiv. 32; Judges ix. 28). In the passage last referred to, Hamor is called the father of Shechem, the town, as being the founder, or colonizer of it. His name appears under the Greek form Emmor in Acts vii. 16.

HAMU'EL (*wrath of God*). A descendant of Simeon (1 Chron. iv. 26).

HA'MUL (*pitied, spared*). Younger son of Pharez, and grandson of Judah (Gen. xlvi. 12; Numb. xxvi. 21; 1 Chron. ii. 5).

HA'MULITES. A family of Judah, descended from Hamul (Numb. xxvi. 21).

HAMU'TAL (*akin to the dew*). One of the wives of king Josiah, mother of Jehoahaz and Zedekiah (2 Kings xxiii. 31, xxiv. 18; Jer. iii. 1).

HANA'MEEL (whom *God has graciously given*). The cousin of Jeremiah the prophet; from whom Jeremiah, having the right of redemption, purchased a field in Anathoth (Jer. xxxii. 6-12). Anathoth was a city of the priests, whose lands could not be alienated (Lev. xxii. 34); but in this case both parties were priests.

HA'NAN (*merciful*).—1. A Benjamite chief (1 Chron. viii. 23).—2. A descendant of Saul (38, ix. 44).—3. One of David's warriors (xi. 43).—4. One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 46; Neh. vii. 49).—5. A Levite, who with others expounded the law which Ezra read (viii. 7): it was probably he who sealed the covenant (x. 10).—6, 7. Two other persons who sealed (22, 26).—8. One of the treasurers for the tithes (xiii. 13).—9. A person whose sons had a chamber in the temple (Jer. xxxv. 4).

HANA'NEEL (whom *God has graciously given*). A tower is so called in the wall of Jerusalem (Neh. iii. 1, xii. 39; Jer. xxxi. 38; Zech. xiv. 10). It must have been near the sheep-gate and the fish-gate. See JERUSALEM.

HANA'NI (*gracious*).—1. The father of that Jehu who pronounced the divine sentence against Baasha (1 Kings xvi. 1); the same Jehu perhaps who rebuked Jehosha phat (2 Chron. xix. 2, 3). This Hanani, it is likely, was the seer who censured Asa, and was imprisoned for it (xvi. 7-10).—2. One of the sons of Heman, chief of a division of singers (1 Chron. xxv. 4, 25).—3. A priest who had married a foreign wife (Ezra x. 20), perhaps the same who took part in the dedication of the wall of Jerusalem (Neh. xii. 36).—4. A brother of Nehemiah, put in charge over Jerusalem (Neh. i. 2, vii. 2).

HANANI'AH (whom *Jehovah has graciously given*).—1. A son of Zerubbabel (1 Chron. iii. 19, 21); perhaps identical with the Joanna mentioned in Luke iii. 27).—2. A Benjamite chief (1 Chron. viii. 24).—3. One of the sons of Heman, and chief of a division of singers (xxv. 4, 23).—4. A captain in the reign of Uzziah (2 Chron. xxvi. 11).—5. One who had married a foreign wife (Ezra x. 28).—6, 7. Two who helped to repair the wall of Jerusalem (Neh. iii. 8, 30): it is possible these two names belong to one person.—8. An officer styled 'ruler of the palace,' to whom Nehemiah gave charge over Jerusalem as being a faithful man (vii. 2).—9. One who sealed the covenant (x. 23), perhaps identical with the preceding.—10. A priest in the days of Joiakim (xii. 12).—11. A priest who took part in the dedication of the wall of Jerusalem (41); he may be identical with No. 7.—12. A false prophet of Gibeon, who in the fourth year of Zedekiah opposed the prophet Jeremiah, predicting (probably in dependence on Egyptian help) that Nebuchadnezzar's authority would be overturned. His bold falsehood and fearful end are related at length in Jer. xxviii.—13. The father of one of Jehoiakim's princes (xxxvi. 12).—14. Grandfather of a captain who apprehended Jeremiah (xxxvii. 13).—15. The original name of Daniel's companion Shadrach (Dan. i. 6, 7, 11, 19, ii. 17).

HAND. The various modes in which this word (or rather the original generally so translated) is employed are to be sought in a lexicon instead of in a work like the present. It must be sufficient to point out here a few of the most noticeable meanings and phrases in which the term occurs With the article we find it denoting the hand of God, as in Isai. viii. 11, 'with strength of the hand,' i.e. with God's mighty hand. The sense is not pointedly enough brought out in our version. Without the article it is the human hand, as in Job xxxiv. 20; Dan. viii. 25, with man's interference. The hand of the Lord is said to be upon a person when he has God's favour (Ezra vii. 6); hence to withdraw the hand is to take away his favour (Psal. lxxiv. 11). Sometimes a similar phrase means that the individual was inspired or under divine influence (Ezek. i. 3, iii. 14). Occasionally this is used in a bad sense (Amos i. 8, where our version rightly interprets 'against;' Acts xiii. 11). There is the same varying usage of the word with another preposition in the original (Gen. xxxvii. 27; 2 Sam. iii. 12). Again, to give the hand is a pledge of agreement or fidelity (2 Kings x. 15), sometimes of submission (1 Chron. xxix. 24, marg.; Ezek. xvii. 18). 'Hand to,

or 'in hand' indicates succession one after the other: thus, in Prov. xi. 21, through all generations the wicked shall not be unpunished. To lay the hand upon the mouth is to be silent (Job xxi. 5; Prov. xxx. 32); to place the hands upon the head is a gesture of desperate grief (2 Sam. xiii. 19; Jer. ii. 37).

'Hand' is sometimes employed figuratively for power (Psal. lxxvi. 5; Isai. xxviii. 2); or for a powerful deed (Exod. xiv. 31, marg.). It is because the hand, with its wonderful conformation, evidences the Creator's providence, and is the means of strength and the instrument of skill to men that it has this signification of efficacy. It may be added that the right hand was considered the chief place of dignity and authority (Psal. xlv. 9, cx. 1; Matt. xxvi. 64). Imposition of hands was part of the ceremonial in consecrating persons to office, especially religious or ecclesiastical office (Numb. xxvii. 18; Acts vi. 6, viii. 17; 1 Tim. iv. 14; 2 Tim. i. 6).

HAND-BREADTH (Exod. xxv. 25, xxxvii. 12; 1 Kings vii. 26; 2 Chron. iv. 5; Psal. xxxix. 5; Ezek. xl. 5, 43). See MEASURES.

HANDICRAFT. There is mention in various parts of scripture of different mechanical arts in which the Hebrews were more or less skilled. Several of these are noticed under their respective headings; but it may be well to give here a general view of the principal arts practised, that both the variety of them may be better seen, and also that a few more particulars may be introduced.

1. Apothecaries are mentioned in Exod. xxx. 25, 35; 2 Chron. xvi. 14; Neh. iii. 8; Eccles. x. 1. But the word is not used in our ordinary modern sense as the compounders of medical drugs; it rather implies perfumers, makers of unguents. In 1 Sam. viii. 13, referred to females, it is rendered 'confectionaries.' The primary idea of the original Hebrew word is heating or boiling. We may suppose, therefore, that the 'apothecaries,' who seem to have been a caste, or a kind of guild, were those who concocted perfumes for a monarch's palace, or for luxurious personal ornamentation, or for employment at royal funerals when sweet odours were customarily burnt.

2. Baking was an art which necessarily must have been known at a very early period of human history. It has been already sufficiently illustrated. See BAKING, BREAD.

3. Whenever shaving was practised there would of course be barbers, as a man could not conveniently shave his own head. Samson's hair was shaved off by a professional operator as he lay asleep in Delilah's lap (Judges xvi. 19); and such persons are elsewhere named (e.g. Ezek. v. 1). Barbers have generally been people of importance in the east.

4. The trade of carpenters must have been exercised very early. For the erection of habitations, for the construction of furniture even of the simplest kind, some carpentering was needful. And it is perfectly evident that the commands given to Noah in regard to the ark pre-suppose a considerable degree of skill among those who were to be manually employed upon it. Merely the dimensions and general plan are indicated, pretty much after the fashion in which such directions would be given now-a-days (Gen. vi. 14-16). And continually through the sacred writings there are references made both to the carpenter's work and to his tools. Thus, when the tabernacle was set up in the wilderness, there were the acacia-boards to be prepared and fitted, the ark, the table, the altars, &c.; in all of which there was wood-work (Exod. xxv. 10, 13, 23, 28, xxvi. 15-30, 37, xxvii. 1, 6-8, xxx. 1, 2, 5). Later we find, when work of peculiar nicety and excellence was to be done, that foreign artists were employed; as in David's palace, for which he had carpenters from Tyre (2 Sam. v. 11), as probably also for Solomon's temple (1 Kings v. 6). Yet it cannot be doubted that there was a good deal of native skill, and much working in wood by Hebrew handicraftsmen (2 Sam. vi. 5; 1 Kings x. 12; 2 Kings vi. 1-7, xii. 11; 2 Chron. xxiv. 8, 12; Ezra iii. 7). And there are several notices of such work in the Psalms and the prophets (Psal. lxxiv. 5, 6; Isai. xli. 7, xliv. 13-15; also tools mentioned, as the rule, the measuring-line, the plane, the compass, the hammer, nails, the saw (Isai. x. 15, perhaps an axe), the awl (Exod. xxi. 6), &c. Many of these implements have been brought from Egypt, and are to be seen in public museums. In the New Testament the occupation of Joseph the husband of Mary was that of a carpenter; and it may be that our Lord himself in his youth worked at the same trade (Matt. xiii. 55; Mark vi. 3).

5. The art of carving was early known among the Hebrews. Thus we find a Hebrew artist skilled in working or carving in wood and stone (Exod. xxxi. 5, xxxv. 33). The carved work for the temple was under the superintendence of Huram, a foreigner by his father's side. Some of this work was in relief (1 Kings vi. 18, 29, 32), or engraving (35), which had gold inlaid or fitted to it; also there was open work (2 Chron. iii. 7). This is the kind of carved work which the Psalmist complains was ruthlessly broken down by the adversary (Psal. lxxiv. 6).

6. It is evident that there were dyed fabrics among both the Egyptians, Canaanites, and ancient Hebrews, and this not only in linen or woollen cloth, but also in leather; there must therefore have been professional dyers. See DYEING.

7. Engraving was also practised both on stones and on metal (Exod. xxviii. 9-11, 21, 36; Jer. xvii. 1). See ENGRAVE.

8. In consequence of the prevalence of white as the ordinary hue of wearing apparel (see DRESS), the fuller's art was specially needed. Accordingly we find frequent mention of fullers; and various localities near Jerusalem had their name from the fullers' work carried on in their neighbourhood. See FULLER.

9. Gilding was probably known to and practised by the Israelites. There is indeed no distinct mention of it in our version, save in Rev. xvii. 4, marg.; but probably, when 'overlaying' with gold is spoken of as it frequently is (e.g. Exod.

xxv. 11 ; 2 Chron. iii. 7), it does not always mean covered with plates of the precious metal, but rather gilt. Traces of gilding are found on existing mummies and mummy-cases ; the film of gold being by no means so thin as that to which modern gold-beaters reduce it. See an interesting note in Kitto's *Pict. Bible*, on Exod. xxxvi. 34.

10. Leather fabrics were in use. One of the coverings of the tabernacle was of rams' skins dyed red (Exod. xxvi. 14) ; and skins and things made of skin are mentioned as being subject to the strange plague called leprosy in garments (Lev. xiii. 47-59). It is clear, therefore, that leather-dressers, curriers, and tanners must have exercised their craft. Thus we have a tanner's house designated as the place where Peter lodged at Joppa (Acts ix. 43, x. 6).

11. Masonry, like carpentering, was an art which men would soon begin to practise. Cities were erected before the flood (Gen. iv. 17) ; and afterwards we find the presumptuous builders in the land of Shinar attempting a gigantic structure, for which their materials were brick and bitumen (xi. 2-4). The Israelites must have had experience enough as masons during their Egyptian servitude (Exod. i. 11, 14). In later times David and Solomon employed Phœnician workmen (1 Kings v. 17, 18 ; 1 Chron. xiv. 1), probably, however, only as master-builders. Great skill was shown in masonry. The stone required for the temple was cut and shaped in the subterranean quarries, which may yet be visited under some parts of Jerusalem. And so exactly were the masses fitted to each other that no tools were employed upon them when they were laid in their places (1 Kings vi. 7). The stones of the great wall built to support the temple-platform were, however, according to Josephus, fastened with lead (*Antiq.*, lib. xv. 11, § 3 : comp. lib. viii. 3, § 2). Some of the ancient stones are yet existing : they are of vast size, and generally bevelled, or, to speak more properly, panelled, the surface at the edges all round being slightly cut away (see Mark xiii. 1, 2). Among the tools employed by masons were saws (1 Kings vii. 9), measuring-reeds, plumb-lines, &c., specimens of which are yet preserved, or may be seen on Egyptian monuments. Plastering was customary within and without (Lev. xiv. 40-42 ; Matt. xxiii. 27), mortar being used : that called 'untempered' (Ezek. xiii. 10-15) was, perhaps, mere mud, which would be washed away by heavy rain. See ARCHITECTURE.

12. Mining must have been early practised (Job xxviii. 1-6). See METALS, METALLURGY.

13. Potters are not unfrequently spoken of (e.g. Jer. xviii. 2-6). See POTTER.

14. Also, as foreign commerce was introduced and fostered by Solomon and some of the succeeding kings, ship-building must have been undertaken ; at first, it would seem, in conjunction with the Tyrians (1 Kings x. 22, xxii. 48, 49 ; 2 Chron. xx. 36, 37). These operations were carried on at the Red sea ports. See SHIP.

15. Smiths or workers in metal were of various kinds, from the diggers or smelters of ore to the skilled artificers in gold and silver. We read of artificers 'in brass and iron' before the flood (Gen. iv. 22) ; and that working in metals was very common afterwards the frequent mention of gold and silver ornaments, as bracelets, nose-jewels, &c., &c., sufficiently proves (e.g. xxiv. 22). For some account of chain-work, lily-work, net-work, see TEMPLE. Metals must have been used, too, for tools in other departments of mechanical art, as for making the ark. When the Israelites were in the wilderness, both graving and casting gold, silver, brass (copper or bronze) are spoken of (Exod. xxv. 11-13, 17, 18, xxvi. 6, 21, xxviii. 36, xxxii. 2-4). Iron seems to have been in less general use. Joshua made knives of stone (Josh. v. 2, marg.) for the circumcising of the Israelites. But after the tribes were settled in Canaan smiths are referred to as a well-known separate class of workmen (1 Sam. xiii. 19). Goldsmiths, too, there were (Neh. iii. 8), who were well acquainted with the mode of purifying the precious metals (Psal. lxvi. 10 ; Prov. xvii. 3) ; and we find it stated that in one of the deportations under Nebuchadnezzar a thousand craftsmen and smiths, probably the most skilled in their art, were carried to Babylon (2 Kings xxiv. 16). In the New Testament we have the silversmiths of Ephesus (Acts xix. 24, 25), and a coppersmith (2 Tim. iv. 14) mentioned. The utensils of smiths referred to are furnaces, bellows, hammers, anvils, tongs, fining-pots (Isai. xli. 7, xliv. 12 ; Jer. vi. 29), &c. ; and various processes, as of soldering, &c., were known.

16. Tanners are noticed above, No. 10.

17. Tent-makers are mentioned in Acts xviii. 3, where the material was the hair-cloth of Cilician goats.

18. Weaving, too, was an art often practised, with spinning, by women (2 Kings xxiii. 7 ; 1 Chron. iv. 21 ; Prov. xxxi. 13, 19, 24) ; gold wire being sometimes worked in (Exod. xxxix. 3). See WEAVING.

Thus it will be seen that very many trades were practised by the Hebrews, and considerable perfection attained in them. See Saalschütz, *Arch. der Hebr.*, cap. 14, vol. i. pp. 136-158.

HANDKERCHIEF. The 'kerchiefs upon the head of every stature' (Ezek. xiii. 18) were probably cushions or quilts, articles of luxury, made to suit the height of every person who might use them. 'The females in question not only employed flattering words to decoy the souls of the unwary, but by their seductive speeches lulled them as effectually as if they had literally prepared articles of luxury for their bodily repose' (Henderson, *The Prophet Ezekiel*, p. 57). We find 'handkerchiefs' once in our version of the New Testament (Acts xix. 12) ; but the same original word occurs elsewhere, and is rendered 'napkin :' it was that in which anything might be folded (Luke xix. 20), also the cloth tied about the head of a corpse (John xi. 44, xx. 7). The article seems to have been used as handkerchiefs are with us, for wiping the face or hands, and perhaps it (or at least a very similar piece of cloth) was sometimes worn on the head. The 'aprons' (Acts xix. 12) differed

little from the handkerchiefs. They must have been something easily detached from the body.

HANDMAID (Gen. xvi. 1, xxix. 24, 29). See SERVANT.

HAND-STAVES (Ezek. xxxix. 9). Darts or javelins.

HAND-WRITING (Col. ii. 14). 'The handwriting that was against us in ordinances' may require explanation. It is the condemnation of the law we have broken, which is blotted out by the grace of the gospel.

HA'NES. A city of Egypt mentioned only once (Isai. xxx. 4). It has been generally identified with the Heracleopolis, *Hercules city*, of the Greeks in middle Egypt on the west of the Nile, called in Coptic *hnes*, or *ehnes*. But the Chaldee paraphrase reads Tahpanhes. And there are reasons for believing that this was the place really meant, for which Hanes might be a transcriber's error or an abbreviation. See TAHPANHES.

HANG, HANGING (Esth. vii. 9, 10). See PUNISHMENTS.

HANGING, HANGINGS. The 'hanging' was a curtain or covering to close an entrance. There was one, variously coloured and embroidered, at the door of the tabernacle (Exod. xxvi. 36, 37, xxxix. 38; Numb. iii. 25), another at the entrance of the court (xxvii. 16, xxxviii. 18; Numb. iv. 26). The same original word is sometimes applied to the veil that separated the holy place from the holy of holies (Exod. xxxv. 12, xxxix. 34, xl. 21; Numb. iv. 5); where in our version 'veil of the covering,' or 'covering veil.' 'Hangings,' a different Hebrew word, formed the sides of the court of the tabernacle (Exod. xxvii. 9, xxxv. 17, xxxviii. 9; Numb. iii. 26, iv. 26). These hangings were five cubits, half the height of the tabernacle boards (Exod. xxvi. 16, xxvii. 18). The 'hangings' of 2 Kings xxiii. 7, 'houses,' marg., were perhaps sacred tents.

HAN'IEL (*grace of God*). A chieftain of Asher (1 Chron. vii. 39).

HAN'NAH (*grace*, or *prayer*). One of the wives of Elkanah, and mother of the prophet Samuel (1 Sam. i., ii.). With her prophetic hymn (ii. 1-10) compare Psal. cxiii., and the Virgin's song (Luke ii. 46-55).

HAN'NATHON (*graciously regarded*). A town on the northern border of Zebulun (Josh. xix. 14.)

HAN'NIEL (*grace of God*). A chief of Manasseh, chosen to assist in the allotment of Canaan (Numb. xxxiv. 23).

HA'NOCH (*initiating* or *initiated*).—1. One of the sons of Midian (Gen. xxv. 4). He is also called Henoch (1 Chron. i. 33).—2. A son of Reuben (Gen. xlvi. 9; Exod. vi. 14; Numb. xxvi. 5; 1 Chron. v. 3).

HA'NOCHITES. A family of Reuben, descended from Hanoch (Numb. xxvi. 5).

HA'NUN (*favoured*).—1. The son of Nahash king of the Ammonites. He disgraced David's ambassadors, and thus caused the ruin of his people (2 Sam. x.; 1 Chron. xix.).—2. One who, with the inhabitants of Zanoah, helped to repair the wall of Jerusalem (Neh. iii. 13).—3. Another person (apparently) who also helped in repairing the wall (30).

HAPHRA'IM (*two pits*). A city of Issachar (Josh. xix. 19). Mr. Grove suggests that the present village of *el-'Afûleh*, near Solam, the ancient Shunem, may mark its site.

HA'RA (*mountainous land*). A place or district to which some of the Israelitish captives were carried (1 Chron. v. 26). It may be the same with Haran or Charran in Mesopotamia. If not, it seems impossible to identify the place intended. But see Winer, *Bibl. RWB.*, art. 'Hara.'

HARA'DAH (*fear*). A station of Israel in the wilderness (Numb. xxxiii. 24, 25).

HA'RAN (*mountaineer*).—1. The brother of Abraham. He was the father of Lot, Milcah, and Iscah, and died before his father Terah in Ur of the Chaldees (Gen. xi. 27-31). This is all that is certainly known of him: the Jews have added some traditional stories to his real history.—2. A Levite of the family of Gershon (1 Chron. xxiii. 9).

HA'RAN (*parched, dry*). A son of the eminent Caleb (1 Chron. ii. 46).

HA'RAN (*id.*). The city to which Abraham and his family migrated when they left Ur of the Chaldees. And still, when Abraham proceeded into Canaan, his brother Nahor remained at Haran, and his descendants established themselves here; so that it was sometimes described as the city of Nahor (Gen. xxiv. 10). Here Terah died, and here Jacob sojourned with Laban (xi. 31, 32, xii. 4, 5, xxvii. 43, xxviii. 10, xxix. 4; 2 Kings xix. 12; Isai. xxxvii. 12; Ezek. xxvii. 23). It is called Charran in Acts vii. 2, 4. Haran was situated in Mesopotamia, more exactly in Padan-aram, a plain bounded by hills. It was famous for being close to the scene of the defeat of Crassus, and is generally believed to be the modern *Harrân* on the Belilk, which flows into the Euphrates. It is but a village now, inhabited by Arabs.

But this conclusion is liable to very great doubt, so far at least as concerns the Haran in which members of the Abrahamic family were settled. It has been proposed, therefore, to identify the Mesopotamia of the early scripture writers, *Aram-naharaim*, Aram of the two rivers, with Aram of Damascus, where certainly there were two noted streams, Abana and Pharpar, and to look for the city of Haran in that neighbourhood. It is clear that there must have been some connection between Abraham and Damascus; for Eliezer, 'born in his house,' is denominated 'of Damascus' (Gen. xv. 2, 3). Still further Jacob, travelling of necessity, on account of his cattle, slowly, reached mount Gilead in ten days after leaving Padan-aram. The distance is between three and four hundred miles, if the usual theory be adopted; it is, therefore, physically impossible that the journey could have been accomplished within the specified time (xxxi. 22, 23). Moreover, it is not easy to understand how a pillar on mount Gilead could be a boundary-mark between Jacob and Laban (52), if the latter lived far away beyond the Euphrates. There is, therefore, a high probability that the Haran in question is a place of the name near Damascus, visited in 1861 by Dr. Beke (see *Notes and Queries*, Feb. and March, 1862, pp. 95, 192; and comp. Miss Corbaux,

in *Journ. of Sacr. Lit.*, Jan. 1852, pp. 386, 387).

HARA'RITE. A designation (perhaps *the mountaineer*) given to three of David's warriors (2 Sam. xxiii. 11, 33; 1 Chron. xi. 34, 35).

HARBO'NA or HAR'BONAH (perhaps *ass-driver*, according to some, *warlike*). One of the chamberlains or eunuchs of Ahasuerus (Esth. i. 10, vii. 9).

HARE. One of the animals prohibited as food to the Israelites (Lev. xi. 6; Deut. xiv. 7), not, as some critics erroneously say, *because* it chewed the cud, but because, *though* it was said to chew the cud, it did not divide the hoof. In fact the hare is not, properly speaking, a ruminating animal; but it has a peculiar movement of the mouth resembling that of those who do chew the cud. And therefore, as the description was of a popular character, intended not for zoologists but for ordinary observers little likely to make nice distinctions, and especially as, in this case, the non-division of the hoof, and *not* the chewing of the cud, or otherwise, was the characteristic which determined the cleanness or uncleanness of the hare for food, no charge can properly be made against the sacred writer, for using language likely best to be understood by those he addressed. Indeed there appears to be special wisdom in the mode of expression. 'The rule given,' as Kitto says (*Pict. Bible*, note on Lev. xi. 5), 'was that no animal popularly held to ruminate should be regarded as fit for food unless it were cloven-footed. And this rule was most effectual for the intended purpose, because all real ruminants are cloven-footed, although all cloven-footed animals are not ruminants.' The *Lepus Syriacus* is very common in Palestine: another species of hare, smaller and darker, the *Lepus Sinaiticus*, abounds in the desert (see *Imp. Bible Dict.*, vol. i. pp. 699, 700).

HAR'EL (*mount of God*). A name given to the altar of burnt-offering (Ezek. xliii. 15, marg.).

HAREM. See HOUSE.

HA'REPH (*plucking off*). A son of Caleb (1 Chron. ii. 51).

HA'RETH (perhaps *thicket*). A forest in the territory of Judah, to which David went after the admonition of the prophet Gad (1 Sam. xxii. 5). Its locality can only be conjectured.

HARHAI'AH (*he was dry*). The father of one who helped to repair the wall of Jerusalem, said to be 'of the goldsmiths' (Neh. iii. 8).

HAR'HAS (*very poor*). An ancestor of Shallum, husband of the prophetess Huldah (2 Kings xxii. 14). He is called Hasrah in 2 Chron. xxxiv. 22.

HAR'HUR (*inflammation, nobility?*) One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 51; Neh. vii. 53).

HA'RID (Ezra ii. 33, marg.). See HADID.

HA'RIM (*flat-nosed*).—1. A head of one of the courses of the priests (1 Chron. xxiv. 8). His descendants in considerable numbers returned with Zerubbabel from captivity (Ezra ii. 39; Neh. vii. 42). Some of them had married foreign wives (Ezra x. 21); and their name is mentioned as having sealed the covenant (Neh. x. 5). The representative of the course or family in the days of Joiakim was Adneh (xii. 15); but elsewhere (3) for Harim we find Rehum.—2. One whose son helped to repair the wall of Jerusalem (iii. 11).—3. Another, not a priest, whose descendants returned with Zerubbabel (Ezra ii. 32; Neh. vii. 35). Some of these also had married foreign wives (Ezra x. 31), and they sealed the covenant (Neh. x. 27).

HA'RIPH (*autumnal rain?*). One whose descendants returned from captivity with Zerubbabel (Neh. vii. 24), called Jorah in Ezra ii. 18. The name, probably of their representative, is among those who sealed the covenant (Neh. x. 19).

HARLOT. This class of persons evidently existed in very early times, and were distinguished, as afterwards, by publicly exposing themselves and by their dress (Gen. xxxviii. 14, 15: comp. Prov. vii. 10, 11). Rahab is a somewhat-later example (Josh. ii. 1). It has, indeed, been maintained that she was merely an inn-keeper, but, as a writer in Dr. Smith's *Dict. of the Bible* (vol. i. p. 756) well observes, knowing what we do of the morals of the Canaanites (Lev. xviii. 27), we may easily conclude that women keeping houses of entertainment were little likely to be chaste. Besides New Testament evidence is against Rahab (Heb. xi. 31; James ii. 25), where the attempts to explain away the word used are futile.

The Mosaic law utterly discountenanced unchastity (Lev. xix. 29; Deut. xxiii. 17). The term employed in the last-named place properly means consecrated; there being doubtless a reference to the foul rites of heathen deities, to whom, as to Ashtoreth or Astarte, young females were devoted for prostitution. The severe law enacted against a priest's daughter (Lev. xxi. 9) was probably intended to brand this kind of worship, as well as to indicate that the whole family of one who ministered before the Lord should give example of purity in morals. Another word 'stranger,' frequently occurs in the sense of harlot (e.g. Prov. vi. 24). It was likely then, as we find it now, that foreigners would swell the class of harlots, more especially as the Hebrews lived often in close contact with the heathen, and had constant intercourse with them. The manners and allurements of this class are frequently described in scripture (1 Kings iii. 16, 17; Prov. vi. 24-26, vii. 6-27, xxiii. 27, 28; Isai. xxiii. 16). Their gains were sometimes considerable (Ezek. xvi. 33, 39); but no gift arising from such iniquity was to be received in the sanctuary (Deut. xxiii. 18). Repeated mention of them occurs in the New Testament, where publicans are classed with them; and it was made a charge against our Lord that he extended mercy to these outcasts (Matt. xxi. 31, 32; Luke vii. 34, 37-48). Unchastity is frequently censured by the apostles (1 Cor. vi. 15, 16; 1 Thess. iv. 3; 1 Tim. i. 10). The children born of a harlot lay under disabilities (Deut. xxiii. 2; Judges xi. 1, 2), being distinguished

from those of the concubine or secondary wife.

The term 'harlot' is frequently used in a figurative sense, implying intercourse with Idols (Isai. i. 21; Nah. iii. 4; Rev. xvii. 5). Jehovah had condescended to illustrate his kindness to his people by the marriage-tie; virgin purity, therefore, fitly signified his spiritual worship, and departure from him was foul fornication or adultery.

HARNE'PHER (*snorter*). A chieftain of Asher (1 Chron. vii. 36).

HARNESS, HARNESSED (Exod. xiii. 18). Various explanations have been given of the original word. It has been interpreted to mean in five divisions, i.e. a centre, two wings, a vanguard and a rearguard; but probably Gesenius's translation is preferable, 'fierce,' 'eager.' 'Harness' is used for a corslet or coat of mail (1 Kings xxii. 34) 'between the jointings and the corslet,' or possibly 'between the arm-pits and the corslet.' The ancient harness, in the ordinary sense of the trappings of a horse, was often richly decorated (Jer. xlvi. 4); as existing Assyrian monuments show.

HA'ROD (*trembling, terror*). A spring by which Gideon encamped, and where probably the trial of the army by their mode of drinking was made (Judges vii.); perhaps the same with the fountain of Jezreel (1 Sam. xxix. 1). It is likely that the modern '*Ain-Jalûd* is the spring of Harod.

HARO'DITE. The designation given to two of David's warriors (2 Sam. xxiii. 25), derived perhaps from Harod just mentioned. But one is called a Harorite in 1 Chron. xi. 27.

HARO'EH (*the seer*). A name in the genealogical lists of Judah (1 Chron. ii. 52). Perhaps he is the same with Reaiah (iv. 2).

HARO'RITE (1 Chron. xi. 27). See HARODITE.

HARO'SHETH (a *carving* or *working*, as in wood, stone, &c., perhaps *manufactory*). The place where Sisera, the captain of Jabin's host dwelt (Judges iv. 2, 13, 16). From Harosheth Sisera had to march up to Tabor to attack Barak; and after the defeat the pursuit continued to Harosheth back again, till the proud army of Jabin was destroyed. Its site has been identified. 'About eight miles from Megiddo, at the entrance of the pass to Esdraelon from the plain of Acre, is an enormous double mound called *Harothieh*. This *tell* is situated just below the point where the Kishon in one of its turns beats against the rocky base of Carmel, leaving no room even for a footpath. A castle there effectually commands the pass up the vale of the Kishon into Esdraelon; and such a castle there was on this immense double tell of Harothieh. It is still covered with the remains of old walls and buildings' (Thomson, *The Land and the Book*, pp. 436, 437). Perhaps the place was called Harosheth of the Gentiles, because it belonged to those tribes which Israel could not subdue. See BARAK.

HARP. A musical instrument, the invention of which is traced up to Jubal of the line of Cain (Gen. iv. 21). It is most probable, however (as Kalisch on the place suggests), that the word *khinnor*, as there used, represents generally stringed instruments, rather than that one especially to which the name was afterwards assigned.

Assyrian harps. Nineveh marbles.

There is no certainty as to the shape of the Hebrew harp. It has been variously imagined triangular, or the shape of the

Egyptian harp. From the tomb at Thebes, called Belzoni's.

modern harp, or like our guitar. The number of its strings, too, is not precisely ascertained. Josephus (distinguishing it from

the *nebel*, generally rendered 'psaltery,' which he tells us was played with the fingers, and had twelve strings) says that it had ten, and was played on with a plectrum (*Antiq.*, lib. vii. 12, § 3): other authorities speak of a different number of strings. Probably the strings varied at different periods. Probably, too, these instruments varied in size. For we find them sometimes used in processions (1 Sam. x. 5; 2 Sam. vi. 5); so that they must have been light enough to be carried. And David is said to have played with his hand (1 Sam. xvi. 23, xviii. 10, xix. 9). The lyre or guitar may, therefore, be a more appropriate representation of the instrument in question than the harp. It appears to have been made of costly woods. David used fir, or perhaps cypress (2 Sam. vi. 5); while Solomon employed the almug or algum tree for the purpose (1 Kings x. 12). The strings were of hemp or flax. The harp was a favourite in-

Egyptian harp. Champollion.

strument with nations bordering on Palestine; and we have representations of it in the Egyptian and Assyrian monuments. Ezekiel speaks of it in Tyre (Ezek. xxvi. 13). It was used only on occasions of joy and festivity (Gen. xxxi. 27; 2 Chron. xx. 28; Psal. xxxiii. 2, cl. 3; Isai. v. 12, xxiii. 16, xxiv. 8). On mournful occasions it was laid aside (Psal. cxxxvii. 2). In the time of David this instrument may be supposed to have reached its highest excellence. Distinguished musicians were appointed to play on it at religious festivals (1 Chron. xvi. 5, xxv. 3); and David himself is thought to have made some improvement in it (Amos vi. 5).

HARROW. It is very questionable whether the Hebrews used a harrow in our sense of the term. In Job xxxix. 10; Isai. xxviii. 24; Hos. x. 11 breaking the clods is alluded to; but this was before sowing the seed, just to level the ground. The word translated 'harrow' in 2 Sam. xii. 31; 1 Chron. xx. 3 means a sharp threshing-sledge. See AGRICULTURE.

HAR'SHA (*enchanter*). One of the Nethinim, whose descendants returned from the captivity (Ezra ii. 52; Neh. vii. 54).

HART. This was one of the clean animals which might be used for food (Deut. xii. 15, xiv. 5, xv. 22; 1 Kings iv. 23). The species intended was probably the *Cervus elaphus*, the European stag, or the *Cervus barbarus*, the Barbary deer. A variety of illustrations are drawn from the hart, and its female the hind. We have the activity of the hart (Isai. xxxv. 6), and its earnest longing for water (Psal. xlii. 1), the affection of the hind (Prov. v. 19), &c. Naphtali, too, was likened to a hind (Gen. xlix. 21); 'so that,' says Dr. Kalisch, alluding to Barak's victory (Judges iv.), 'with a simile frequently employed in Hebrew poetry for the achievements of strength and endurance, they (the tribe) were compared with the "graceful hind," which, light-footed and swift, easily eludes its persecutors on the mountain-heights' (*Comm. on Old Test. Gen.*, p. 761).

HA'RUM (*high*). A descendant of Judah (1 Chron. iv. 8).

HARU'MAPH (*snub-nosed*). One whose son helped to repair the wall of Jerusalem (Neh. iii. 10).

HARU'PHITE. The designation of Shephatiah, a Benjamite who joined David at Ziklag (1 Chron. xii. 5).

HA'RUZ (*eager, decided*). The father of Meshullemeth, mother of king Amon (2 Kings xxi. 19).

HARVEST. See AGRICULTURE, SEASONS. Sometimes the word is used figuratively, as in one of our Lord's parables (Matt. xiii. 39).

HASADI'AH (whom *Jehovah loves*). A descendant of the royal line of Judah (1 Chron. iii. 20).

HASENU'AH (*the bristling*). A Benjamite (1 Chron. ix. 7).

HASHABI'AH (whom *Jehovah regards*).—1. A Levite of the family of Merari (1 Chron. vi. 45.)—2. Another Levite of the same family (ix. 14; Neh. xi. 15): the lists in these two places are evidently the same, though some critics have imagined that in Chronicles to refer to David's time, not observing that Hilkiah (the high priest in Josiah's reign) and his descendants are mentioned. —3. A Levite singer, son of Jeduthun: he was head of one of the courses of the singers (1 Chron. xxv. 3, 19).—4. A Kohathite Levite descended from Hebron, Kohath's son (xxvi. 30).—5. A chief of the Levites in David's reign (xxvii. 17), perhaps identical with No. 4.—6. A chief Levite in Josiah's time (2 Chron. xxxv. 9). 7. A Levite or priest who accompanied Ezra (Ezra viii. 19, 24.) In 19, Hashabiah and Sherebiah seem distinguished from those who were sons of Merari. If they be included among them, they cannot be identical with the Sherebiah and Hashabiah of 24.—8. One who helped to repair the wall of Jerusalem (Neh. iii. 17).—9. A Levite who sealed the covenant (x. 11); possibly the same with that in xii. 24.—10. One from whom the overseer of the Levites

after the captivity was descended (xi. 22). —11. A priest in the days of Joiakim (xii. 21).

HASHAB'NAH (*id.*). One who sealed the covenant (Neh. x. 25).

HASHABNI'AH (*id.*).—1. The father of one who helped to repair the wall of Jerusalem (Neh. iii. 10).—2. A Levite who took part in a solemn service (ix. 5).

HASHBADA'NA (*thought in judging*, or *considerate judge*). One who stood with Ezra at the solemn reading of the law (Neh. viii. 4).

HA'SHEM (*fat*). One called a Gizonite, whose sons were among David's warriors (1 Chron. xi. 34). The corresponding list (2 Sam. xxiii. 32) differs: there the name is Jashen.

HASHMO'NAH (*fatness, fat soil*).—A station of the Israelites in the wilderness (Numb. xxxiii. 29, 30). Mr. Wilton is disposed to identify it with Heshmon (Josh. xv. 27), now probably '*Ain Hasb* (*The Negeb*, pp. 126, 134).

HASH'UB (*intelligent*, or *esteemed*).—1. One who helped to repair the wall of Jerusalem (Neh. iii. 11).—2. Another who also helped to repair the wall (23).—3. One who sealed the covenant (x. 23). It is very possible that these three may be the same person.—4. A Levite (xi. 15). He is called Hasshub in 1 Chron. ix. 14; the two names being identical.

HASHU'BAH (*id.*). One of David's descendants (1 Chron. iii. 20).

HA'SHUM (*opulent*).—1. One whose descendants returned with Zerubbabel (Ezra ii. 19; Neh. vii. 22). Several of these had married foreign wives (Ezra x. 33). It was perhaps the representative of this family or clan who sealed the covenant (Neh. x. 18).—2. One who assisted when Ezra read the law (viii. 4).

HASHU'PHA (*stripped*). One whose descendants, Nethinim, returned from captivity with Zerubbabel (Neh. vii. 46). In Ezra ii. 43 the name appears more accurately Hasupha.

HASMA'AH (1 Chron. xii. 3, marg.). See SHEMAAH.

HAS'RAH (*very poor*) (2 Chron. xxxiv. 22). See HARHAS.

HASSENA'AH (*the thorny*). This is probably the name of a town Senaah (see Ezra ii. 35; Neh. vii. 38), with the definite article prefixed. The men of this place built the fish-gate at Jerusalem (Neh. iii. 3).

HAS'SHUB (*intelligent* or *esteemed*). A Merarite Levite (1 Chron. ix. 14). He is called Hashub in Neh. xi. 15.

HASU'PHA (*stripped*) (Ezra ii. 43). See HASHUPHA.

HAT (Dan. iii. 21). See DRESS, HEADDRESS.

HA'TACH (*verity*). One of the eunuchs or chamberlains at the court of Ahasuerus (Esth. iv. 5, 6, 9, 10).

HATE. The word in its ordinary sense means strong dislike (Jer. xliv. 4). But it is sometimes used in a way of comparison to signify the liking of one thing less than another (Deut. xxi. 15; Mal. i. 2, 3; Luke xiv. 26; Rom. ix. 13).

HA'THATH (*terror*). The son of Othniel (1 Chron. iv. 13).

HATI'PHA (*seized, captive*). One whose descendants, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 54; Neh. vii. 56).

HATI'TA (*a digging, exploring*). A person whose children, porters, returned from Babylon with Zerubbabel (Ezra ii. 42; Neh. vii. 45).

HAT'SI-HAMMENU'CHOTH (born in *the midst of resting-places*). Perhaps this may be the proper name of a man (1 Chron. ii. 52, marg.); then the word below rendered 'half the Manahethites' (54) may be the patronymic and mean his descendants.

HAT'TIL (*wavering*). One of Solomon's servants, whose descendants returned from the captivity (Ezra ii. 57; Neh. vii. 59).

HAT'TUSH (*assembled*).—1. One of the descendants of David (1 Chron. iii. 22): possibly the same who returned from Babylon with Ezra (Ezra viii. 2).—2. One who helped to repair the wall of Jerusalem (Neh. iii. 10). —3. A priest who accompanied Zerubbabel to Jerusalem (xii. 2): he or the representative of his family sealed the covenant (x. 4).

HAU'RAN (*caves, cave-land*). A district mentioned by Ezekiel as the frontier of the Holy Land (Ezek. xlvii. 16, 18). It appears to have constituted part of the ancient kingdom of Bashan and to have been afterwards known as Auranitis; being sometimes comprehended with Batanæa in 'the region of Trachonitis.' It probably took its name from the caves with which it still abounds. And its original appellation, the *Haurân*, it now retains. This name, however, is at present applied, Mr. Porter tells us, by those at a distance to the whole country east of Jaulân (Gaulanitis) and Jeidûr (Iturea). But by the people of that country it is used in a much more restricted sense, and is given only to the fertile plain on the south of the Lejâh, with the narrow strip on the west. The whole of this district is perfectly flat, with little conical hills at intervals. The soil is the most fertile in Syria, and admirably adapted to the production of wheat. Not a tree is anywhere seen. There are many inhabited villages, and many more in ruins. The walls of these are of vast thickness, and evidently of remote antiquity. See Porter in *Journ. of Sacr. Lit.* July 1854, pp. 302, 303.

HAVI'LAH (*pang, terror?*).—1. One of the sons of Cush (Gen. x. 7; 1 Chron. i. 9).—2. A son of Joktan (Gen. x. 29; 1 Chron. i. 23).

HAVI'LAH (*id.*). A country so named is described in the account of Eden as producing gold, bdellium, and the onyx-stone (Gen. ii. 11). It is also said to border, on the east towards Assyria, on the Ishmaelite, and on the Amalekite territory (xxv. 18; 1 Sam. xv. 7). It is reckoned among the Cushite countries, together with provinces on the Arabian gulf (Gen. x. 7), and among Joktanite countries with districts contiguous to the Persian gulf (29). There is, however, an intermixture in both the places referred to, in the first, of regions on the Persian, in the second, of regions on the Arabian gulf. 'It follows therefore,' says Kalisch, 'that in both instances Havilah designates the same country, extending at least from

the Persian to the Arabian gulf, and, on account of its vast extent, easily divided into two distinct parts. Where these two centres of the people of Havilah were, it is at present impossible to decide: we have no means of ascertaining whether they were in the land of the Chaulotæi, near the Nabatæi, on the Persian gulf, or in the territory of the Avalitæ, on the African coast, near the Bab-el-Mandeb, the present *Zeyla'* (*Comm. on the Old Test. Gen.*, p. 93: comp. p. 249). Some writers, however, imagine that more than one Havilah is spoken of in scripture; and some find the name in *Khawlan*, a district of the Yemen. See Dr. Smith's *Dict. of the Bible*, vol. i. pp. 761, 762.

HA'VOTH-JAIR (*villages of Jair*). Some small towns or places of Gilead which Jair, who was reckoned of the posterity of Manasseh, took and possessed (Numb. xxxii. 41). Other towns in Bashan appear to have been appropriated by the same person (Deut. iii. 14; 1 Chron. ii. 22, 23), and to have had the same name. Another Jair had thirty sons who occupied thirty of the Havoth-jair in Gilead (Judges x. 4). All these towns both in Gilead and Bashan formed one of Solomon's commissariat districts (1 Kings iv. 13). See JAIR.

HAWK. One of the birds pronounced unclean (Lev. xi. 16; Deut. xiv. 15). The original word, implying swift motion, seems to include various species of the *Falconidæ*; more especially as in the passages referred to 'the kind' or family is mentioned. The hawk, though not migratory in this country, is so in parts of Asia and southern Europe. This seems to be alluded to in Job xxxix. 26. Dr. Thomson notices a remarkable illustration of this passage: 'I have often seen them *returning* south during the latter part of September, but never saw them migrating northward. I can only account for this by supposing that in going they straggle along in single pairs, and at no particular time, or else by some distant interior route, but that when their young are grown they come back southward in flocks; but even then they do not fly in groups, as do cranes, geese, and storks, but keep passing for days in straggling lines, like scattered ranks of a routed army. Here and there, as far as the eye can reach, they come, flying every one apart, but *all going steadily to the south* (*The Land and the Book*, p. 326). These birds are common in Syria, where many species occur, the merlin, the kestrel, the gerfalcon, &c.

The 'night-hawk' is also an unclean bird (Lev. xi. 16; Deut. xiv. 15). It is questioned what bird is here meant: according to Bochart the male ostrich. It is more probable, however, that some kind of owl, perhaps the *Strix flammea*, or white owl, is intended.

HAY (Prov. xxvii. 25; Isai. xv. 6: comp. Psal. lxxii. 6; Amos vii. 1). 'Mowings' are spoken of; but hay, in our full sense of it, was not made in Palestine. See GRASS.

HA'ZAEL (whom *God beholds*, i.e. cares for). A king of Syria. The first mention we have of him is when Elijah was in the wilderness (1 Kings xix. 15, 17), when he is designated as the future monarch of Syria, Jehu that of Israel, Elisha as the prophet in succession to Elijah himself. Jehu was to extirpate the authors of idolatry, Hazael to chastise the whole nation of Israel, and Elisha to slay with the quick and powerful sword of the divine word (comp. Jer. i. 10). It does not appear that Hazael was ever literally anointed by either prophet: the designation of him seems all that was intended. But, when afterwards Elisha visited Damascus, and Ben-hadad, who was sick, had sent Hazael, a trusted servant, to enquire whether he should recover, Elisha intimated his approaching sovereignty. Hazael was astonished: 'Shall I, who am but a dog, mean and insignificant, attain this splendid destiny?' The next day, however, Ben-hadad died, apparently by Hazael's hand (though some critics question this); and Hazael succeeded as king; and his reign, with the exception of the time when he was called on to defend himself against the Assyrian power, was occupied with continual wars upon Israel and even against Judah (2 Kings viii. 7-15, 28, 29, ix. 14, 15, x. 32, 33, xii. 17, 18, xiii. 3; 2 Chron. xxii. 5, 6). Hazael is supposed to have reigned about forty-six years, 886-840 B.C. He was succeeded by his son Ben-hadad (2 Kings xiii. 22-25; Amos i. 4).

HAZAI'AH (whom *Jehovah beholds*). A descendant of Judah (Neh. xi. 5).

HA'ZAR-AD'DAR (*village of Addar*, or *of greatness*). A place on the southern frontier of Palestine (Numb. xxxiv. 4). It seems to be identical with Adar the south boundary of Judah (Josh. xv. 3), and is possibly *'Ain el-Kudeirât*, or *Adeirât*, to the west of Kadesh-barnea.

H'AZAR-E'NAN (*village of fountains*). A place on the north-east frontier of Palestine (Numb. xxxiv. 9, 10). It is also mentioned as a boundary-place in Ezek. xlvii. 17, xlviii. 1. Mr. Porter supposes it the modern *Kuryetein*, ENE. of Damascus, where are large fountains.

HA'ZAR-GAD'DAH (*village of fortune*, or perhaps *of the kid*). A town in the extreme south of Judah (Josh. xv. 27). Perhaps this may be identified with *Wady Mubughîk*, where there are extensive ruins of great antiquity (Wilton, *The Negeb*, pp. 114-121).

HA'ZAR-HAT'TICON (*middle village*). A place specified by Ezekiel (Ezek. xlvii. 16) as one of the boundaries of the land. It is said to be on the border of Hauran.

HA'ZAR-MA'VETH (*court of death*). One of the sons of Joktan (Gen. x. 26; 1 Chron. i. 20). His descendants were the Chatramotitæ, who settled in the south of Arabia; and the name is preserved in the modern *Hadramaut*. This district is said to be very unhealthy; but it is cultivated; and the inhabitants carry on a considerable trade in frankincense, myrrh, gum, and other products. Their language is a dialect materially differing from that spoken in Yemen.

HA'ZAR-SHU'AL (*village of jackals*). A place in the south of Palestine, originally in the territory of Judah, afterwards allotted to Simeon (Josh. xv. 28, xix. 3; 1 Chron. iv. 28). It is mentioned as inhabited after the captivity (Neh. xi. 27). Wilton would identify it with *Beni-Shail*, not far from Gaza (*The Negeb*, pp. 137-141).

HA'ZAR-SU'SAH (*horse-village*). A town in the territory of Simeon (Josh. xix. 5). It is also called

HA'ZAR-SU'SIM (*village of horses*) (1 Chron. iv. 31). It might be, like Beth-marcaboth, 'the chariot-station,' a depôt for horses, such as those which in Solomon's time went to and fro between Egypt and Palestine (Stanley, *Sinai and Pal.*, p. 160). It is probably identical with Sansannah, which Wilton believes to have been in the modern *Wady es-Suny* or *Sunieh*, not far from Gaza, on the caravan-road between that place and Sinai (*The Negeb*, pp. 212-215).

HA'ZAZON-TA'MAR (*pruning* or *felling of the palm*) (2 Chron. xx. 2). See EN-GEDI, HAZEZON-TAMAR.

HAZEL (Gen. xxx. 37). The original word rendered 'hazel' occurs as the name of a tree only in this place. Interpreters are divided between the hazel and the almond-tree: perhaps it is more probable that the last-named was meant.

HAZ'ELEL-PO'NI (*the shade looking upon me*). A daughter of the house of Judah (1 Chron. iv. 3). The original has the article prefixed, as if it were the name of a family rather than of an individual.

HA'ZER (*a court, a village, a moveable encampment*). This is the same with Hazar, occurring in composition with other words to form the names of places. It is not found alone as a proper name; but the two following are forms of its plural.

HAZE'RIM (*villages*). The Avims are said to have dwelt here (Deut. ii. 23). Instead of the name of a definite place, the meaning probably is that this nomad people had their villages, tent-villages, or encampments in the district.

HAZE'ROTH (*id.*). One of the stations of the Israelites in the wilderness (Numb. xi. 35, xii. 16, xxxiii. 17, 18; Deut. i. 1). It is thought to be at *'Ain el-Hudhera* about eighteen hours from Sinai.

HA'ZEZON-TA'MAR (*pruning of the palm*). The ancient name of En-gedi (Gen. xiv. 7). In 2 Chron. xx. 2 it is Hazazon-tamar. See EN-GEDI.

HA'ZIEL (*vision of God*). A Levite in the time of David (1 Chron. xxiii. 9).

HA'ZO (*vision*). One of the sons of Nahor (Gen. xxii. 22).

HA'ZOR (*enclosure, castle*). A city of Canaan, whose king Jabin headed a confederacy against Joshua and the Israelites (Josh. xi. 1). It appears to have stood upon an eminence; for such is the meaning of the word *tel*, translated 'strength' (13) or 'heap' (marg.). Joshua destroyed Hazor (10, 11, 13, xii. 19); but it must have been afterwards re-built; for it was allotted to Naphtali (xix. 36); and later we find it again possessed by a Jabin, into whose hands God had delivered Israel for their sins (Judges iv. 2, 17; 1 Sam. xii. 9). It was fortified as an important post by Solomon (1 Kings ix. 15), and was one of the cities seized by Tiglath-pileser (2 Kings xv. 29). Its site is uncertain; though Dr. Thomson (*The Land and the Book*, pp. 285, 286) thinks he has found it in the modern *Hazere*, where there are many ruins.—2. A city in the south of Judah (Josh. xv. 23). It should probably be joined to the succeeding name, and be Hazor-ithnan: see ITHNAN.—3. 4. Two more towns of Judah, Hazor-hadattah, or New Hazor (for the words should not be separated as in our version), and Hezron which is Hazor (25). See HADATTAH, HEZRON.—5. A place perhaps to the north of Jerusalem, inhabited by the Benjamites after the return from Babylon (Neh. xi. 33).—6. An Arabian district (Jer. xlix. 28, 30, 33). See Winer, *Bibl. RWB.*, art. 'Hazor, 4.'

HEAD. This word is of course most frequently used in the ordinary literal sense. The covering of the head was an indication of mourning (2 Sam. xv. 30), as was shaving the head (Lev. xxi. 5; Job i. 20); while anointing it was an expression of joy (Eccles. ix. 8; Matt. vi. 17). Sometimes men swore by their head (v. 36). The word also signified the chiefs, or most eminent of the people (Numb. xxv. 4). So the husband is called the 'head of the wife' (1 Cor. xi. 3; Eph. v. 23). And Christ is the 'head of his body the church' (i. 22, iv. 15; Col. i. 18). He is also the head over all creation (ii. 10). Again, the corner-stone of a building is 'the head of the corner' (Psal. cxviii. 22). These and other modes of using the word can present no difficulty to the observant reader of scripture.

Assyrian queen.

Assyrian king.

Nineveh Marbles.

HEAD-BANDS (Isai. iii. 20). Probably fillets for the hair. See DRESS, HEAD-DRESS.

HEAD-DRESS. So far as can be collected from the incidental notices of early Hebrew history, the probability is that coverings

for the head were not in ordinary use. Thus it was a token of mourning to cover the head (2 Sam. xv. 30; Jer. xiv. 3, 4); and the

Royal attendant or eunuch. Nineveh marbles.

mantle seems to have been employed for the purpose (1 Kings xix. 13). The head-dresses that were then used were rather for

Young Bedouin chief of the valley of the Jordan.

ornament. This was specially the case with the high-priest's mitre, and the 'bonnets' of the ordinary priests, which are expressly

Syrian man of rank.

said to have been 'for glory and for beauty' (Exod. xxviii. 36-40). And those which were intended by the Hebrew words *tzanîph*

and *pĕêr* seem to have been worn only by eminent persons, or on festive occasions. The former word implies wrapping around,

Female attendant. From an ivory.

after the fashion of a turban: it is described as used by men (Job xxix. 14, in our version 'diadem'), by women (Isai. iii. 23, 'hoods',

Bedouin chief of the desert of Palmyra.

as belonging to kings (lxii. 3, 'diadem'), to the high priest (Zech. iii. 5, 'mitre'). The latter, *pĕêr*, conveying the idea of ornament

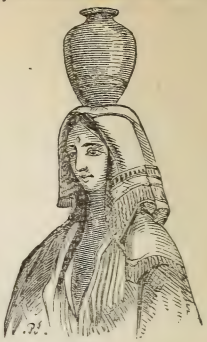
Syrian merchant. Damascus.

or beauty, is said to have been worn by priests (Exod. xxxix. 28; Ezek. xliv. 18, 'bonnets'), by females (Isai. iii. 20), by a

bridegroom (lxi. 10, 'ornaments'), and by others in gala dress (3, 'beauty'; Ezek. xxiv. 17, 23, 'tires'). A word which signifies to bind is used to imply the putting on of both these head-coverings: just as turbans are now wrapped or bound about the head. Dr. Saalschütz is inclined to believe that these two together would constitute the modern turban, which consists of a conical cap, answering to the *pĕĕr*, with folds of linen wound round it, the *tzanîph* (*Arch. der Hebr.*, cap. 3, vol. i. pp. 27, 28). The cap might be decorated with ornaments; as they were worked into the hair, and pendants worn. If, however, such coverings were only for official persons, or worn on festal days, there remains nothing to show that head-coverings were in ordinary use. The *kishurîm* 'head-bands' (Isai. iii. 20) imply binding: they were either fillets to confine the hair, or, as some imagine, girdles. The 'hats' of Dan. iii. 21 were mantles or outer tunics.

The Assyrian head-dress is mentioned Ezek. xxiii. 15) in terms which make it probable that, in some respects, it might resemble the modern head-coverings of Bedouins, a handkerchief so folded as to hang down behind and on the shoulders, tied with a cord round the head. In the Apocrypha we find it stated as a grievance that the Greek hat was imposed upon the Jews (2 Macc. iv. 12).

Syrian lady.



Arab woman of the valley of the Jordan.

Greek female. From a vase.

Roman lady. From a gem.

From an ancient Egyptian painting.

Nubian woman. From a photograph.

HEAL, HEALING. See PHYSICIAN. There is a peculiar expression in Mal. iv. 2, which may be explained here. A fresh gale is said to blow, in some parts of the Levant, at sunrise, from the sea across the land. This, from its salubrious effects, is called 'The Doctor.' Now we find 'the wings of the wind' mentioned (Psal. xviii. 10, civ. 3: comp. cxxxix. 9); we may therefore suppose this natural circumstance alluded to for illustrating the spiritual refreshment which attends and proceeds from the rising of 'the Sun of righteousness' with healthful beams (see *Pict. Bible*, note on place).

HEART. The Hebrews regarded the heart as the seat not only of the passions and emotions, such as love, hatred, pleasure, sorrow, &c., but also of the intellectual faculties (e. g. 1 Kings x. 24). We often therefore find the word 'heart' where, according to our present mode of expression, the 'mind' or 'understanding' would be used.

HEARTH (Gen. xviii. 6). There is no Hebrew word here separately to express 'hearth.' That for 'cakes' means round cakes which were baked, as at present, under hot ashes when haste was required: comp. 1 Kings xix. 6, 'a cake baked upon hot stones.' In Psal. cii. 3, the exact meaning of the original word used is 'fuel:' a different form of the same root occurs in Isai. xxx. 14, 'from the burning mass.' In Jer. xxxvi. 22, 23, we find another word: it means a brazier or stove. Such braziers are frequently now used. They are shaped like a large pitcher, and placed in a cavity in the floor. When the fire has burnt down, a kind of frame is placed over the brazier, and covered with a carpet; and persons warm themselves as they sit on the floor around by thrusting their legs under the carpet. In Zech. xii. 6 the original word means 'a fire-pan.

HEATH (Jer. xvii. 6, xlviii. 6). It is doubtful whether any plant or tree is intended. Gesenius proposes to render 'like one forlorn,' or 'ruins,' as in Psal. cii. 17, where the same word is rendered 'destitute. Henderson believes that it must be a tree, and supposes that some species of juniper is meant (*The Book of Jeremiah*, p. 105).

HEATHEN. The terms so rendered in our translation are occasionally represented by other words, as 'nations' or 'gentiles.' And the signification intended must have varied at different periods of the world's history. God 'made of one blood all nations of men for to dwell on all the face of the earth' (Acts xvii. 26); one word, therefore, *goï*, plur. *goïm*, included all the people of the earth. And so we find it employed in Gen. x. 5, 20, 31, 32, where once it is in our version 'Gentiles,' the other times 'nations.' When, however, a single family was selected, to expand into a people, who were specially to be the depository of divine truth, and to become God's peculiar inheritance, then the word began to have a specific meaning, and to designate those who were not Israelites, even though they might locally inhabit Canaan (2 Kings xvii. 41). And, as just said, because among the Hebrews alone there was the knowledge of the true God, the word had a moral and religious sense, as nearly equivalent with ungodly or idolaters (e. g. Psal. ix. 5, 15, 17, where in the last-named verse 'nations'). It is still used among the Jews with somewhat of a contemptuous meaning (as Kafir, corrupted to Giaour among the Mohammedans) to designate persons not of their race, and therefore not entitled to their privileges.

The Greek word *ethnos* is in its signification nearly similar. It is true that it occurs (John xi. 50-52) for the Jewish people. But it has besides a larger sense (Acts xvii. 26; Gal. iii. 14), and also is expressly contrasted with the seed of Jacob or the circumcision (Luke ii. 32; Acts x. 45). We find, too, the idea of an ungodly person, or idolater, or one out of the covenant of grace, implied in it (Matt. vi. 7, xviii. 17). It is used in an extended sense in those passages which so emphatically inculcate the duty of the Christian church to the world (xxviii. 19; Luke xxiv. 47).

HEAVE-OFFERING (Numb. xv. 19-21). See OFFERINGS.

HEAVEN. A critical examination of the precise meaning of the Hebrew words so rendered in our version is obviously out of place in the present work. For such, lexicons must be consulted. But it may be observed that the term in most frequent use implies height, and that other terms imply either height or extension. The question what the Hebrews understood by the 'heaven' or 'heavens' has been keenly debated. Grave writers there are who seem really to imagine that the ancient Israelites believed there was a solid vault no great distance overhead, which was sustained by pillars, and provided with windows and doors, and in which the glittering stars were stuck. It is very possible that some children even among ourselves may entertain fancies of the kind; but few grown men, in any age or country, with any measure

of intelligence or cultivation of the mind, could seriously accept a theory, the falsehood of which would be demonstrated by a journey of a few miles from home. The poetical expressions we meet with in scripture in reference to heaven must not be literally understood. See FIRMAMENT.

We ordinarily give three different senses to the word 'heaven.' We use it for the atmosphere immediately around, in which the birds fly and the clouds float; also for that immeasurable space in which other worlds, suns or planets, have their positions or their motions; and, further, for the glorious abode of the great King and Creator of the universe. Doubtless the ancients were not aware of the vast distances of the stars from our earth, which later science has revealed. But still the same three-fold use of the term may be observed in scripture (Gen. i. 20, xv. 5; Psal. xi. 4, xviii. 11; Jer. viii. 7, and elsewhere). Sometimes the expression 'heaven of heavens' is used for God's abode (Deut. x. 14; 1 Kings viii. 27; Neh. ix. 6). It is possible that St. Paul may speak of 'the third heaven' (2 Cor. xii. 2) with reference to this triple division: or, apart from this, he may mean simply the highest heaven. It has, indeed, been questioned whether there is sufficient authority for believing that the ancient Jews recognized the three-fold distribution; and certainly rabbinical legends say rather that there were seven heavens. But surely we may well imagine that the Jews would adopt that mode of using the word heavens which is so reasonable and natural to ourselves, and we need not require more explicit proof than the texts just referred to furnish.

Heaven, theologically, is understood to mean the state and place of blessedness which the saints attain after the present life. Scripture has revealed little on this subject to gratify men's curiosity, but quite enough to call out their better desires for such an inheritance. The prominent features of this blessed life are its holiness, its happiness, and the presence of the Lord in it. Various terms are used and various illustrations introduced to describe these. Into the heavenly city 'there shall in no wise enter anything that defileth' (Rev. xxi. 27). Nor shall any abide in God's tabernacle, or dwell in his holy place, but they that walk uprightly and work righteousness (Psal. xv. 1, 2). Those, therefore, that are before the throne of God must 'have washed their robes and made them white in the blood of the Lamb' (Rev. vii. 14, 15). The unutterable joy they partake is further noted: 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes' (16, 17). The happiness shall be perfect in its degree, and eternal in its duration (Matt. xxv. 46; Rev. iii. 12). And he who hath now entered into the heavens, both as the priestly intercessor for his people, and as their fore-runner, will receive them into his intimate communion (John xiv. 2, 3; Phil. i. 23; Heb. vi. 20, xii. 22-24). But in truth we can form little idea at present either of the state or the place. And scripture itself can hardly do more than describe it by negatives (1 John iii. 2).

It may be added that the term 'heavens' is sometimes adopted for the Deity, the God of heaven (Dan. iv. 26).

HEAVEN, THE KINGDOM OF. A phrase frequently used (Matt. iii. 2, iv. 17, xiii. 11, 31, 33, 44, 47, xx. 1; 2 Tim. iv. 19, and elsewhere). Several equivalents occur, as 'kingdom of God' (Matt. vi. 33; Mark i. 14, 15; John iii. 3, 5), 'kingdom of Christ' (Matt. xx. 21; Rev. i. 9), 'kingdom of Christ and God' (Eph. v. 5), 'kingdom of David' (Mark xi. 10), and simply 'the kingdom' (Matt. xi. 35, xiii. 19). They all mean the kingdom of grace here, developing itself into the kingdom of glory hereafter. The grand idea implied is the theocracy, that formal establishment of Jehovah's lordship, in which he revealed himself as the King of his chosen people; all their earthly leaders being avowedly but his lieutenants. The picture of it in the Hebrew state and polity was the type of a far more glorious supremacy repeatedly predicted by the ancient prophets (Psal. ii. 6-12, cx.; Isai. ix. 7, 8, xi. 1-9, xxxii. 1; Dan. ii. 44, vii. 27). The rabbinical writers seem generally to have understood the Jewish religion by this phrase; but certainly in our Lord's time it must have been taken to indicate the establishment of Messiah's rule (Luke xix. 11; Acts i. 6), which was ordinarily conceived to be a temporal dominion. Christ checked this notion, and frequently demonstrated the spiritual character of his kingdom (Luke xvii. 21; John xviii. 36); but the error remained in the minds of even his disciples till the promised out-pouring of the Holy Spirit. Then, indeed, they understood its internal power, and proclaimed it as 'righteousness, peace, and joy in the Holy Ghost' (Rom. xiv. 17). Some expositors deny that the phrase can mean the church or the religion of Christ here, but the kingdom of Messiah to be revealed hereafter. But this is clearly inconsistent with the sense of many of the places where the expression occurs. See Alford, *The Greek Test.*, note on Matt. iii. 2.

HE'BEL (Gen. iv. 2, marg.). See ABEL.

HE'BER (*society, fellowship*).—1. One of the descendants of Asher (Gen. xlvi. 17; Numb. xxvi. 45; 1 Chron. vii. 31, 32).—2. A Kenite, of the family of Hobab, who was settled in Canaan. He appears to have been the chief of a separate clan; and it was his wife Jael who received and killed Sisera (Judges i. 16, iv. 11, 17, 21, v. 24).—3. A person mentioned in the genealogies of Judah (1 Chron. iv. 18).—4. A Benjamite chief (viii. 17).

HE'BER (*the region beyond? a passer over?*).—1. A descendant of Gad (1 Chron. v. 13).—2. A Benjamite chief (viii. 22). Our translators, it may be observed, have not been consistent in regard to this name. It is given as Eber in 12.—3. The patriarch Eber (Luke iii. 35).

HE'BERITES. A family of Asher, descendants of Heber (Numb. xxvi. 45).

HE'BREW, HE'BREWS. A name of the

Israelitish nation. Critics are not agreed as to the origin of it. Some derive it from *'ábar*, to pass over, because Abraham crossed the Euphrates to Canaan; others from *'éber*, beyond, because the patriarch had once dwelt beyond that river. But there is a strong objection to both these suppositions; for doubtless many dwellers beyond the Euphrates crossed it to seek fresh settlements: it is not, therefore, easy to see why the name should peculiarly attach to Abraham, or be continued to his descendants who never did dwell on the east of Euphrates. A better theory is that the appellation is a patronymic from Eber (Gen. x. 21, 24, 25, xi. 14-17). It is true there is no reason expressly given for regarding Eber as the head of the race from which the chosen people were to spring. But, as in the days of his son Peleg the earth was divided, colonies probably spreading themselves, and tribes beginning to assume a more definite position, we may not unfairly consider Eber as taking some kind of prominence as the original father of certain families; especially as the term Hebrews seems originally to have had a wider application (xl. 15, xliii. 32). An argument has been taken from xiv. 13; and it has been said that Mamre is designated by a patronymic, and so Abraham was likely to be. This is of little weight; we may find a better in Numb. xxiv. 24, where, as the Assyrians are called Asshur from their progenitor, the Israelites are denominated Eber from theirs. The term Hebrews, being eventually confined to the descendants of Jacob, was given them more especially by foreigners, or assumed by them in their intercourse with foreigners (Jonah i. 9): see Kalisch, *Comm. on Old Test. Gen.*, p. 279, note 3. They were known among themselves (though not exclusively: see 1 Sam. xiii. 3; Jer. xxxiv. 9) as Israelites, or sons of Israel, a theocratic and therefore more honourable appellation, the distinction probably being that Hebrew indicated the general political relation, Israelite the religious and religious-patriarchal relation. Hence a naturalized person would be called rather Hebrew than Israelite. Some time before the Christian era the ancient name Hebrews revived (Acts vi. 1; 2 Cor. xi. 22; Phil. iii. 5), specially as distinguishing the pure Jews from the Hellenists or Grecian Jews. A 'Hebrew of the Hebrews,' as St. Paul called himself, implies the being from Hebrew parents on both sides.

From the name of the people naturally came the name of their language, Hebrew. This term, however, is not used in the Old Testament, but 'the language of Canaan' (Isai. xix. 18), 'the Jews' language' (2 Kings xviii. 26, 28; Neh. xiii. 24; Isai. xxxvi. 11, 13). 'In the Hebrew language' is first used in the prologue to Ecclesiasticus. The 'Hebrew' of the New Testament is Syro-Chaldaic.

HE'BREWESS (Jer xxxiv. 9). A Hebrew woman.

HEBREWS, THE EPISTLE TO THE. This letter, placed in our bibles after those which bear the name of St. Paul, is popularly ascribed to that apostle. There are, however, many questions connected with the authorship, canonical authority, the place in which, and the time when it was written, which have called forth the keenest discussions, and on which biblical critics are by no means as yet agreed.

It will be desirable to examine first, so far as space can be allowed in the present work, the authorship of this composition. Setting aside the supposed reference to it in 2 Pet. iii. 15, 16, we must acknowledge that the apostolic fathers were acquainted with it. Forster (*Apost. Author. of Ep. to Hebr.*, pp. 541-613) maintains that Barnabas, Clement of Rome, Ignatius, and Polycarp, all cite or allude to it. But none of these mentions the author's name. Pantænus, the head of the celebrated Christian school at Alexandria (about 180 A.D.) is the first who distinctly asserts the Pauline authorship. His successor, Clement, expresses the same belief. Origen is another witness. But this eminent man is hardly quite consistent; and his testimony may merely amount to this, that, while he believed the substance of the epistle to be Paul's, and considered the authority of tradition distinct in favour of its direct Pauline origin, he yet, impressed with the difference of style as compared with Paul's acknowledged writings, imagined that some one else, he is not able to say who, was the actual penman, not as an amanuensis, writing from dictation, but clothing Paul's sentiments in his own words. And this would seem to be the theory generally favoured in the Alexandrian church. Eusebius, later, though acknowledging that it had been questioned by some, expresses his own conviction of the Pauline origin of the epistle. And indeed, through Syria, Palestine, and Greece, it was generally ascribed to Paul before the rise of the Arian controversy, and afterwards almost universally the eastern Christians agreed in this belief. But in other parts of the church there was a difference of opinion. Justin merely alludes to it. Tertullian calls Barnabas the author: Cyprian does not appear to acknowledge it; and it may be safely said that, prior to the fourth century it was not considered in the west to be a genuine work of St. Paul's. The sum, therefore, of ancient testimony may be taken to be this, that, while the epistle was recognized in the earliest age, the authorship was not distinctly stated, that the eastern church soon began to ascribe it to St. Paul, while the western church denied or doubted that he was the writer, that there sprung up in Egypt first a belief, which afterwards spread, that, while the thoughts were certainly Paul's, they were expressed by some other person as the actual writer. After the fourth century the epistle was received as St. Paul's in the west; and this has since been generally the belief of Christendom, though the absence of his name, and the persuasion that another hand is apparent in the style of writing, have caused its place in the New Testament collection to be after Paul's acknowledged epistles.

Dr. Wordsworth, indeed, uses the diversity of opinions respecting the style and lan-

guage of this epistle as a corroboration of St. Paul's authorship. 'They show that the question . . . . had even then been discussed and examined. And this uniformity of independent witnesses (that the *substance* was Pauline), who differ from each other as to the minor matter of its phraseology, and whose testimony reaches back to primitive times, and comes from the most learned school of ancient Christendom (the Alexandrian), will not easily be shaken by any conjectural theories of later criticism' (*The New Test.*, Introd. to Ep. to Hebrews, p. 357).

If Paul be not the author, it is impossible to decide who was. Barnabas, Silas, Apollos, and others have been suggested. But these have for the most part been but guesses, and can only be so treated. In Germany, indeed, one or other has been adopted by eminent writers, Apollos most frequently, as by Tholuck and Bleek; and Dr. Alford among ourselves, after careful examination of the pretensions of the rest, has declared his judgment to be in favour of Apollos, on the ground that the author, a Jew, must have been a Hellenist, imbued with the thoughts and phraseology of the Alexandrian school, intimately acquainted with St. Paul, belonging, however, to the second rank of apostolic men, not a dweller near Jerusalem, but of note and influence with those to whom he wrote (Prolog. sect. i. 148-191). Yet it may be fairly said that the general opinion of men, at least in this country, best competent to decide, is in favour of the Pauline authorship; either altogether, or, as has been explained, through the medium of some one who expressed Paul's thoughts.

An examination of the internal phenomena of this composition is necessary in order to reach any satisfactory conclusion. Prof. Robbins is one of the latest who has instituted such an examination, and has presented its results in a compendious form (*Biblioth. Sacr.*, July 1861, pp. 492-535). The following considerations are especially relied on.

It is vain to allege as anything decisive that the style and mode of expression here differ from what we find in Paul's acknowledged compositions. Every writer will adapt himself to the circumstances of those he addresses. His own state of mind and feelings must have a material influence upon his pen; and, besides, so various are the topics on which St. Paul addressed different communities, that it is hardly possible to point out with precision any *general* characteristic of his diction.

Light is often thrown upon a vexed question of authorship by incidental expressions which have dropped from the writer. Critics have eagerly examined the epistle to the Hebrews for some of these indications. But there is little that can be laid hold of. It is urged that St. Paul would never have penned Heb. ii. 3, where the author seems to say he obtained his knowledge of the gospel at second-hand; whereas Paul lays stress on his apostolical authority, as in 2 Cor. xi., xii.; Gal. i. But it is replied that Paul, after the manner of most writers, frequently classes himself with those to whom he speaks (e.g. Rom. xiii. 11-13; 1 Cor. x. 8, 9; 2 Cor. vii. 1); and, further, that, in the place referred to, there is no question of apostleship, but the 'we' and 'us' are used for Christians generally, as distinguished from men of the Old Testament dispensation. The one had but the word spoken by angels, the others the personal witness of the Lord and of his immediate followers. It is said, again, that the description of the tabernacle and its furniture is erroneous (Heb. ix. 2-5). But it is replied that investigation (for which room cannot be found here) shows that there is no error, and, besides, that, if there were, it would affect rather the inspiration than the authorship of the work. Moreover, the mention of the 'bonds' (x. 34) is regarded as favouring the Pauline authorship. But stress must not be laid upon the passage: the reading is somewhat questionable. More weighty, perhaps, are the words of xiii. 18, 19, 23, which indicate an imprisonment and a hope of release, and also of a visit to be paid with Timothy. Still we have no mention elsewhere of Timothy's incarceration; but on the other hand the term rendered 'set at liberty' may mean simply sent away. 'They of Italy salute you' (24) can tell little either one way or the other. There is no clear proof in the words of the writer's location. Italians, or persons from Italy, were with him when he wrote: nothing more can be concluded. These, it will be seen, are very uncertain traces; and we can infer from such personal references only that, if they do not prove the Pauline authorship, they as little disprove it.

The doctrine of this epistle must be compared with that of St. Paul's acknowledged letters. Of course there is an agreement, an unity of teaching, through the whole compass of the sacred scriptures, which all proceeded from the same informing Spirit. But yet in different writers we see truth in different aspects; and, if we can discover the same line of teaching in various compositions, the presumption is not weak that these flowed from the same pen. Now we are to take into account that the object of the epistle to the Hebrews was peculiar, and that it was addressed to a class of persons not the same with those to whom St. Paul writes in other letters. If, notwithstanding, we can trace the same kind of sentiments, the inference of identity of authorship will be so much the stronger. Observe, then, how the author exhibits the superiority of Christianity to Judaism, both in the Jewish dispensation being a type of the Christian (comp. Heb. viii. 5, x. 1 with Col. ii. 17), and also in the rites and observances of the law serving for an example of gospel blessings, which are far more complete and lasting (comp. Heb. vii. 15, 16, 19, viii. 1-9, ix. 9, with Gal. iii. 23-25, iv. 3, 9). No such coincidences with Paul can be found in the writings of Peter, James, or John. Then, further, the person, work, and offices of Christ are similarly set forth here and in Paul's acknowledged compositions. For Christ's person comp. Heb. i. 3 with 2 Cor. iv. 4; Phil. ii. 6; Col. i. 15. See also how

creation is attributed to him (comp. Heb. i. 2, 3, 10 with 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16, 17). So again as to the relation between his humiliation and exaltation (comp. Heb. ii. 9, xii. 2 with Phil. ii. 8, 9); and Dr. Davidson observes that the idea 'that Jesus not only passed, through suffering obedience, to an exalted state, but obtained it as a reward for obedience unto death' is found in the New Testament only in the epistles of Paul (*Introd. to N.T.*, vol. iii. pp. 211, 212). Similarly the idea that, through Christ's death, both death and the influence of Satan were destroyed occurs here and in the acknowledged Pauline epistles (comp. Heb. ii. 14 with 1 Cor. xv. 26, 56, 57; 2 Tim. i. 10). See, further, how the sacrifice of Christ and its effects are spoken of (comp. Heb. ix. 26, 28, x. 12 with Rom. vi. 9, 10; and Heb. ix. 15 with Rom. iii. 25). So, also, as to Christ's exaltation, and access to the Father by him (comp. Heb. i. 3 with Rom. viii. 34; Heb. ii. 8 with 1 Cor. xv. 27; Heb. iv. 14, vii. 26, with Eph. iv. 10; Heb. x. 19, 20 with Rom. v. 2; Eph. ii. 18). Then, again, the way in which faith, hope, and love are conjoined is thoroughly Pauline (comp. Heb. vi. 10-12 with 1 Thess. i. 3; 2 Thess. i. 4; and Heb. x. 22-24 with 1 Cor. xiii. 13). Many more such coincidences might be produced: the above may serve for a sample; and it is submitted that, if any singly are of little weight, taken together they furnish no contemptible proof of the Pauline authorship. It is indeed alleged that Christ's resurrection is not made prominent as in the epistles to the Corinthians and the Thessalonians. But as well might this be objected to those to the Romans and the Galatians, where equally no prominence is given to this truth. So again it is argued that we nowhere find in the Hebrews the contrast between faith and works. No more do we in the letter to the Thessalonians. Of course, as has been already said, the apostle would vary his line of admonition according to the special wants of those to whom he wrote. And then it is urged that the author of the epistle to the Hebrews is fond of allegorizing. This can be true only in the sense that he expounds the typical facts of the Old Testament; and surely this is no evidence against the Pauline authorship.

Another point must not be overlooked. The structure of St. Paul's epistles exhibits usually a particular type. There is first the doctrinal discussion, with occasional strains of hortatory application, or highly-raised feeling. Afterwards the practical admonitions follow, the prayer for those he addresses, the apostolical blessing, and the greetings. It is needless to say that these various parts are seen in the letter to the Hebrews. To be sure, personal matters are lightly touched; and the name does not appear. It may be hard to account for this; but there would be an almost equal difficulty in accounting for any early disciple withholding his name. Dr. Wordsworth, indeed, considers that the omission is more intelligible in St. Paul's case than it would be if any other man of that age were the writer. 'The divinely-inspired author,' he says, 'whoever he was, whose consummate wisdom is apparent from the epistle itself, was guided by God's Spirit, not only in writing the epistle, but in *not prefixing* his name to it. And, if *St. Paul* had written such an epistle as this, we recognize strong and sufficient reasons why *he* should have been restrained from following his usual practice, and that of other writers of epistles, and from inserting his own name at its commencement. But we do *not* see similar reasons of equal force for the suppression of the name of *Apollos*, or *Barnabas*, or *Clement*, or of any *other* person, to whom the epistle has been ascribed. Therefore the *non-appearance* of the author's name in the epistle to the Hebrews does not diminish, but rather increases, the probability that its author was St. Paul' (*ubi supr.*, p. 361).

The mode in which citations are made from the Old Testament deserves notice. Doubtless there are some variations from Paul's ordinary manner; but there are also some extraordinary points of resemblance. The whole subject cannot be investigated here; but the reader is requested to mark that Hab. ii. 4 is cited only in the Hebrews (x. 38), and, in a similar way, in Paul's acknowledged epistles (Rom. i. 17; Gal. iii. 11), and that there is a still more remarkable coincidence between Heb. x. 30, and Rom. xii. 19; in both which places the Hebrew text and the Septuagint are departed from.

There are other topics which can here be only touched most briefly. Lists have been formed of leading passages in the Hebrews and St. Paul's acknowledged writings, which bear a marked resemblance, of expressions also similar, of words peculiar to both. As a single instance, comp. Gal. iii. 19 with Heb. ii. 2. And, though there may be some superiority of style visible here, yet still it would be hard to tie down an author at all times to just the same kind of style. It may be added that certainly upon this composition there is the impress of what we know from other sources was the character of this great apostle of the Gentiles.

The arguments which have been alleged are by no means dogmatically insisted on. Some doubts will probably always remain on this matter. But surely it is not going too far to say, with all appreciation of the eminent men who have reached a different conclusion, that the probabilities are much in favour of the Pauline authorship. Prof. Robbins sums up his investigations with the following remarks: 'The amount and value of the external evidence is, to say the least, strongly in favour of Paul as the author of the Hebrews. Internal evidence, though not perhaps in any one point taken by itself, so clear as not to admit of question, yet, in almost every particular, sufficient to render the composition by the apostle Paul probable. Circumstances alluded to in the epistle, if they do not point to the apostle to the Gentiles as author, do not, certainly, any more clearly suggest any other author. The sentiment and doctrines of the epistle, when its object and aim are taken into view, seem to us strikingly Pauline . . . The general charac-

teristics of form are the same in the Hebrews and acknowledged Pauline epistles, with, however, many differences, such as we should expect in any encyclical letter purposely anonymous. While some of the formulas of quotation are unlike those most commonly used in some of the acknowledged epistles of Paul, as those epistles differ among themselves, still there are forms of reference to the Old Testament strikingly indicative of the same hand; and passages quoted with peculiarities which scarcely admit the supposition of diversity of authorship . . . The superiority of style so generally attributed to the Hebrews, when brought to the test of a critical comparison, does not only not seem to demand diversity of authorship but indicates a higher and more studied effort of the same mind and pen. Similarity, rather than diversity, in the Hebrews and acknowledged epistles of Paul, in the use of particular words and phrases, is now generally acknowledged.' (pp. 533, 534).

Perhaps the considerations produced are sufficient to show that to Paul, as substantially the author, this epistle must be ascribed. But, granting this, there is the question before adverted to, whether the apostle was the sole author, or whether (as is supposed of Mark writing his Gospel under Peter's direction) he might not have employed some one to express, in a degree after his own fashion, his (the apostle's) meaning. An amanuensis we know (Rom. xvi. 22: comp. Gal. vi. 11) he frequently had: was the amanuensis here something more? Indeed it may be pertinently asked, did Timotheus, and Sosthenes, and Silvanus, so often joined in the superscriptions of other epistles, contribute any of their contents? If so, the supposition is the more probable that in this, intended for sufficient reason to be anonymous, another hand might be more largely used. Dr. Alford, however, decidedly rejects the supposition that two were concerned in the production of this work; while Mr. Roberts as decidedly expresses his belief that there must have been two, and fixes on St. Luke as St. Paul's coadjutor (*Discuss. on the Gospels*, part i. chap. vi. pp. 206-213), supposing that Paul himself added the closing verses (xiii. 19-25). On such matters the most clear-sighted critics will come to opposite conclusions.

In regard to the canonicity of this epistle little need be said. If the Pauline origin be taken as proved, the canonical authority will not be doubted. But, if it be supposed that Apollos, or other such writer, penned this letter, still the early testimonies above referred to, without naming the writer, sufficiently show how it was regarded from the beginning. It was included in the Peshito Syriac version. And, though for a while in the west certain doubts were felt, or it was left without notice, yet the testimony of the Greek and eastern churches was so strong that, from the days of Jerome and Augustine who received it, it was generally in the west also accounted canonical.

As to the time and place of writing, of course those who hold the Pauline authorship must differ from those who deny it. If St. Paul was the writer, it was perhaps sent from Rome about the close of his first imprisonment, 63 or 64 A. D. If it was the work of some other inspired man, it must still have been written before the destruction of Jerusalem, perhaps 68 A. D. from, Dr. Alford guesses, Ephesus.

That this epistle was no translation, but written as we have it in Greek, may be considered certain. But it is a matter of dispute to whom it was addressed. To Jewish Christians indisputably; but to what special community of them? Here again we have a wide circle of conjectures; and there is hardly a country where such may be supposed to have settled, from Spain to Greece and Asia, which some critic has not discovered to be the original destination of this letter. Dr. Alford imagines it sent to the Jewish Christians at Rome. But it is difficult to understand how, on such a supposition, its authority was specially doubted in the west; and still more puzzling to believe that the writer should address a church in such terms as we find in Heb. v. 11, 12, when St. Paul had some time before spoken of the same in the language used in Rom. xv. 14. It was sent more probably to the Jewish Christians in Palestine; Prof. M. Stuart supposes particularly to those in Cæsarea; but perhaps even at first it had a yet wider range.

The epistle itself, which some have strangely doubted to be an epistle, sufficiently explains its object and the occasion of its being written. The enmity of the unconverted Jews to the gospel involved believers in a two-fold danger, that of persecution and that of apostasy. The writer would meet this by proving the superiority of Christianity to the earlier covenant. Hence he exhibits from the Old Testament, and from the nature of the case, the superiority of Jesus to the high priests of the law, and the consequent superiority and sufficiency of his sacrifice as a means of reconciliation with God. The most intimate understanding of the Mosaic ritual is evinced; and the reasonings are intermingled with various solemn warnings, and earnest encouragements to perseverance in the faith:

The epistle may be thus distributed.—1. A demonstration of the deity of Christ by explicit proofs from the Old Testament: his superiority to angels (i., ii.), to Moses and Aaron, to the whole Jewish priesthood, is insisted on (iii.-viii.) and the typical nature of the legal ceremonies shown (ix. 1—10); Christ's sacrifice being that true and only sacrifice by which all the Levitical sacrifices are superseded (ix. 11—x. 18).—2. The application of the preceding arguments and proofs: those addressed are warned of the danger of apostasy, and exhorted to stedfastness in the faith of Christ, being encouraged thereto by the examples of ancient worthies, also to patience, peace, holiness, &c. (x. 19—xiii. 19).—3. Conclusion, comprising a prayer and apostolical salutations (xiii. 20—25).

Of commentaries on this epistle, that of Dr. John Owen, to be found in his works,

and re-printed (1840) in four 8vo. volumes, must always be highly valued. Philologically it is behind modern requirements, but it is a well-filled storehouse of doctrinal and experimental divinity. The modern ones of Stuart and Delitzsch may be consulted with advantage.

HE'BRON (*alliance*).—1. A son of Kohath, the son of Levi. He was the ancestor of one of the Levitical families often referred to in the sacred history (Exod. vi. 18; Numb. iii. 19; 1 Chron. vi. 2, 18, xv. 9, xxiii. 12, 19: comp. xxiv. 23, where the word is supplied).—2. The name occurs in the genealogical lists of Judah (ii. 42, 43); but it is not clear whether a person or a place is intended, probably a place.

HE'BRON (*id.*). An ancient city of Palestine, said to have been 'built seven years before Zoan in Egypt' (Numb. xiii. 22). Hebron bore also the name of Kirjath-arba, 'the city of Arba' (Gen. xxiii. 2; Josh. xiv. 15; Judges i. 10), because it was the residence of Arba, the progenitor of the Anakim. Which was the earlier of the two names is uncertain. Unless Arba was the builder, Kirjath-arba could not well have been the original. Some critics, indeed, assume that the city was not called Hebron till the Israelites had entered Canaan; they consequently infer that Moses was not the writer of a history in which the name Hebron occurs. But this conclusion is by no means just. There are instances in which cities and countries known by one name have had another put upon them, and have afterwards resumed the original appellation. See the question argued in respect to Hebron in Horne, *Introd.*, vol. ii. p. 593, edit. Ayre.

Abraham dwelt at Hebron (Gen. xiii. 18): here Sarah died, and was buried in the cave of Machpelah (xxiii. 2, 19): here also Isaac and Ishmael buried Abraham (xxv. 9): Isaac, too, and Jacob, lived some time here, and were buried in their father's sepulchre (xxxv. 27, xxxvii. 14, xlix. 29-32, l. 13). Machpelah, close by, is said to be before Mamre, which possibly may be another name for Hebron. See MACHPELAH, MAMRE.

On the conquest of Canaan, Hebron was assigned to the tribe of Judah, and is described as being in the mountains (Josh. xv. 54). The Amorite king had been conquered and the city taken by Joshua (x. 3, 5, 23, 36, 39, xii. 10); but it would seem that the sons of Anak still occupied the position in force. It is, therefore, further related that Caleb, under Joshua as general-in-chief, succeeded in exterminating these giants (xi. 21, xiv. 6-14); and hence to Caleb Hebron was given for an inheritance (xv. 13, 14). It was subsequently made over to the priests, and constituted a city of refuge; the surrounding fields and villages being reserved for Caleb (xx. 7, xxi. 11-13).

We hear little more of Hebron till the time of David, who was here anointed king, and reigned over Judah seven years and six months (2 Sam. ii. 1-3, 11); six of his sons being born here (iii. 2-5). After he became king of all Israel, he quitted Hebron and fixed his residence at Jerusalem, which he wrested from the Jebusites (v. 4-10). This city was inhabited after the captivity (Neh. xi. 25). It was occupied by the Idumeans, but was captured by Judas Maccabeus (1 Macc. v. 65). In the New Testament it is not mentioned; but, according to Josephus, it was destroyed shortly before the taking of Jerusalem (*Bell. Jud.*, lib. iv. 9, § 9).

Hebron, now *el-Khulil*, stands twenty-two miles south of Jerusalem: its present population may be about 7,000 or 8,000, of whom 700 are Jews: there are no Christians in the town or district. Its appearance is described as beautiful. 'On gaining the summit of a rocky hill,' says Bartlett, 'Hebron burst suddenly upon us, with its smiling region of corn, olive-groves, and vineyards—the vineyards of Eshcol. . . . On a sloping hillside, rising above the valley, is the quadrangle of massive and ancient stone-work, which encloses the building said to contain the cave of Machpelah. At its foot, occupying the valley and side of the opposite hill, lies the town itself, divided into three groups of flat-roofed and domed dwellings. The valley and its enclosing hills, winding into far perspective towards the desert-frontier, in the luxuriance of their eastern mode of cultivation, and covered with thymy pasturages, justify the description of a land flowing with milk and honey: afar, beyond the unseen caldron of the Dead Sea, the long range of the Moab mountains shuts in the extensive area' (*Walks about Jerusalem*, pp. 216, 217). A mile up the valley is a vast oak tree, popularly said to be the tree of Mamre under which Abraham pitched his tent. Two ancient pools remain, the lower one 133 feet square and 22 feet deep, the upper 85 feet by 55 feet and 19 feet deep (Thomson, *The Land and the Book*, p. 583). It might be over one of these that David hanged the murderers of Ish-bosheth (2 Sam. iv. 12).

HE'BRON (*passage?*). A city of Asher (Josh. xix. 28). Probably it is identical with ABDON, which see.

HE'BRONITES. A family of Levites, descendants of Hebron (Numb. iii. 27, xxvi. 58; 1 Chron. xxvi. 23, 30, 31).

HEDGE. There are two words, each appearing with some variety of form, which are translated 'hedge' in our version: one simply means an enclosure, of whatever material; the other a tangled hedge formed of some prickly shrub. They both occur in Isai. v. 5, the fence, of loose stones or mud; the hedge, of thorns. Enclosures of any kind are rare in Palestine. Only gardens, vineyards, &c, are so protected. The prickly pear, a kind of cactus, is used for the purpose, well illustrating Prov. xv. 19; and the stone walls of sheep-folds are now often topped with thorns.

HEEL. To lift the heel against any one (Psal. xli. 9) was an act of insolent aggression: to make bare the heels of a female (Jer. xiii. 22) was to disgrace her; the heels of a modest woman being covered by her train. In Psal. xlix. 5 for 'heels' liers-in-wait or trackers must be understood. As to the sentence upon the serpent (Gen. iii. 15), the heel of the woman's seed would be the part most exposed to injury from his

bite, while the victor's foot was on his head: but the injury would not be on a vital part, trifling compared with the crushing of the head.

HE'GAI or HE'GE (*eunuch? venerable?*). The eunuch or chamberlain who had charge of the women in the harem of Ahasuerus (Esth. ii. 3, 8, 15).

HEIFER. The words translated 'heifer' signify generally a young cow; thus, one of three years old (Gen. xv. 9), as used for ploughing (Judges xiv. 18), as giving milk (Isai. vii. 21, 22, in our version 'a young cow'), as treading out corn (Hos. x. 11), also as untamed and wilful (Jer. l. 11; Hos. iv. 16). It may be in the same sense that the term is applied to Moab (Isai. xv. 5; Jer. xlviii. 34), to denote independent self-confidence. Some critics, however, prefer regarding the words as a proper name, Eglath-Shelishiyah, one of the places to which the fugitives would wander. See Henderson, *Isaiah*, note on xv. 4.

There was a remarkable ordinance prescribed in the Mosaic law, that a red unblemished heifer, never touched by the yoke, was to be slain (perhaps) by the priest, the blood being sprinkled before the tabernacle; and then the whole carcase was to be burned, cedar-wood, hyssop, and scarlet being also cast into the fire. The ashes were afterwards to be gathered and laid up. These ashes, mixed with running water, were applied to purify those who had contracted uncleanness by touching a dead body, or a bone, or a grave; the tent, too, and the vessels in it, where a person had died (Numb. xix.; Heb. ix. 13). It may be asked why pollution should be thus communicated. Death, we may reply, is the penalty of sin. He, then, that touched a corpse, touched that guilty thing on which the penalty had been executed, and contracted ceremonial defilement. The polluting character of sin was thus remarkably exemplified, and the need of some purification from it. See Fairbairn, *Typol. of Script.*, vol. ii. pp. 376-380, 2nd edit.

HEIR. See BIRTH-RIGHT, FIRST-BORN, INHERITANCE.

HEL'AH (*rust*). One of the wives of Ashur the father of Tekoah (1 Chron. iv. 5, 7).

HE'LAM (*strong-hold*). A place beyond the Jordan, but west of the Euphrates, where David gained a victory over the Syrians (2 Sam. x. 16, 17).

HEL'BAH (*fatness, fertile region*). A town in the territory of Asher (Judges i. 31).

HEL'BON (*fat, fertile*). A place noted for excellent wines which were conveyed to Tyre from Damascus (Ezek. xxvii. 18). It has been frequently supposed that Helbon is the modern Aleppo; but Mr. Porter has discovered a village and district, still bearing the ancient name, a few miles from Damascus, celebrated for peculiarly-fine grapes. It lies in a glen high up in Anti-libanus; and there are considerable ruins around.

HELCHI'AH, HELCHI'AS (1 Esdr. viii. 1; 2 Esdr. i. 1). Greek forms of Hilkiah.

HEL'DAI (*worldly*).—1. A captain of David's militia (1 Chron. xxvii. 15).—2. One who returned from Babylon, for whom with others memorial crowns were to be made (Zech. vi. 10): in 14 he is called Helem.

HE'LEB (*fat, fatness*). One of David's warriors (2 Sam. xxiii. 29).

HE'LED (*life, the world*). Also one of David's warriors (1 Chron. xi. 30). He is identical with Heleb; possibly also with Heldai, 1.

HE'LEK (*portion*). A descendant of Manasseh (Numb. xxvi. 30; Josh. xvii. 2).

HE'LEKITES. The family of Manasseh descended from Helek (Numb. xxvi. 30).

HE'LEM (*stroke*). A chieftain of Asher (1 Chron. vii. 35).

HE'LEM (*dream*). A person mentioned in Zech. vi. 14, identical with Heldai, 2.

HE'LEPH (*exchange*). A place on the boundary of Naphtali (Josh. xix. 33). Some have proposed to identify it with *Beitlif* to the west of Kades.

HE'LEZ (perhaps *loin, strong?*). One of David's heroes (2 Sam. xxiii. 26; 1 Chron. xi. 27, xxvii. 10): in the first-named place he is called the Paltite, in the last two the Pelonite.—2. One of Judah's posterity (ii. 39).

HE'LI (*summit, the highest*). A person in the line of our Lord's ancestry (Luke iii. 23).

HE'LI (2 Esdr. i. 2). The name of a person alleged to be an ancestor of Esdras.

HELI'AS (2 Esdr. vii. 39). Elijah.

HELIODO'RUS (2 Macc. iii. 7-40). The treasurer of Seleucus Philopator, king of Syria, sent to plunder the temple at Jerusalem. His purpose is said to have been supernaturally frustrated.

HELIO'POLIS (*city of the sun*) (Ezek. xxx. 17, marg.) See ON.

HEL'KAI (*Jehovah his portion*). A priest in the days of Joiakim, representative of the family or course of Meraioth, or Meremoth (Neh. xii. 15).

HEL'KATH (*a portion*). A border-city of Asher (Josh. xix. 25) afterwards allotted to the Gershonite Levites (xxi. 31). In 1 Chron. vi. 75 Hukok is substituted.

HEL'KATH-HAZ'ZURIM (*the portion*, i.e. field, *of swords*, or, according to some, *of strong men*). A spot near Gibeon where twelve of Joab's encountered twelve of Abner's men, the whole of the combatants falling (2 Sam. ii. 16).

HELKI'AS (1 Esdr. i. 8). Hilkiah the high priest.

HELL. In the way in which this word is commonly used, it is understood as implying the place of torment in another world. This, however, was not the original signification of the English; nor does such an idea accurately represent the meaning of the Hebrew and Greek words, the originals of 'hell' in our translation.

According to its derivation, our word 'hell' means the covered or concealed place, and this is akin to the Hebrew *shĕôl*, which most probably implies a cavity or hollow subterranean pit. It is poetically described in scripture as dark (Job x. 21, 22), as underground (Deut. xxii. 22), as having valleys or depths (Prov. ix. 18), as shut in with gates and bars (Job xvii. 16; Isai. xxxviii. 10). It is spoken of also as voracious, insatiable, and cruel (Prov. i. 12, xxx. 16; Sol. Song viii. 6; Isai. v.14). Those

who die are said to go down to it (Gen. xlii. 38; Psal. lv. 15; Ezek. xxxi. 15, 17). It is represented as laying snares for men (2 Sam. xxii. 6; Psal. xviii. 5); while such as escape or expect to escape death are said to have made a covenant or come to an agreement with it (Isai. xxviii. 15, 18). It is manifest that these expressions are used figuratively: the Hebrews were not so simple as to imagine *shĕôl* really fenced with gates and bars. It was the separate state, the 'under-world,' the receptacle of departed spirits, used indifferently in respect to all who were dead, whether they were the wicked to be punished, or the faithful to be blessed. Doubtless in earlier times the Israelites had no very distinct idea of the condition of the departed. Nor are we even now authorized to speak dogmatically. The veil is not yet lifted up from the world of spirits; and little beyond the broad outline are we able to discover of its form and character.

It is evident by what has been said that *shĕôl* by no means necessarily means a place of torment. In many cases our translators have properly rendered it 'the grave;' not the literal excavated pit, but more generally the state or condition of the dead. But they do not always adhere to this, and occasionally use language which conveys a wrong notion to ordinary readers. The Greek word *hades* is similarly treated. Of course a doctrine is not to be deduced merely from a parable; but yet parables offer valuable illustrations of scripture truths. And abp. Trench has said very justly on the parable of the rich man and Lazarus (Luke xvi. 19-31): 'Abraham's bosom is not heaven, though it will issue in heaven; so neither is hades hell, though to issue in it, when death and hades shall be cast into the lake of fire which is the proper hell. It is the place of painful restraint (1 Pet. iii. 19), where the souls of the wicked are reserved to the judgment of the great day' (*Notes on Parables*, pp. 467, 468, 6th edit.). So, when our Lord is said to have descended into hell (Psal. xvi. 10; Acts ii. 27, 31), the grave, the place of departed spirits, and not the region of eternal punishment, is to be understood. See Pearson *On the Creed*, art. v.; who discusses many opinions which have been propounded on the subject.

Other words are used when the place of final punishment is designated; such as *geenna* of fire, 'hell-fire' (Matt. v. 22, 29, 30), *tartaros* (2 Pet. ii. 4), the 'lake of fire' (Rev. xx. 14), and probably 'the bottomless pit' (ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3). See GEHENNA, HINNOM, PUNISHMENT.

HELL, GATES OF (Matt. xvi. 18). The power of the kingdom of death.

HELLE'NIST. In a few passages of the New Testament we find the Greek term *hellenistes* (Acts vi. 1, ix. 29, xi. 20; the reading being, however, in the last-named place questionable), rendered in our version 'Grecians,' used in a kind of opposition to Hebrews. The distinction was not of race or residence, but rather of language. A pure Jew, as in the case of St. Paul (Phil. iii. 5), might have been born or resided out of Palestine, but he spoke ordinarily the Syro-Chaldaic dialect, and read the Hebrew scriptures. A Hellenist or Grecian spoke Greek as his common language, and used generally the Septuagint translation of the bible. A Hellenist or Grecian might or might not be a Greek, that is, of Greek or foreign race: he might be a purely-descended Jew or a Gentile proselyte. The term Hellenist, therefore, indicates a class differing from the Hebrew on the one hand and not necessarily identical with the Greek on the other.

The existence of this class had a powerful influence, as preparing for the diffusion of Christianity and supplying the language in which the authorized documents of the gospel were composed. The Hellenists were a link of communication between the Palestinian Jews and the external world. Preserving for the most part their connection with the temple, they had adopted, with the language, much of Greek manners and modes of thought; and they were prepared, when converted to the faith of Christ, to become a body of missionaries to various regions. See DISPERSION, GREECE, GREEKS. Their language was not the classical Greek of earlier times. The Macedonian conquests had resulted in a breaking up of the Greek system of states; and hence the wide-spread use of what was called the common dialect of the Greek tongue. The staple of this was indeed of Attic texture; but certain Attic forms were disused in it: for various Attic words others were substituted; and some forms and words were introduced from other dialects. The language thus became modified into that kind of speech which prevailed at the courts of Syria and Egypt, and in the schools of Alexandria and Tarsus. But used by the Hellenist it had an additional element. Hebrew ideas were to be expressed, and religious truth conveyed in a tongue which was not originally formed to express it. A Hebrew spirit, therefore, breathed through the Greek words. But Hellenistic Greek was not less precise, not less governed by exact rules than the Greek of the Attic writers. Moulded after a different pattern, it retained all its flexibility and power of expression. It became thus most admirably fitted to be the medium through which the doctrines of Christianity were promulgated to the world. So that, in the tongue which distinguished the class of Hellenists, and in the circumstances of the class itself, we may see the remarkable providence of God preparing the best way for the accomplishment of his own gracious purposes.

The explanation given above of the term Hellenist is that which has been most generally received. But Mr. Roberts, in his valuable *Discussions on the Gospels*, 1862, takes a different view. He maintains, and with the greatest probability, that Greek was generally understood and spoken in Palestine concurrently with Hebrew, or rather Syro-Chaldaic, and he adduces many strong reasons to prove that our Lord and the apostles commonly used the Greek tongue. But, if this be so, the distinction between the Hellenists and the Hebrews

could hardly have been one of language, but rather of principle and tendency. 'The term *Hellenist*, as applied to a Jew,' Mr. Roberts thinks, 'meant one who did not hedge himself round by the peculiar usages of Judaism, but, yielding, less or more, to the spirit of the age in which he lived, was ready in various ways to adopt and observe the opinions and practices of the Gentile world.' Hence, then, 'if *Hellenists* denoted those Jews who had relaxed in the stringency of their Judaism, *Hebrews* will be those who adhered more rigidly to the forms of their ancient faith.' It is evident that there were two such parties in the Christian church. The believing Jews who were 'zealous of the law' (Acts xxi. 20) suspected Paul's teaching and conduct; and it was those only who 'came from James' whom Peter feared (Gal. ii. 12); though certainly he must have found previously converts at Antioch who were Jews. They were Hellenists; the newcomers Hebrews. But the student is referred for full information to Mr. Roberts' book, part i. chap. v. pp. 145-165.

HELMET. See ARMS.

HE'LON (*strong*). A Zebulunite, whose son Eliab was the chief of his tribe (Numb. i. 9, ii. 7, vii. 24, 29, x. 16).

HELPS (1 Cor. xii. 28). There does not appear to have been any order in the church specially so called. The word, being with others in the abstract, would indicate that the specified gifts were bestowed, not on one, but on many different classes.

HEM OF GARMENT. The Israelites were commanded to put fringes upon their garments (Numb. xv. 38, 39; Deut. xxii. 12), a kind of edging which would prevent the ends of the cloth from unravelling: also in the corners possibly of the outer garment, which was quadrangular, there was to be a narrow blue riband. These fringes or borders were in process of time enlarged; and it was one part of the superstition of the Pharisee, so to enlarge them as to attract special notice (Matt. xxiii. 5). Hence there was a kind of sacredness attributed to the hem of the garment; and this seems to have been the reason why diseased persons specially desired to touch the hem of Christ's garment (ix. 20, xiv. 36; Luke viii. 44).

HE'MAN (*destruction*) (Gen. xxxvi. 22). See HOMAM.

HE'MAN (*faithful*).—1. A person remarkable for his wisdom (1 Kings iv. 31). Possibly he may be the same person as the one mentioned of the posterity of Judah, in the line of Zerah (1 Chron. ii. 6); and this last, though called the 'son' of Zerah, may be, according to the ordinary usage of the word, a more distant descendant.—2. An eminent Levite, in David's time, grandson of Samuel the prophet. He had fourteen sons and three daughters, and was one of those who took a leading part in the administration of the sacred services: he 's also called (as Asaph and Jeduthun) 'the king's seer in the matters of God' (vi. 33, xv. 17, 19, xvi. 41, 42, xxv. 1, 4, 5, 6; 2 Chron. v. 12, xxix. 14, xxxv. 15). His sons continued to hold the position in which their family was placed by David. One of the psalms is ascribed to Heman the Ezrahite, i.e. the descendant of Zerah (Psal. lxxxviii., title); whether this Heman was identical with No. 1 must be uncertain.

HE'MATH (*fortress*). This name, so spelt in 1 Chron. xiii. 5, and in many copies of our version of Amos vi. 14, is identical with HAMATH, which see.

HEM'ATH (*warm springs*). The father of the house of Rechab (1 Chron. ii. 55).

HEM'DAN (*pleasant*). One of the descendants of Seir the Horite (Gen. xxxvi. 26). His posterity probably were some of the tribes of Arabia Petræa. In 1 Chron. i. 41 he is called Amram.

HEMLOCK (Hos. x. 4; Amos vi. 12). The word thus rendered in these places is elsewhere translated 'gall:' see GALL.

HEN (*favour*). A person to whom, with others, certain crowns were to be given as memorials (Zech. vi. 14). He is possibly the same as Josiah (10). But some critics do not suppose that the word is here a proper name.

HEN. This familiar bird is alluded to only in our Lord's touching simile when lamenting the perverseness of Jerusalem (Matt. xxiii. 37; Luke xiii. 34: comp. 2 Esdr. i. 30). It is remarkable that a bird which must have been so common in Palestine should not be more frequently mentioned.

HE'NA (*low ground?*). A city conquered by some king of Assyria shortly before Sennacherib (2 Kings xviii. 34, xix. 13; Isai. xxxvii. 13). It was probably on the Euphrates, where now stands *Ana* or *Anah*.

HE'NADAD (*favour of Hadad*). The head of a family of Levites, who were active in rebuilding the temple and repairing the wall of Jerusalem (Ezra iii. 9; Neh. iii. 18, 24, x. 9).

HE'NOCH (*initiating* or *initiated*).—1. (1 Chron. i. 3). See ENOCH.—2 (i. 33). See HANOCH.

HE'PHER (*a pit, a well*).—1. A son of Gilead, of the tribe of Manasseh (Numb. xxvi. 32, 33, xxvii. 1; Josh. xvii. 2, 3).—2. One of the descendants of Judah (1 Chron. iv. 6).—3. One of David's warriors (xi. 36): the name is omitted in the catalogue of 2 Sam. xxiii. 34.

HE'PHER (*id.*). The name of a territory in Palestine, whose king or petty chief was destroyed by Joshua (Josh. xii. 17). It formed part of one of Solomon's commissariat districts (1 Kings iv. 10).

HE'PHERITES. A family of Manasseh descended from Hepher (Numb. xxvi. 32).

HEPH'ZI-BAH (*my delight is in her*).—1. The wife of Hezekiah, and mother of Manasseh (2 Kings xxi. 1).—2. The name is symbolically used to designate Jerusalem restored and sanctified (Isai. lxii. 4). Professor Blunt observes on this that 'it is not improbable that the royal nuptials of Hezekiah occurred about the time of this prophecy, and that Isaiah, after the manner of the prophets in general, availed himself of the passing event, and of the name of the bride, as a vehicle for the tidings which he had to communicate.' He considers this as illustrating the trustworthiness of the sacred record (*Undesigned Coincidences*, 5th edit., pp. 236-238).

HERALD (Dan. iii. 4). There is no other

notice but that just given in the Old Testament of a herald, properly so called, i. e. one who makes a public formal proclamation. In the New Testament the idea is familiar; and the word 'herald' might sometimes be well substituted for 'preacher' (e. g. 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5).

HERB. See GRASS.

HER'CULES (2 Macc. iv. 19, 20). The classical name for the tutelary deity of Tyre. Mr. Westcott believes that the proper name of this god was *Melchart*, i.e. king of the city (Smith's *Dict. of the Bible*, vol. i. p. 787).

HERD, HERDMAN, HERDSMAN. A considerable part of the riches of the patriarchs consisted in their flocks and herds, that is, their smaller and their larger cattle (Gen. xiii. 2, 5, xxvi. 14, xxxii. 5, 7; Job i. 3, xlii. 12); kine forming the greatest and most valuable portion of the herds. Oxen were bred in Egypt (xli. 2-4, xlvii. 17, 18); and Jacob and his family carried theirs down with them when they went thither (xlvi. 32, xlvii. 1). The land of Goshen, which was assigned them, was favourable for breeding and pasturing cattle; and, though shepherds and herdsmen were little regarded ('an abomination') among the Egyptians, yet it was not thought unfitting for some of Joseph's brethren to be placed over Pharaoh's cattle (xlvii. 6). When the Israelites left Egypt, they took their flocks and herds with them, it is emphatically said, 'very much cattle' (Exod. xii. 38). It would seem probable that they multiplied in the wilderness, many parts of it supplying pasture (iii. 1); for we find the tribes of Reuben and Gad specially mentioned as possessing abundant herds, and on that account desiring to have their inheritance in the country on the east of the Jordan, which was 'a place for cattle' (Numb. xxxii. 1-5). Half the tribe of Manasseh, too, was located in Bashan (Josh. xiv. 29, 30), also well adapted for breeding cattle. This increase of the herds was partly due to the expedition against the Midianites (Numb. xxxi. 32-34). And we read that afterwards their cattle increased in Gilead (1 Chron. v. 9), and that other similar booty was obtained (21). Indeed, generally speaking, cattle were the prize of the victors in war (1 Sam. xxx. 20): the prohibition against appropriating the flocks and herds of the Amalekites was peculiar, and it was ill-obeyed by the people (xv. 3, 9, 14, 15). Hence we find oxen almost always mentioned, if any man's property is spoken of (Exod. xx. 17, xxiii. 4; 1 Sam. xi. 7; 2 Chron. xxvi. 10). It was not considered any degradation among the Hebrews personally to tend the cattle: Saul, Elisha, and others are mentioned in connection with them (1 Sam. xi. 5; 1 Kings xix. 19; Amos i. 1); and the chief of the herdmen seem to have been persons of importance (1 Sam. xxi. 7; 1 Chron. xxvii. 29-31). But it was not customary, nor is it now, in the east, to eat much flesh-meat, specially of oxen (Numb. xi. 22); calves, however, were killed for food (Gen. xviii. 7; 1 Sam. xxviii. 24; Luke xv. 23); and the herds yielded milk, butter, and cheese (Deut. xxxii. 14; 2 Sam. xvii. 29). Oxen were employed in agriculture, and were common victims in sacrifice (1 Kings viii. 63); generally when young (e.g. Exod. xxix. 1; Numb. vii. 15). At seasons when pasturage failed, oxen were kept in stalls (2 Chron. xxxii. 28; Prov. xv. 17; Hab. iii. 17; Mal. iv. 2). There they were fed with straw, chopped small (Gen. xxiv. 25; Isai. lxv. 25), and 'fodder' or 'provender,' which seems to have been a mixture of different kinds of grain (Job vi. 5; Isai. xxx. 24): see Smith's *Dict. of the Bible*, vol. i. p. 788.

HE'RES (*the sun*).—1. A mount (Judges i. 35) near to or identical with IR-SHEMESH, which see.—2. (Isai. xix. 18, marg.). See IR-HA-HERES.

HE'RESH (*artificer*). A Levite (1 Chron. ix. 15).

HERESY. This word occurs several times in our version of the New Testament (Acts xxiv. 14; 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1). The original Greek term is much more frequently met with; but in other places it is otherwise rendered. Its proper meaning is a choice: thence it comes to signify a chosen mode of life, and then in a religious sense a particular school or party. Thus it is used to designate the 'sect' of the Sadducees (Acts v. 17), that of the Pharisees (xv. 5); and the Christians were called the 'sect of the Nazarenes' (xxiv. 5): the appellation being given sometimes in a good, sometimes in a bad sense. The bad sense ultimately prevailed. The divisions which men made in the church by choosing to follow their own unbridled will were declensions from apostolic doctrine; and heresy came to the sense which it at present bears—pernicious error in doctrine This is almost exactly the meaning of the word in 2 Pet. ii. 1, strange self-chosen doctrines opposed to truth, and leading to destruction. The 'heretic,' therefore (Tit. iii 10), was one who belonged to 'a self-chosen and divergent form of religious belief or practice' (Alford, *in loc.*). 'These early heretics,' as Conybeare observes, 'united moral depravity with erroneous teaching' (*Life of St. Paul*, vol. ii. p. 480, 1st edit.: see vol. i. pp. 479-492, for an account of heresies in the primitive church).

HER'MAS (*Mercury*, the god of gain, and messenger of the gods). A Christian at Rome, to whom St. Paul sends salutation (Rom. xvi. 14). To him has been attributed a work called 'The Shepherd of Hermas'; some, however, ascribe this to a later person of the same name, brother of Pius I., bishop of Rome. It was originally written in Greek, but it now exists entire only in a Latin version. It comprises three books; the first containing four visions, the second twelve commands, the third ten similitudes. There is much piety and truth in it; and much that is superstitious and absurd. And it is matter of astonishment that any should have been inclined to class it with the inspired scripture (see Gieseler, *Kirchengesch.* vol. i. pp. 147, 148).

HER'MES (*id.*). A Christian at Rome (Rom. xvi. 14).

HERMOG'ENES (*begotten of Mercury*). A person of whom nothing more is known than that St. Paul says that he and Phygellus had turned away from him (2 Tim. i.

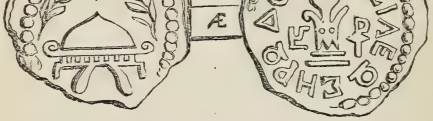
15). There are others of the same name mentioned in ecclesiastical history.

HER'MON (*lofty*, or *prominent peak*). A high mountain on the north-eastern frontier of Palestine (Deut. iii. 8; Josh. xii. 1). It is also described as opposite to Lebanon (xi. 17), and as on the border of Bashan (xii. 5; 1 Chron. v. 23). Hermon was called Sirion by the Sidonians, and Shenir by the Amorites (Deut. iii. 9), or Senir (1 Chron. v. 23), likewise Sion (Deut. iv. 48). There is no difficulty in identifying Hermon. It rises boldly at the southern end of Anti-libanus to the height of about 10,000 feet above the level of the sea. Its summit (or rather summits, for there are three) is a truncated cone, elevated 2000 or 3000 feet above the more continuous chain. It is visible throughout almost all Palestine. Dr. Thomson describes it as seen from Sarepta, from Tyre, and from the Dead sea (*The Land and the Book*, pp. 159, 177, 611). Mr. Porter says: 'From the plain along the coast, from the mountains of Samaria, from the Jordan valley, from the heights of Moab and Gilead, from the plateau of Bashan, that pale-blue snow-capped cone forms the one feature on the northern horizon' (Dr. Smith's *Dict. of the Bible*, vol. i. pp. 789, 790). Hermon, now called *Jebel esh-Sheikh*, 'the chief mountain,' and sometimes *Jebel eth-Thelj*, 'the snowy mountain,' is never without snow. Through the spring till the earlier part of the summer, the top is covered; but, as the weather becomes hotter, large masses melt, and the snow remains only in streaks in the ravines. On one of the summits are the remains of a circular wall enclosing a small ruined temple. Probably this marked the site of one of the 'high places,' where worship was paid to idols. 'The dew of Hermon' (Psal. cxxxiii. 3) was very likely the distillation of the vapours condensed by the snowy crown of the mountain; and 'Zion,' in the same passage, is no doubt used as being one of the various names of Hermon. It may be added that the ridge Jebel ed-Duhy on the north of the valley of Jezreel has been called the 'Little Hermon.'

HER'MONITES (Psal. xlii. 6). This is an incorrect rendering. The mountain had three summits, and is therefore spoken of in the plural as 'the Hermons.'

HER'OD, THE HERO'DIAN FAMILY. The ancestry of the Herodian family is involved in much obscurity. But the Antipas or Antipater who may be considered the founder of it was an Idumean, governor of Idumea under Alexander Jannæus king of Judea and Alexandra his queen; the religion of the Idumeans after their subjection by John Hyrcanus, about 129 B.C., being the Jewish. This Antipater had a son of his own name, who was appointed by Julius Cæsar procurator of Judea, Hyrcanus II. being high priest, 47 B.C.

1. Herod, called the Great, was the son of this second Antipater, and was made governor of Galilee at the age, it is said, of 15 years (comp., however, Ussher's *Annals*, 47 B.C.), and afterwards governor of Cœle-syria. When Mark Antony was in Syria, he appointed Herod and his elder brother Phasael (their father being dead) tetrarchs of Judea; but this government of the two lasted not long. The Parthians invaded Judea, and supported the pretensions of Antigonus, of the Asmonean family, to the throne. Phasael died by his own hand in prison; and Herod fled to Rome. There by the favour of Antony, and with the assent of Octavianus (afterwards Augustus), he was declared by the senate king of Judea, 40 B.C. It was not however, till three years after that by Roman help he took Jerusalem, and fully established himself in his dominions. Though he had been an adherent of Antony he was confirmed in his authority, and his territories were enlarged, by Augustus after the battle of Actium; so that his power ultimately extended over Idumea, Judea, Samaria, Galilee, Perea, Trachonitis, Batanæa, Gaulanitis, and Iturea, including the district of Paneas. Herod was fond of splendour, and lavished immense sums in adorning the cities of his kingdom. He restored or re-built the temple at Jerusalem (see TEMPLE), which was not, however, completed till many years after his death. He re-built also the Samaritan temple. But he showed his utter indifference to religion, by introducing heathen games at Jerusalem, providing for heathen worship at Cæsarea, and even sacrificing at Rome to the heathen deity, Jupiter, when appointed to his kingdom. The history of his domestic administration, and specially of his family, is a history of blood. He married many wives and had many children; and several of these he put to death. No wonder that such a man was troubled, when he heard the tidings of a new-born king (Matt. ii. 3), the true Prince of Zion. His last illness was signalized by various acts of cruelty, the execution of his eldest son Antipater, and



Coin of Herod the Great.

(about the same time doubtless) the murder of children at Beth-lehem (16-18); and he had intended that, when he was no more, many of the Jewish nobles should be slain, to spread that mourning through the land which he knew his own decease would not excite. He died in the 70th year of his age, most probably 4 B.C., shortly before the passover.

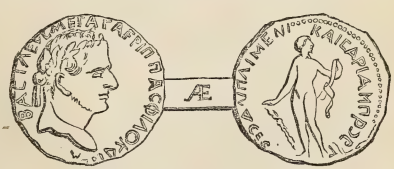
2. Archelaus was the son of Herod the Great and Malthace, a Samaritan. See ARCHELAUS. His administration was tyrannical, and his conduct disgraceful. He provoked his subjects to accuse him to the emperor, by whom he was banished to Vienne, in Gaul, 6 A.D., where most probably he died.

3. Herod Antipas was also the son of Herod the Great and Malthace. He obtained, according to his father's last will, the tetrarchy of Galilee and Perea. He married first the daughter of the Arabian king Aretas, but afterwards connected himself with Herodias, his niece, and the wife of his half-brother Herod Philip. Through her instigation he put John Baptist into prison and afterwards executed him (Matt. xiv. 1-12; Mark vi. 14-29; Luke iii. 1, 19, 20, ix. 7-9). This was the Herod to whom Pilate sent our Lord as one of his subjects (xxiii. 7-12). He appears to have been a weak and superstitious man, crafty and unprincipled (xiii. 31, 32); and he had his reward. Aretas, his father-in-law, revenged his daughter's wrongs by invading his territory and defeating him. And, urged by Herodias's ambition, he went to Rome to solicit the title of king, already conferred on his nephew Agrippa. His suit was unsuccessful, and he was first banished to Lyons, 39 A.D., whither Herodias accompanied him, and afterwards transferred to Spain, where he died. A writer in Smith's *Dict. of the Bible* suggests that it might not be to the well-known Lyons that Antipas was exiled, but to a town of similar name among the Pyrenees, close therefore on the borders of Spain (vol. i. p. 796). This, however, is but a conjecture.

4. Philip, or Herod Philip, son of Herod the Great and Mariamne. He had married his niece Herodias, and had by her a daughter, the too-famous Salome. Herodias left him to cohabit with his brother, Herod Antipas (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). The evangelists call him Philip; whereas in the history of Josephus he is termed Herod. But this is no contradiction. Herod was a general family name, Philip that of an individual. This Philip lived as a private person.

5. Philip, or Herod Philip, to be carefully distinguished from his brother and namesake, No. 4, was the son of Herod the Great and Cleopatra. He was tetrarch of Iturea and Trachonitis (iii. 1); some other territories, as Batanæa, Gaulanitis, Paneas, and Auranitis being also under his sway (Joseph., *Antiq.*, lib. xvii. 8, § 1, 13, § 4). It was he that built Cæsarea Philippi (Matt. xvi. 13; Mark viii. 27) on the site of Paneas. He married the wicked Salome, daughter of Herodias, but was himself a mild prince, the most blameless of his family. He died at Julias (Bethsaida) 34 A.D.; and as he left no children his dominions were adjoined to the Roman province of Syria.

6. Herod Agrippa I., the son of Aristobulus and Berenice, and the grandson of Herod the Great, was brought up at Rome, where he was thrown into prison by Tiberius. But on the accession of Caligula he was released, and had the tetrarchies of Philip and Lysanias assigned to him with the title of king. It was from jealousy of his prosperity that his uncle Herod Antipas made the application at the imperial court which terminated in his own downfall, and the addition of his dominions to those of Agrippa. He soon after reached a still greater height of power. Having rendered considerable service to Claudius, his kingdom was by that emperor augmented with the provinces of Judea and Samaria, 41 A.D., so that he reigned over territories as wide as those of his grandfather. He professed great strictness in the religion of the Jews, and to please them put the apostle James to death, and seized also the apostle Peter, who was miraculously delivered from the prison. Soon after occurred the awful catastrophe at Cæsarea, when Agrippa, in the midst of his vain-glorious

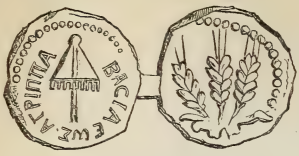


Coin of Herod Agrippa I.

display, was struck with a terrible disease, 'because he gave not God the glory,' and perished miserably (Acts xii. 1-23). This was in 44 A.D.

7. Herod Agrippa II. was the son of the Herod just named. He was but seventeen at his father's death, and was judged too young to succeed to such dominions. But Claudius gave him first, 48 A.D., the principality of Chalcis, with the oversight of the temple of Jerusalem and the right of appointing the high priest, and four years after exchanged his principality for the tetrarchies of Philip and Lysanias, allowing him also the title of king. Nero, 55 A.D.,

added to his dominions. It was before this Agrippa, who was suspected of incestuous connection with his sister Berenice or Bernice, that St. Paul pleaded at Cæsarea (xxv.



Coin of Herod Agrippa II.

12-27, xxvi.). He took part with the Romans in the Jewish war, and having retired to Rome died there in the third year of Trajan.

8. Herodias. See HERODIAS.

9. Drusilla. See DRUSILLA.

10. Berenice, or Bernice. See BERNICE.

For further details respecting the Herodian family, Winer, *Bibl. RWB.*, art. 'Herodes,' with the writers there referred to, may be consulted. It should be added that some of these princes are termed kings in the gospel history, though not formally invested with the title by the imperial Roman court.

The following pedigree, abridged from that in Dr. Smith's *Dict. of the Bible*, vol. i. p. 792, may be useful as exhibiting the descent and relationship of the Herods mentioned in scripture: their names are printed in small capitals :—

Antipas or Antipater.

Antipater=Cypros.

HEROD THE GREAT (Matt. ii. 1).

=Mariamne, grandd. of Hyrcanus.

=Mariamne, d. of Simon.

=Malthace.

=Cleopatra.

Aristobulus=Berenice.

HEROD ANTIPAS (Matt. xiv. 1).

ARCHELAUS (Matt. ii. 22).

HEROD AGRIPPA I.=Cypros (Acts xii. 1).

HERODIAS (Matt. xiv. 3).

=HEROD PHILIP (Matt. xiv. 3).

SALOME=HEROD PHILIP (Luke iii. 1). (Matt. xiv. 6; she is not named in scripture, but called 'the daughter of Herodias').

HEROD AGRIPPA II. (Acts xxv. 13).

BERNICE (Acts xxv. 13).

DRUSILLA (Acts xxiv. 24).

HERO'DIANS. The Herodians who are mentioned in the Gospels appear to have been rather a political party than a religious sect. They probably attached themselves to the family of Herod with the notion that their authority and influence would be the best security against the entire absorption of Judea into the Roman empire. And no doubt there were many who would be glad of the relaxation of the strict Jewish ritual, and be disposed to admit that kind of compromise between Judaism and heathenism which characterized the Herodian rule. In both these respects this party would dislike our Lord's teaching and dread his success; and therefore, though disagreeing with both Pharisees and Sadducees, they would not hesitate to unite with them for his destruction (Matt. xxii. 16; Mark iii. 6, viii. 15, xii. 13; Luke xx. 20).

HERO'DIAS. The daughter of Aristobulus, a son of Herod the Great by Mariamne. She first married her uncle Herod Philip, also a son of Herod by another Mariamne: by him she had Salome. She left him to cohabit with Herod Antipas, who had a wife alive, daughter of Aretas, king of Arabia. There was thus a double adultery; and, besides, Herod was her uncle by the half-blood. Aretas revenged his daughter's dishonour by attacking and defeating Herod. It was this wickedness that John Baptist reproved (Matt. xiv. 1-12; Mark vi. 14-29). Herodias accompanied Antipas in his exile to (it is generally believed) Lyons.

HERO'DION. A Christian whom St. Paul calls his kinsman (Rom. xvi. 11), being probably of the same tribe.

HERON. One of the birds prohibited to the Israelites for food (Lev. xi. 19; Deut. xiv. 18). Several species, it is likely, are included, as there is the addition 'after her kind.' But critics are not at all agreed as to the kind of bird meant. It is by no means certain that it was the heron. From the derivation of the original word we may conjecture that it was some bird that breathed hard, perhaps hissed, and was irascible. Some have therefore guessed it the goose. Mr. Gosse, however (*Imp. Bible Dict.*, vol. i. pp. 737, 738) approves the common rendering, and suggests the *Ardea russata*, little golden egret, as a species

abundant in Asia: it is called the *caboga*, or cow-heron, in India.

HE'SED (*desire, mercy*). The son of Hesed, or Ben-hesed, was one of Solomon's commissariat officers (1 Kings iv. 10).

HESH'BON (*reason, device*). The capital of Sihon, king of the Amorites. It appears to have been upon the western part of the plain, or high table-land, east of the Jordan. It had originally belonged to Moab; when Sihon was conquered it was rebuilt by the tribe of Reuben, but, lying just on the boundary-line of Reuben and Gad, it was reckoned as territorially a Gadite city when allotted to the Levites (Numb. xxi. 25-34, xxxii. 3, 37; Deut. i. 4, ii. 24-30, iii. 2, 6, iv. 46, xxix. 7; Josh. ix. 10, xii. 2, 5, xiii. 10-27, xxi. 39; Judges xi. 19, 26; 1 Chron. vi. 81). In later times the Moabites regained possession of Heshbon; so that it is mentioned as a Moabitish town in the prophetic denunciations against that people (Isai. xv. 4, xvi. 8, 9; Jer. xlviii. 2, 34, 45, xlix. 3). The ruins of this city still exist, twenty miles east of the point where the Jordan falls into the Dead sea. They are called *Hesbân*, and occupy a low hill in the great plain. There are some remarkable remains among them; and cisterns are still to be seen, with an ancient reservoir (Sol. Song vii. 4).

HESH'MON (*fatness, fat soil*). A town in the extreme south of Judah (Josh. xv. 27), probably near the Edomitish border. Wilton would connect it with the Edomite king Husham (Gen. xxxvi. 34, 35), and identifies it with *'Ain Hasb*. He also thinks that it is the same with Hashmonah, one of the stations in the wanderings of Israel (Numb. xxxiii. 29, 30) (*The Negeb*, pp. 121-134).

HES'RON, HES'RONITES. In some copies of our version Hezron and Hezronites are thus spelt in Numb. xxvi. 6.

HETH (*fear*). One of the sons of Canaan, of the family of Ham. He was the progenitor of the people called first the sons and daughters of Heth, but afterwards known as Hittites (Gen. x. 15, xxiii. 3, 5, 7, 10, 16, 18, 20, xxv. 10, xxvii. 46, xlix. 32; 1 Chron. i. 13): see HITTITES.

HETH'LON (*wrapped up, hiding-place*). A place on the northern boundary of Palestine (Ezek. xlvii. 15, xlviii. 1). It must have been near, or perhaps identical with, the 'entrance of Hamath' (Numb. xxxiv. 8).

HEWING IN PIECES. This mode of punishment is said to have been inflicted by Samuel on Agag, king of the Amalekites (1 Sam. xv. 33). It was not a Hebrew form of putting to death; but Kitto (*Pict. Bible*, note on the place) gives some instances of its being employed, as in Abyssinia, and by Djezzar the notorious pacha of Acre: comp. Dan. ii. 5, iii. 29.

HEZ'EKI (*strong*). A Benjamite (1 Chron. viii. 17).

HEZEKI'AH (*Jehovah strengthens*).—1. The son and successor of Ahaz, king of Judah, twenty-five years old when he ascended the throne. His reign lasted twenty-nine years, 725-696 B.C. (2 Kings xviii. 1, 2; 2 Chron. xxix. 1). If the present text be accurate, Hezekiah must have been born in his father's eleventh year; for Ahaz died when he was thirty-six (2 Kings xvii. 2). Instances of paternity as early as this have been produced by various writers; so that the case, though extraordinary, is by no means unparalleled (Keil, *Comm. on Kings, transl.*, vol. ii. pp. 78, 79). But some critics have supposed an error in the numbers, and that either Hezekiah was but twenty at his accession, or Ahaz twenty-five at his. This last supposition has some countenance from ancient versions.

Hezekiah was one of the most godly of the sovereigns of Judah. His first acts were to re-open, repair, and cleanse the temple, celebrating the occasion by solemn offerings to the Lord. He also removed the high places, forbidding sacrifice even to the true God in them. And he broke in pieces the brazen serpent which Moses had made in the wilderness, because the people paid a superstitious reverence to it—calling it by a contemptuous name—'a piece of brass' (2 Kings xviii. 3-6; 2 Chron. xxix. 2-36; Isaiah xxxvi. 7). These proceedings, we may easily conclude, did not pass unquestioned. The evil counsellors of Ahaz would strive to maintain their influence in the new reign. So much, perhaps, we may gather from the reproofs of Isaiah (Isai. viii. 9-13, xxviii. 14-18). But the king had the inestimable advantage of the counsels of this great prophet, to whose divinely-inspired messages he appears to have given diligent heed. If, therefore, he encountered opposition, it did not turn him from his purpose. Subsequently the passover was kept, as it had not been for many generations, with a great concourse of people, not only from Judah but from the tribes of Israel. It has been thought that this passover was held after the fall of Samaria; for the remnant are addressed that were 'escaped out of the hand of the king of Assyria.' If so, it could not have been earlier than Hezekiah's sixth year. See Keil, *ubi supr.*, pp. 79, 80. But the matter is uncertain; and it is worth noticing that Hezekiah's invitations were responded to rather by the northern section of the tribes, Manasseh, Zebulun, and Asher, than by the people immediately round Samaria (2 Chron. xxx.). The celebration of this feast was the signal for fresh measures of reformation, extending into the Samaritan kingdom; while the services of the temple and the rites of the law were yet more diligently observed in the king of Judah's own dominions (xxxi.).

As Hezekiah honoured God, so God honoured him with temporal prosperity. He subdued the Philistines, and, according to the annals of Sennacherib, kept Padiya, king of the Ekronites, a prisoner in Jerusalem. He prospered also in other enterprises, and renounced his allegiance to the Assyrian monarch (2 Kings xviii. 7, 8). In the fourteenth year of his reign, however, he was obliged to purchase forgiveness for this by the payment of a large fine, for which he had to take some of the gold of the temple. For Sennacherib's forces had overrun the country: the fortified towns were taken (13-16; 2 Chron. xxxii. 1-8; Isai. xxxvi. 1); the Assyrian march towards Jerusalem being perhaps that described in x. 28-32.

The tribute thus yielded saved Jerusalem; and Sennacherib turned his arms elsewhere. It must have been at this time that Hezekiah was visited with that fatal sickness (supposed by some to be the plague), which he was warned would be unto death. At his earnest prayer, however, a prolongation of his life was granted for, as he was informed, fifteen years: a plaster of figs was by Isaiah's direction laid upon the boil: a miraculous sign was given; and a promise added of deliverance from the Assyrian power. Hezekiah recovered, and composed a plaintive elegy on the occasion. And then came the great fault of his life. Ambassadors from Babylon arrived to enquire of the wondrous retrocession of the sun, the sign of his recovery. To these the king vainglorious displayed his treasures, and was rebuked and told that his children should be made eunuchs in that Babylon, from which envoys were now courting his alliance (2 Kings xx.; 2 Chron. xxxii. 24-26, 31; Isai. xxxviii., xxxix.).

It is not easy to settle the chronology of this king's reign. Very many critics have believed that but a single Assyrian invasion occurred, and consequently that the destruction of Sennacherib's army took place about the time of Hezekiah's sickness. But we may with more probability suppose that there were two invasions—one that already noticed, the other so fatal for the Assyrian king some few years subsequently. This is the opinion of a writer in Dr. Smith's *Dict. of the Bible*, whose article, however, vol. i. pp. 798-801, must be read with caution: comp. Rawlinson, *Herodotus*, vol. i. p. 477: see also for some further details the article below, SENNACHERIB.

If this supposition be well-founded, the narrative of 2 Kings xviii. 17-37, xix.; 2 Chron. xxxii. 9-23: Isai. xxxvi. 2-22, xxxvii., must describe the later invasion. The king of Assyria, who was besieging Lachish, sent Rabshakeh with an insulting and blasphemous message to Jerusalem. Afterwards, when alarmed by the news of the approach of the Ethiopian king, he reiterated his demands in a letter to Hezekiah. The Jewish monarch sought help where alone it could effectually be obtained. He asked the prayers and advice of Isaiah, and spread the Assyrian letter in humble supplication before the Lord. Speedily he had an encouraging reply. The Lord would interpose. The king of Assyria 'shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.' And the infliction of the judgment is related with awful brevity. 'The angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and four-score and five thousand; and, when they arose early in the morning, behold, they were all dead corpses.' Whether it was the simoom of the desert, or whether 'the pestilence that walketh in darkness' that was employed, as a secondary cause, we know not. The work was God's own justly-inflicted vengeance.

Probably Hezekiah did not long survive this event. He was succeeded by his son Manasseh, born twelve years before his father's decease, of Hephzi-bah (2 Kings xx. 21, xxi. 2), to whom Prof. Blunt supposes an allusion in Isai. lxii. 4 (*Undes. Coincid.*, part iii. 5, pp. 236-238). And, on Hezekiah's decease, the bright light of God's favour to Judah was clouded again; and the nation under their new king sunk once more into foul idolatry.

2. A descendant of the royal line of David (1 Chron. iii. 23).—3 (Ezra ii. 16; Neh. vii. 21). See ATER, 1.

HEZ'ION (*vision*). The grandfather of Ben-hadad I., king of Syria (1 Kings xv. 18). It has been conjectured that he was the same with Rezon (xi. 23); this is, however, but a conjecture.

HE'ZIR (*a swine*).—1. The head of one of the courses of the priests (1 Chron. xxiv. 15).—2. One who sealed the covenant (Neh. x. 20).

HEZ'RAI (*enclosed*). One of David's warriors (2 Sam. xxiii. 35). He is also called

HEZ'RO (*id.*). (1 Chron. xi. 37).

HEZ'RON (*id.*).—1. One of the sons of Reuben (Gen. xlvi. 9; Exod. vi. 14; Numb. xxvi. 6; 1 Chron. v. 3).—2. A son of Pharez and grandson of Judah (Gen. xlvi. 12; Ruth iv. 18, 19; 1 Chron. ii. 5, 9, 18, 21, 24, 25, iv. 1).

HEZ'RON (*id.*). A city in the south of Judah, called also Hazor (Josh. xv. 25). Wilton would unite the preceding name Kerioth with Hezron, and would translate 'Kerioth-hezron, which is Hazor-amam,' believing that we have here both the name which the city bore at the time, and that which it had previously to its conquest by the Anakim. It was originally, he thinks, a pastoral settlement of the Horites, one of whose chiefs was Heman or Homam (Gen. xxxvi. 22; 1 Chron. i. 39): it was afterwards taken and fortified by the Anakim, and eventually conquered by the tribe of Judah, who attached to it the name of one of their distinguished worthies. He would identify it with *el-Kuryetein*, where are some considerable ruins (*The Negeb*, pp. 99-106).

HEZ'RONITES.—1, 2. Two families in Reuben and Judah (Numb. xxvi. 6, 21).

HID'DAI (*joyful*). One of David's warriors (2 Sam. xxiii. 30). In 1 Chron. xi. 32 he is called Hurai.

HID'DEKEL (*the rapid Tigris*, Tigris itself signifying *velocity*). One of the rivers of Eden (Gen. ii. 14), mentioned also as a great river by the prophet Daniel (Dan. x. 4). There can be no reasonable doubt that the Tigris is intended; the Arabic name of which is *Dijleh*. The principal source of this river is at an elevation of nearly 5,000 feet above the level of the sea, on the southern slope of that range of mountains which form the southern wall of the valley of the Murad-chai, at a point a very few miles distant from a bend of the Euphrates. The course of the Tigris is, generally speaking, south-east. It receives, besides many smaller tributaries, several large streams, such as the greater and the lesser Zab, and flows into the wide central plain at Samara.

Passing Baghdad it joins the Euphrates at Kurnah; and the united waters enter the Persian gulf. The whole length of the Tigris has been estimated at 1,150 miles. Between Diarbekr and Mosul, about 300 miles, it is navigable at seasons of flood for rafts; and below the last-named city it is generally navigable for vessels of no great draught, though the channel is impeded more or less by rocks and rapids, till it quits the hill-country. In 1838 the steamer 'Euphrates' ascended the stream to within twenty miles of Mosul.

HI'EL (*God lives*). A Beth-elite, who, in defiance, it would seem, of the curse denounced by Joshua (Josh. vi. 26), re-built Jericho (1 Kings xvi. 34).

HIERAP'OLIS (*sacred city*). A city of Phrygia Magna, east of Colosse, and about six Roman miles north of Laodicea. It was celebrated for mineral springs, and a cave where a stifling vapour was evolved: these springs still exist; and there are considerable ruins of the ancient town. Christianity was most probably introduced here at the same time as at Colosse (Col. iv. 13). The modern name is *Pambouk-Kalessi*.

HIER'EEL (1 Esdr. ix. 21). Jehiel (Ezra x. 21).

HIER'EMOTH.—1. (1 Esdr. ix. 27). Jeremoth (Ezra x. 26).—2. (1 Esdr. ix. 30). Ramoth (Ezra x. 29).

HIERIE'LUS (1 Esdr. ix. 27). Jehiel (Ezra x. 26).

HIER'MAS (1 Esdr. ix. 26). Ramiah (Ezra x. 25).

HIERON'YMUS (2 Macc. xii. 2). A governor under Antiochus Eupator, king of Syria.

HIGGAI'ON. One of the words occurring in the book of Psalms, which have most probably a technical meaning. We find it used occasionally in the sense of meditation, thought, device; so it is rendered in our version of Psal. xix. 14; Lam. iii. 62. Elsewhere it has obviously a different sense. What that sense is critics are not agreed. But, looking at the derivation of the word, its root being used for the deep sound of thunder (Job xxxvii. 2), and for the growl of the lion (Isai. xxxi. 4), we may most probably conclude that it means a deep solemn sound; so our version of Psal. xcii. 3. In ix. 16 it is joined with Selah and left untranslated.

HIGH PLACES. From a very early period it was customary to offer solemn worship upon hills. Thus Noah's sacrifice to the Lord was probably on one of the spurs of Ararat (Gen. viii. 20). Abraham certainly built an altar on a mountain to the east of Beth-el (xii. 8). In itself the practice was unobjectionable; and men seem to have imagined elevated ground peculiarly appropriate for divine worship. Perhaps they thought it nearer to the skies. It is not clear, however, that the so-called high places were always on hills: the two are distinguished in 2 Kings xvi. 4; and it is probable that, after being originally an eminence, any spot appropriated to worship was designated a 'high place.' See Kitto in *Pict. Bible*, note on 2 Chron. xxviii. 25. As pure worship degenerated into idolatry, and when superstitious reverence was paid to these heights, and foul rites were practised on them, God commanded the Israelites to break down the altars there and to destroy the sanctuaries (Exod. xxxiv. 13; Deut. vii. 5, xii. 2, 3), because they were polluted, and the Lord would have one place alone where his worship should be performed (10-14).

This command was very imperfectly executed (Judges ii. 2); and we find high places used and honoured, and in some degree sanctioned, for some ages of Israelitish history; a great distinction being always made between those where service was paid to Jehovah and those where idolatry was practised. It is difficult to explain all the examples we find; though various writers have exaggerated the difficulty, and by strange mistakes have confused matters in themselves very plain. Thus it is likely that high places may have supplied the want which afterwards caused the establishment of synagogues. And, if they were frequented merely for devotion, there was not even a shade of infringement of the law. What we have to account for is the building of altars and the offering of sacrifice. Now some sacrifices were offered by special divine injunction, as those of Gideon and Manoah (vi. 25-27, xiii. 15-20); he who gave the law certainly having power to suspend it at his will. Then again, when the land was convulsed by civil discord, or overrun by enemies, it might often be physically impossible to reach the place where the tabernacle stood. This fact will explain many of the apparent anomalies. The offerings mentioned in xx. 26-28, xxi. 4, seem to have been perfectly regular, made before the ark by Phinehas the high priest. The sacrifice at Mizpeh by Samuel is accounted for by the imminent danger of the country from the Philistine supremacy (1 Sam. vii. 9, 10); as also that of Saul (xiii. 9, 10) Altars, it is true, are said to have been built by Samuel at Ramah (vii. 17), and by Saul at Aijalon (xiv. 35); but it does not necessarily follow that sacrifices were offered upon either (comp. Josh. xxii. 11, 21-29). There was a high place at Ramah (1 Sam. ix. 11-14), and another at or near Beth-el (x. 5, 13); but we are not told that sacrifices were offered at these. The sacrifice at Beth-lehem was by God's especial command (xvi. 2-5), as also that by David at Araunah's threshing-floor (2 Sam. xxiv. 18-25), for which also there was an additional reason (1 Chron. xxi. 18-30) in the awful presence of the destroying angel. Any difficulty in respect to Elijah's sacrifice is obviously imaginary (1 Kings xviii. 17-40). Sometimes, indeed, the legal worship of the nation was at a high place. Thus the tabernacle made by Moses was for a while at Gibeon while the ark was in Jerusalem; Zadok and Abiathar, it has been thought, officiating respectively at these two shrines (iii. 4; 1 Chron. xv., xxi. 29). The considerations adduced will go far to explain the apparent sanction given to the establishment or allowance of high places by prophets and holy kings; and, if they are not entirely satisfactory, it is probably because we have

not all the information necessary for full explanation.

After the building of the temple no doubt the precept of the law was held more strictly binding. And the rather, because high places for idol-worship soon began to rise, crowned with shrines, and furnished with priests. Solomon himself was the first offender (1 Kings xi. 7, 8). In Israel, of course, after the disruption, Jeroboam had an establishment of mock priests for his high places (2 Chron. xi. 15); and idolatrous rites prevailed there from generation to generation. In Judah, as already observed, there were similarly high places for false gods; there were also such places dedicated to Jehovah. The first the pious kings removed (xiv. 3, 5, xvii. 6), while the latter, not without at least implied censure, they allowed (1 Kings xv. 14; 2 Chron. xv. 17, xx. 33). At last, in the reformations of Hezekiah and Josiah, *all* the high places were discountenanced and annulled (2 Kings xviii. 4, xxiii. 1-20; 2 Chron. xxxi. 1, xxxiv. 3-7). It would seem that it was not without opposition, or some discontent of the people, that this was effected; for Rabshakeh relied on the fact as a means of stirring up rebellion against Hezekiah (2 Kings xviii. 22). It is clear that some of the line of Aaron had officiated at these unlicensed places: their priesthood was admitted; but they were disqualified for God's holy service (xxiii. 5, 9).

HIGH PRIEST. Aaron, the elder brother of Moses, who had been associated with him in announcing God's message to Pharaoh, and working the miracles which preceded the deliverance of Israel from Egypt (Exod. iv. 14-16, vi. 20, 26, 27), and who afterwards received sundry marks of sacred notice (xxiv. 1, 9-11, 14), was subsequently with his family specially appointed to the priesthood (xxviii. 1); the father being the chief, to be succeeded in his supremacy in a regular order throughout their generations.

It is not possible to trace with certainty the descent of the high-priesthood. Ordinarily it was hereditary; and we may suppose that the rule was for the elder son to succeed the father. But there are examples of its being held (we know not exactly why) in the younger line. And in later periods of the Jewish state great irregularities prevailed, the dignity frequently being not kept for life, and passing sometimes to those who had no legal right to hold it, and were not even of the family of Aaron. Nor do we know at what age a son might properly, at the death of his father, assume his office; but it may be that it was twenty (2 Chron. xxxi. 17); also it is uncertain how far, in early times, the civil ruler acted, on a vacancy in the high priesthood, in either selecting or inaugurating his successor. Besides, though we have priestly genealogies from Aaron downwards, it by no means follows that all in the line actually held the pontifical office. The following table, therefore, is given as only probably exhibiting the succession of the high priests:—

Aaron.
Eleazar (Numb. xx. 25-28).
Phinehas (Josh. xxii. 13, 30-32; Judges xx. 28).
Abishua? / Bukki? / Uzzi? — These three are in the line of Eleazar (1 Chron. vi. 4-6); but it is not clear from scripture whether all or any of them were actually high priests: see Josephus, *Antiq.*, lib. v. 11, § 5, lib. viii. 1, § 3; Selden, *De Success. in Pontif. Ebr.*, lib. i. cap. iv.
Eli, of the line of Ithamar (1 Sam. i. 9).
Ahitub (1 Sam. xiv. 3; 1 Chron. ix. 11; Neh. xi. 11).
Ahiah / Ahimelech — These names are mentioned as of persons filling the high priest's office (1 Sam. xiv. 3, 18, xxi. 1, xxii. 9, 11, 20): they may have been different appellations of the same person; if they are really two, they were brothers.
Abiathar (1 Sam. xxii. 20, xxiii. 6, 9).
Zadok — He was of the line of Eleazar, and was for long associated with Abiathar, and ultimately succeeded him (2 Sam. viii. 17; 1 Kings ii. 26, 27, 35).
Azariah — (1 Chron. vi. 9, 10). The observation made on a high priest of this name shows that he was in office at the completion of the temple. But there are two Azariahs mentioned, one the grandson of the other: perhaps there is some confusion in the text; the note appended to the last name belonging to the first.
Johanan?
Azariah?
Amariah (1 Chron. vi. 11; 2 Chron. xix. 11).
Jehoiada — (2 Kings xi. 4, 9, 15, 17). Jehoiada's name does not appear in the genealogy of 1 Chron. vi. 1-15; but it seems evident that some persons are omitted there; and certainly the sacred narrative implies that Jehoiada was more than an inferior priest.
Zechariah? (2 Chron. xxiv. 20-22).
Azariah (2 Chron. xxvi. 17, 20).
Urijah (2 Kings xvi. 10, 11, 15, 16).
Azariah (2 Chron. xxxi. 10, 13).
Shallum? (1 Chron. vi. 13).
Hilkiah (2 Kings xxii. 4; 2 Chron. xxxiv. 9).
Azariah? (1 Chron. ix. 11).
Seraiah (2 Kings xxv. 18).
Jehozadak (1 Chron. vi. 15).
Jeshua, or Joshua (Ezra ii. 2, iii. 2; Hagg. i. 1).
Joiakim / Eliashib / Joiada / Jonathan / Jaddua — Neh. xii. 10, 11.
Onias I. — This and the following names are taken with scarce any variation from Selden, *ubi supr.*, capp. vii., ix., x., xi.
Simon I. or the Just.
Eleazar.
Manasseh.
Onias II.
Simon II

Onias III.
Jason.
Menelaus.
Lysimachus, or Alcimus, that is, Jakim or Joakim.
Jonathan Maccabeus. Selden introduces Judas Maccabeus before his brother; but it is doubtful whether Judas ever held the dignity.
Simon.
John Hyrcanus.
Aristobulus.
Alexander Jannæus.
Hyrcanus II.
Aristobulus II.
Hyrcanus II. restored.
Antigonus.
Ananeel.
Aristobulus, last of the Asmonean family.
Ananeel restored.
Jesus, the son of Phabes.
Simon, son of Boethus, father-in-law of Herod the Great.
Matthias, son of Theophilus.
Joazar, son of Simon, Herod's brother-in-law.
Eleazar, brother of Joazar.
Jesus, son of Sie.
Joazar restored.
Ananus, son of Seth, the Annas of the New Testament.
Ismael, son of Phabi.
Eleazar, son of Ananus.
Simon, son of Camithus.
Joseph, called Caiaphas, son-in-law of Ananus or Annas.
Jonathan, son of Ananus.
Theophilus, also son of Ananus.
Simon Cantheras.
Matthias, another son of Ananus.
Alioneus, son of Cantheras.
Joseph, son of Caneus.
Ananias, son of Nebedeus.
Ismael, son of Phabi.
Joseph, called Cabei, son of Simon Cantheras.
Ananus, a fifth son of Ananus.
Jesus, son of Damneus.
Jesus, son of Gamaliel.
Matthias, son of Theophilus.
Phannias, or Phanasus, son of Samuel. It was in his pontificate that Jerusalem was destroyed.

It will be seen that there is considerable uncertainty in regard to several who held the pontifical dignity. Other lists, with some variations, may be found in Horne's *Introduct.*, vol. iii. pp. 309-311; Smith's *Dict. of the Bible*, vol. i. p. 809.

Some of the garments worn by the high priest were common to the whole body of the priests, such as the drawers, the broidered coat, and the girdle: for an account of these see PRIEST. But there were others peculiar to the chief, the robe of the ephod, the ephod with its curious girdle, the breast-plate, and the mitre: of these a brief description shall be given here:—1. The robe (*me'il*) of the ephod was of woven-work, all blue. It had no sleeves; but there was a hole through which the head passed; and round this there was a binding of woven-work to prevent tearing. It is not agreed what length it was; longer undoubtedly than the ephod, and perhaps as long as the broidered coat or tunic over which it was worn. On the hem of this vestment were small golden bells, alternating with a kind of tassel of blue, purple, and scarlet, in the shape of a pomegranate. The sound of the bells was to be heard as the priest entered and quitted the sanctuary, 'that he die not' (Exod. xxviii. 31-35; xxxix. 22-26). Perhaps one use of the bells was to give notice to the people without of the movements of the priest.—2. The ephod was a short robe covering the shoulders, the breast, and upper part of the body; the back and front portions of it being united by shoulder-pieces, on which were onyx-stones set in golden sockets. On these stones were engraven the names of the twelve tribes of Israel. According to Josephus the ephod had sleeves (*Antiq.*, lib. iii. 7, § 5). It was of rich materials, 'gold, blue, purple, scarlet, and fine twined linen of cunning work:' a girdle or belt of the same kind was attached to it (Exod. xxviii. 5-14, xxxix. 2-7). Ephods were worn by others than the high priests, as by Samuel (1 Sam. xi. 18), by inferior priests (xxii. 18), by David in a solemn procession (2 Sam. vi. 14); but these were 'linen' ephods: it was doubtless that of the high priest which Abiathar carried with him when he fled to David (1 Sam. xxiii. 6).—3. The breast-plate, like the ephod, was to be 'of cunning work' of 'gold, blue, purple, scarlet, and fine twined linen.' It was to be doubled, and then it would be four-square, a span every way. And then there were to be twelve precious stones upon it in four rows, set in gold sockets; and on these stones were to be graven the names of the twelve tribes, that they might be upon the high priest's heart. This 'breast-plate of judgment,' as it was called, was to be secured by wreathen chains of gold, uniting the onyx-stones on the shoulders of the ephod to two gold rings on the top of the breast-plate, and below by a lace of blue fastening two other rings to two corresponding rings on the ephod, so that the breast-plate might be kept above the curious girdle of the ephod. And then in 'the breast-plate of judgment' the Urim and Thummim were to be put (xxviii. 15-30, xxxix. 8-21). See URIM.—4. The mitre was similar to the 'bonnets' or turbans of the ordinary priests, save that, according to Josephus, on the top was another turban of blue: encircling this was a triple golden crown, out of which rose a cup of gold resembling the inverted calyx of the herb *hyoscyamus* (*ubi supr.*, § 6). The crown just described was perhaps added to the mitre when, as in the Asmonean family, the civil authority was united to the ecclesiastical. There was also a gold plate fastened by a blue lace to the fore-front, bearing upon it the inscription 'Holiness to the Lord' (xxviii. 36-38, xxxix. 30, 31). The identical plate made by Moses was, Josephus says, preserved to his time (*ubi supr.*, lib. viii. 3, § 8).

The high priest was to be a person especially sacred. Hence any bodily imperfection or blemish excluded him from the office. The victims offered to the Lord

were, it was repeatedly said, to be free from blemish: much more, therefore, must this rule hold in respect to the offering priest. A variety of physical disqualifications are enumerated in the law (Lev. xxi. 19-23). The Jewish writers have multiplied these, distributing them into three classes, those which would incapacitate both men and animals, those which incapacitate man only, those which are objectionable merely on account of the appearance. In the first class were 50; in the second 90; in the third 2—in all 142. There were, according to the Jewish doctors, besides bodily blemishes, certain other disqualifications, such as illegitimacy, idolatry, &c. And, even if a man had been already admitted to his function, he might, if a physical or mental incapacity occurred, be deprived (Selden, *ubi supr.*, lib. ii. capp. v., vi.). Akin to these physical blemishes there were various restrictions laid upon the high priest, all indicating the purity of person and character which befitted such an office. He was not to rend his clothes, or uncover his head, to defile himself at the death of even his father or mother; and he could marry only a virgin (Lev. x. 6, 7, xxi. 10-15: comp. Ezek. xliv. 22).

The inauguration of Aaron is particularly described (Exod. xxix. 1-30, xl. 12-16; Lev. viii.). The holy garments were put upon him; and he was sprinkled with the blood of a victim and anointed with holy oil; the whole process of consecration lasting seven days. A special difference herein between the chief and the ordinary priests was, that the former had the anointing oil poured upon his head: some, however, imagine that it was only the greater abundance of this anointing which distinguished the high priest. Hence he is peculiarly called the anointed one (e.g. iv. 3, 5, 16; Psal. cxxxiii. 2). So a successor was to wear the garments seven days and be anointed in them (Exod. xxix. 29, 30): see Selden, capp. viii., ix.

The duties of the high priest as chief ecclesiastical dignitary were great and responsible. He especially represented the people. All Israelites were reckoned as being in him (Vitringa, *Observ. Sacr.*, Franeq. 1700, lib. ii. cap. 3, tom. i. p. 283). It was he, therefore, who was to officiate on the great day of atonement. Others, the inferior priests, might offer the ordinary sacrifices; but the chief alone must enter into the holiest with the blood of sprinkling (Lev. xvi. 1-28; Heb. ix. 7). It would seem that according to the original law the high priest was not dressed in his pontifical robes, when he performed this function. Josephus, however, contradicts this: we may therefore suppose that in the lapse of ages a change of custom was introduced (*Bell. Jud.*, lib. v. 5, § 7: comp. Selden, cap. vii. *ad fin.*; Winer, *Bibl. RWB.*, art. 'Hoherpriester'). The high priest also, it is likely, officiated on various great and solemn occasions, when more than ordinary pomp was required: he frequently presided in councils (Matt. xxvi. 57, 62, 65, 66; Acts xxiii. 2); and it was at the death of the high priest that the manslayer who had fled to a city of refuge was free to return to his own home (Numb. xxxv. 25, 28, 32). The chief's maintenance must have been amply provided from the offerings allotted to the priestly body. He appears to have had a deputy, or one in office immediately next to him, called the sagan. Hence it has been supposed that, while Abiathar was high priest, Zadok was sagan. Some uncertainty rests on this; and in later times, when high priests were set up and deposed at the will of the Roman government, there were several contemporary pontifical men who had borne the supreme office, and who consequently retained the title and enjoyed great consideration.

The typical character of the high priest, as foreshadowing him whose sacrifice was the only really-efficient propitiation for sin, is dwelt on in the epistle to the Hebrews (Heb. iii. 1, ix. 7-14). For a fuller explanation of this, however, see PRIEST.

HIGH-WAY (Isai. xxxv. 8). In ancient times there must have been roads in Palestine. For carriages and chariots were in frequent use (Gen. xlv. 19, 21, l. 9; Josh. xvii. 16; Judges i. 19, iv. 13; 2 Kings ix. 16, 21, 24, x. 16; Isai. ii. 7; Acts viii. 28); and there are notices of the formation and improvement of roads (Isai. xl. 3, 4). At present there are no carriages in Syria, and no road fit for them in any part of the land. 'When the wild Arabs,' says Dr. Thomson (*The Land and the Book*, p. 21), 'of the Mohammedan desolation became masters, wheeled vehicles immediately sunk into neglect, Accustomed only to the horse, the camel, and the ass, they despised all other means of travel and transportation. Good roads were not necessary for them, and, being neglected, they quickly disappeared from the land, and carriages with them.' There are some few traces existing of the Roman roads; but generally a road is merely a narrow track.

HI'LEN (perhaps *place of caves*). A city of Judah allotted to the priests (1 Chron. vi. 58). In Josh. xv. 51, xxi. 15, it is called Holon.

HILKI'AH (*portion of Jehovah*).—1. The father of Eliakim, one of Hezekiah's officers (2 Kings xviii. 18, 26, 37; Isai. xxii. 20, xxxvi. 3, 22).

2. The high priest in the reign of Josiah (1 Chron. vi. 13, ix. 11; Neh. xi. 11), probably Ezra's great-grandfather (Ezra vii. 1). The chief event which distinguished his administration was the finding of the book of the law in the temple, while the sacred pile was being repaired in Josiah's reformation. This book Hilkiah delivered to Shaphan the scribe, who carried it to the king and read it to him. The king, alarmed at what he heard, sent to enquire of the prophetess Huldah, and received her reply that for the wickedness of the people the threatenings of that book should be executed (2 Kings xxii. 8-20, xxiii. 4, 24; 2 Chron. xxxiv. 8-33, xxxv. 8). Questions have arisen in regard to the book so discovered. There is some reason to believe that it was the original autograph. For that was to be deposited by the side of the ark of the covenant, in the most holy place (Deut. xxxi. 26). But, even if the original

did not survive so long, the book must have been a standard, the temple-copy, kept in some place not generally accessible, for it was found by the high priest himself. It is doubted whether it contained the whole Pentateuch. Lord A. Hervey, in Smith's *Dict. of the Bible* (vol. i. pp. 813-815), maintains that it was only the book of Deuteronomy; but his arguments are not conclusive; and there is no clear proof that the five-fold division of the law had been at that time made; the probability therefore is that the whole formed but a single roll. Even De Wette seems to acknowledge that the book in question was the entire Pentateuch, for he considers the narrative as affording 'the first certain trace of the existence of our present Pentateuch' (*Einleit.*, § 162 a). Lord A. Hervey thinks it probable that neither Josiah nor Hilkiah could read. But this supposition is groundless. For how should Hilkiah, if unable to read, have discovered what the book was, which he had found? as he must have done, for he announced it to Shaphan when he delivered it to him; and as for Josiah, he appears to have taken at least a part in the solemn reading in the temple (2 Chron. xxxiv. 30). There is no need to suppose that this law-book was the only existing copy: it is most likely that some were preserved by devout men in various parts of the land, though the evil reigns of Manasseh and Amon might have swept them from Jerusalem. But, even if it was the sole remaining copy, instances are not wanting in which a book has long been lost, and, when at length one single copy has been discovered, no difficulty has been found in identifying it. To imagine that Josiah and Hilkiah concocted this book of the law, and palmed it on the people, would be to make them most accomplished hypocrites; and Huldah the prophetess must necessarily have joined in the fraud. He must be credulous indeed who could believe that (see Keil, *Comm. on Kings, transl.*, vol. ii. pp. 137, &c.; Hävernick, *Einleit.*, vol. i. 2, § 139).

3. 4. Two Levites of the family of Merari (1 Chron. vi. 45, xxvi. 11).—5. One who stood with Ezra at the solemn reading of the law (Neh. viii. 4). —6. A priest who returned with Zerubbabel (xii. 7, 21).—7. The father of the prophet Jeremiah (Jer. i. 1).—8. The father of one of Zedekiah's ambassadors to Nebuchadnezzar (xxix. 3).

HILL, HILLS, HILL-COUNTRY. Palestine may be considered generally as a hilly country. There are also plains and valleys; so that occasionally we have the mountains or hill-country contrasted with the lowlands (Josh. xv. 33, 48). The hills specially named in scripture are noticed under their respective names.

There is a want of precision in our ordinary language in regard to the use of the terms 'hill' and 'mountain.' Properly they convey distinct ideas. But yet it is almost as common for us to speak of the 'highland hills' as of the 'Scottish mountains.' This want of precision sometimes produces confusion in our version of the scriptures. Thus, 'the hill-country' of Luke i. 39, 65 is the mountains' of Josh. xv. 48. So 'the mountain' (8) is 'the hill' (9); and the same eminence is termed 'mountain (Luke ix. 28), and 'hill' (37), &c. There are two Hebrew words, one signifying a rounded hill, the other a mountain or mountain-chain, which are frequently thus confounded. There are also two Greek words used in the New Testament of distinctly-different meaning; and it would have been well to preserve the distinction in translating.

HIL'LEL (*praise*). The father of the judge Abdon (Judges xii. 13, 15).

HIN (perhaps *vessel*) (Numb. xv. 4, and elsewhere). See MEASURES.

HIND. The female of the common stag. See HART.

HINGE. Two words are used in the original which we translate 'hinge.' One occurs in 1 Kings vii. 50, conveying the idea of insertion. Now it is common to have doors hung, not on hinges, but on pivots *inserted* in sockets both above and below. Ancient doors of the kind may yet be seen in the Hauran; and such are modern Egyptian doors. But there is another word which implies turning; and this it is which we find in Prov. xxvi. 14. How appositely it is used is at once apparent.

HIN'NOM (perhaps *lamentation*). The valley of the son or sons of Hinnom, or, more concisely, the valley of Hinnom, is first mentioned as the boundary between Judah and Benjamin (Josh. xv. 8, xviii. 16). It was the place where children were made 'to pass through the fire to Molech,' and was defiled by Josiah, in order to extinguish for ever such detestable rites (2 Kings xxiii. 10; 2 Chron. xxviii. 3, xxxiii. 6; Jer. vii. 31, 32, xix. 2, 6, xxxii. 35). It is mentioned after the captivity again as the frontier of Judah and Benjamin (Neh. xi. 30).

The valley of Hinnom is generally supposed after its defilement to have received the sewage and filth of the city, and to have had perpetual fires kept up in it for the burning of the carcases of criminals and animals. On this, however, Robinson throws a doubt. 'This valley,' says Dr Thomson, 'commences north-west of the Jaffa gate, above the upper pool of Gihon Descending eastward to the immediate vicinity of the gate, it turns south; and the bed of it is occupied by the lower pool of Gihon. Below this it bends round to the east, having the cliffs of Zion on the north, and the hill of Evil Counsel on the south. It is here that Hinnom properly begins, and it terminates at Bir Eyub, where it joins the valley of Jehoshaphat. The cliffs on the south side especially abound in ancient tombs; and it was this part that was called Tophet' (*The Land and the Book*, p. 641). 'There is something,' says Bartlett, 'in the scenery of this valley, and the hill above; its tombs hewn in the rock, long since tenantless; the gray gloom of its old fig and olive-trees starting from the fissures of the crags; the overhanging wall of Zion, desolate almost as in the time of her captivity, that forcibly recals the wild and mournful grandeur of the prophetic writings. Within it, too, is the traditionary "Aceldama," or field of blood, of the traitor Judas, a small plot of ground, overhung

with one precipice, and looking down another into the glen below, on which is a deep charnel-house, into which it was formerly the custom to throw the bodies of the dead, as the earth was supposed to have the power of rapidly consuming them. The place was selected as the burial-place for pilgrims who died at Jerusalem in the middle ages. Such are the scenes that have passed in Hinnom—it is like the scroll of the prophet, "written within and without with mourning, lamentation, and woe,"' (*Walks about Jerusalem*, pp. 62, 63). See GEHENNA, TOPHET. The modern name is *Wady Jehennam*.

HIPPOPOTAMUS. A large animal inhabiting the banks and beds of great African rivers and lakes. At present it is found in the upper Nile: anciently there is reason to believe it haunted also the lower part of that stream. It also frequents the seashore. The hippopotamus is little inferior in bulk to the elephant, though lower in stature, on account of the shortness of its legs. The head is large, and the mouth wide. The lips are studded with bristles: the nostrils open on the top of the muzzle; and the small eyes are high in the head. Hence, raising only a small part of its head above the water, the animal can breathe and look round. The hide is thick, of a dusky brownish red. The hippopotamus generally remains in the water during the day, rising every five or six minutes to breathe. At night it comes to land, and feeds on vegetables and green crops. Its strength is great; and when attacked it becomes very furious. There can be little doubt that it is the behemoth of scripture (Job xl. 15-24). See BEHEMOTH, and the points of resemblance carefully drawn out by Carey (*The Book of Job*, pp. 401-406).

HI'RAH (*noble birth*). An Adullamite, the friend of Judah (Gen. xxxviii. 1, 12, 20).

HI'RAM (*noble, high-born*).—1. A king of Tyre, the ally and friend of David and Solomon. He is said to have been made tributary to Israel by David (Eupol. in *Euseb., Præp. Evang.*, lib. ix. 30); but of this the scripture says nothing. Hiram (called also Huram) supplied David with materials for his palace, and with artisans (2 Sam. v. 11; 1 Chron. xiv. 1). He congratulated Solomon on his accession to the throne, made a treaty with him, and assisted him in the erection of the temple (1 Kings v. 1-12, 18, ix. 11-14). He also allowed the Hebrew monarch to share in the Tyrian commerce (26-28, x. 11, 22). More of Hiram's history we do not certainly know. Jewish and other traditions relate various particulars, which, resting on no sound authority, need not be here detailed. His reign is said to have lasted thirty-four years, 1023-990 B.C.—2. An artificer, son of a Tyrian by a woman of Naphtali, who was probably by birth of the tribe of Dan, and married to a man of Naphtali (see 2 Chron. ii. 14, and Keil's *Comm. on Kings*, vol. i. p. 122): he was sent by king Hiram to superintend the works of Solomon's temple (1 Kings vii. 13, 14, 40, where in marg. Hirom, 45). He also is called Huram. See HURAM, 3.

HIRCA'NUS (2 Macc. iii. 11). A person spoken of as having much treasure in the temple at Jerusalem.

HIRELING. One who was employed on stipulated wages for a limited time (Job vii. 1, 2, xiv. 6). A labourer thus hired was by the Mosaic law to be paid when his work was completed (Lev. xix. 13; Mal. iii. 5). But, serving merely for gain, and with no permanent interest, he could often have little real concern for anything he was set to keep. Hence our Lord's contrast between the good shepherd and the hireling (John x. 11-13).

HI'ROM (1 Kings vii. 40, marg.). See HIRAM, 2.

HISS. The original word *sharak* is, like our words 'hiss,' 'whistle,' onomatopoetic, expressive of its own meaning. It implies sometimes to summon by a hiss or whistle, as bee-keepers are said to do (Isai. v. 26, vii. 18), sometimes to hiss at in scorn (Job xxvii. 23: comp. Jer. xviii. 16; Mic. vi. 16).

HISTORY. Even though the bible were not regarded as an inspired book, and apart from its doctrinal lessons, it would have the highest value as a historical record. It contains the oldest history in the world, delivered with such an air of truth, and with so much simplicity and self-consistency, that a candid reader, if insensible to its higher claims, must feel that he has before him a narrative of facts. It becomes thus a standard by which to estimate and check other histories, the key, indeed, to the history of the world. Other histories have their value, too, in elucidating scripture; so that the interpreter of scripture must be a diligent student of history in general. The Hebrew people were to be specially the family of God. Nevertheless they had relations of some kind, hostile or pacific, with the nations around them. They had commercial intercourse with Egypt, Arabia, and Phœnicia: they were frequently at war with the Philistines and Syrians: they were subjected by the Assyrians, Babylonians, and Romans. To the deeds of these people, to their manners, customs, and religion, there is much reference in the sacred volume. The prophets also frequently addressed or threatened the heathen; so that many of their predictions, to be perfectly intelligible, must be read in the light of history. It is true that much of profane history has perished, and much of that which remains to us is not trustworthy But modern research has discovered most valuable materials. Layard, Rawlinson, and others, have brought to light annals of the Assyrian and Babylonish empires, which will instruct us in many things respecting them of which we were ignorant. Without entering here into details, it may be observed that secular history confirms generally the truth of the bible, and that the study of it will often elucidate scripture, and is of extreme importance in scripture interpretation.

HITTITES. The tribe or nation descended from Heth, the son of Canaan (Gen. x. 15; 1 Chron. i. 13). They were inhabitants of Canaan in the time of Abraham (Gen. xv. 20). They then occupied the southern part of the land as Hebron (xxiii 3-18) ex

tending towards Beer-sheba; since Esau married Hittite wives, and Isaac and Rebekah feared that Jacob might follow his example (xxvi. 34, xxvii. 46, xxviii. 10). Hittites evidently, therefore, were in the neighbourhood: they were subsequently in the mountainous region near the Amorites and Jebusites (Numb. xiii. 29; Josh. xi. 3), and were perhaps some of the original inhabitants of Jerusalem (Ezek. xvi. 3, 45), as well as in the neighbourhood of Beth-el (Judges i. 22-26). Indeed they had spread so extensively, that Canaan, or at least the northern part of it, was called 'the land of the Hittites' (Josh. i. 4). Miss Corbaux includes under the term 'Hittites,' used generally, all the junior branches of the two great Canaanitish stocks, descendants of Zidon and Heth, though more particularly she thinks it denotes but the elder tribe of the children of Heth (*Journ. of Sacr. Lit.*, Oct. 1851, p. 166). Some suppose them to have been a commercial people (Gen. xxiii. 16): this is, however, questionable; for they took fully their part in resisting Joshua (Josh. ix. 1, 2). In subsequent times we find two of David's warriors Hittites, Ahimelech (1 Sam. xxvi. 6) and Uriah (2 Sam. xi. 3). Solomon rendered those that yet remained in Palestine tributary (1 Kings ix. 20); and they are mentioned after the captivity (Ezra ix. 1).

But there are some remarkable notices of tribes of Hittites (Judges i. 26; 1 Kings x. 29; 2 Kings vii. 6; 2 Chron. i. 17), which seem to point to a people, a branch of the great family, or the descendants of those expelled from Palestine, who were settled independently beyond Lebanon, and it may be on the south-eastern frontier towards Arabia. And Egyptian annals speak of a war with Hittites; and Egyptian pictures are believed to represent Hittites. These representations may be taken not unfairly to figure the old Hittites of Canaan. We have them in both civil and warlike attire. 'The complexion given to them by the Egyptian artists is, though dark, rather florid than sallow, with black hair, regular features, with a very prominent and somewhat-hooked nose. The civil dress is a plain bright-coloured tunic, with a deep edging of lace or embroidery, gathered into a knot on the left shoulder, so as to leave the right arm at freedom. Under this was worn a kind of kilt or skirt, of similar colour and pattern, but reaching only to the knees. They shaved not only the beard and moustachios, but even the eye-brows, as did many other of the nations of Canaan; besides which the Hittites had an almost-peculiar custom of their own, of shaving a square place just above the ear, leaving the hair on the side of the face and whiskers hanging down in a long plaited lock. This frightful custom, and other eccentric dealings of the nations with their hair, throw some light upon the injunctions to avoid such customs, which we find in the books of the law. If we want to know what is meant by "marring the corners of the beard" (Lev. xix. 27), we have only to look at such pictures to be perfectly satisfied.' 'It remains to notice the war-dress of the Hittites. It consisted of a helmet skull-cap, extending down the neck, cut away high and square above the ear, so as to expose that bald place, which they seem to have regarded as peculiarly charming. It was fastened by a strong band or cheek-string, probably, like the helmet, of metal. The badges of distinction were one or two ostrich feathers worn drooping. They wore a kind of cape, or short mantle, tied close in front, either by the two ends of the cloth, or by a cord with tassels at the end. Over this was the girdle, which was broad and thick, and hung down in front with a long end, terminating in a ball and tassel. It was long enough to pass round the neck, across the breast, and thus formed a species of defensive armour, illustrative of the military use of the girdle so often mentioned in scripture. The only weapon assigned to the Hittites by the Egyptian artists is the arrow' (Kitto, *Daily Bible Illustrations*, forty-second week, fifth day).

HI'VITES (*villagers*, according to some, *serpents*). The name of a tribe (uniformly found singular in the original, though frequently made plural by our translators) descended from Ham by his son Canaan (Gen. x. 17; 1 Chron. i. 15). They are enumerated among the nations of Canaan, whom the Israelites were to dispossess (Exod. iii. 8, 17, xiii. 5). They appear to have gathered round two principal centres, in the middle of Palestine, and towards the north. We first meet with them in Jacob's history, occupying Shechem, and very ready to be induced by what appeared worldly advantages to intermarry with the Hebrews at the cost of personal pain (Gen. xxxiv. 2, 20-24). Esau is also said to have taken a Hivite wife (xxxvi. 2): see however, BEERI. The inhabitants of Gibeon and the neighbouring towns were Hivites (Josh. ix. 7, 17); and in the deception they practised upon Joshua we may see somewhat of the same crafty calculating spirit which had distinguished this tribe at Shechem. As, however, these Hivites were not very powerful, and possibly because they were intermingled with others, they seem to have been sometimes termed Amorites (Gen. xlviii. 22; 2 Sam. xxi. 2). There was a large division of this tribe in the north, in Lebanon, under mount Hermon (Josh. xi. 3); and these were left in a measure unsubdued by Israel (Judges iii. 3). There were Hivite cities here at the time of David's census (2 Sam. xxiv. 7). The remnant of them were brought under tribute by Solomon (1 Kings ix. 20; 2 Chron. viii. 7).

A writer in the *Journ. of Sacr. Lit.*, Jan. 1860, pp. 266-283, suggests that Seir was originally a Hivite chieftain of the Lebanon, and that he emigrated, before Abraham's settlement in Canaan, into the south, where mount Hor received its name from the northern Hor, and various Hivite cities were founded, from which they were ejected by the Edomites. These Hivites were also called Horites, from, as the writer supposes, their mount Hor. But his theory cannot be fully admitted.

HIZKI'AH (*Jehovah strengthens*). An ancestor of Zephaniah the prophet (Zeph. i

1). The name is the same with that of Hezekiah king of Judah; and it is very probable that that monarch was the person intended.

HIZKI'JAH (*id.*). A name among those who sealed the covenant (Neh. x. 17). Possibly it should be joined with Ater, which precedes: see ATER.

HIZKIJA'HU (*id.*) (1 Chron. iii. 23, marg.). A form of Hezekiah.

HO'BAB (*beloved*). The father-in-law of Moses, who visited him in the desert after the departure from Egypt, and whom Moses invited to accompany Israel into their land, with a promise of good. Hobab, it would seem, at first declined the offer, and returned to his own habitation; but afterwards he or his children must have complied, as we find descendants of theirs located in Palestine (Numb. x. 29-32; Judges iv. 11). Hobab was called also JETHRO, which see.

HO'BAH (*hidden, hiding-place*). The place to which Abram pursued the confederate kings (Gen. xiv. 15). It was to the north of Damascus. The village of *Jôbar*, where the Jews have a synagogue dedicated to Elijah, is said by them (Mr. Porter tells us) to be the ancient Hobah.

HOD (*splendour*). A chieftain of Asher (1 Chron. vii. 37).

HODAI'AH (*praise ye Jehovah*). One of the descendants of David (1 Chron. iii. 24).

HODAVI'AH (*id.*).—1. A chief of Manasseh east of Jordan (1 Chron. v. 24).—2. A Benjamite (ix. 7).—3. A Levite whose descendants returned with Zerubbabel (Ezra ii. 40). He seems to be the Judah of iii. 9, and is called Hodevah in Neh. vii. 43.

HO'DESH (*the new moon*). The wife of Shaharaim a Benjamite (1 Chron. viii. 9). Possibly she may be identical with Baara (8).

HO'DEVAH (*praise ye Jehovah*) (Neh. vii. 43). See HODAVIAH, 3.

HODI'AH (*splendour of Jehovah*). A wife of Ezra, one of the descendants of Judah (1 Chron. iv. 19). She is probably the Jehudijah of 18. The name is identical with

HODI'JAH (*id.*).—1. A Levite who assisted when Ezra read the book of the law, and sealed the covenant (Neh. viii. 7, ix. 5, x. 10).—2. Another Levite who sealed the covenant (13).—3. One of the people who sealed (18).

HOG'LAH (*partridge*). One of the daughters of Zelophehad, in whose favour certain regulations were made as to the descent of property to a female (Numb. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

HO'HAM (perhaps, whom *Jehovah impels*). A king of Hebron, who joined a confederacy to resist the Israelites after the cession of Gibeon. He and his allies were signally defeated (Josh. x. 3, 5, 16-27).

HOLINESS. The perfectly pure rectitude of God, being that excellent attribute of his which is opposed to evil or sin. In created beings holiness may be regarded as such a conformity to the nature and will of God, as evidences itself in purity of conduct. Holiness is predicated of the Deity (Psal. xxii. 3; cxlv. 17; Isai. lvii. 15); and distributively of the Father (John xvii. 11), of the Son (Luke i. 35; Acts ii. 27, iii. 14, iv. 30), of the Spirit (i. 2, 5; 2 Cor. xiii. 14). So angels are called holy (Matt. xxv. 31); and their holiness is a perfect holiness. Holiness is ascribed to men, to such as are sanctified by the Holy Ghost; their hearts being renewed and cleansed (Heb. iii. 1: comp. Gal. v. 22-25). And, though perfect holiness is not attained in this sinful world, it is set before the believer as the privileged state to which he is called (1 Thess. iv. 7; 1 Pet. ii. 9), as the end to which he is to aspire (i. 15, 16). So prophets are called holy (Luke i. 70), also apostles (Eph. iii. 5); and the brethren generally (1 Thess. v. 27). The term is descriptive of persons and things dedicated to God (Exod. xxx. 25, 35; Luke ii. 23; 1 Cor. vii. 14). It denotes, therefore, sometimes what men ought to be rather than what they are (Numb. xvi. 3). And in the sense of dedication or consecration to a holy purpose, or as a means of worshipping God, or leading men to him, the word is applied to a multitude of things, to the scriptures (Rom. i. 3), the sabbath (Exod. xvi. 23), the ark of the covenant (2 Chron. xxxv. 3), the furniture of the tabernacle and temple (1 Kings viii. 4), the city of Jerusalem (Matt. xxvii. 53), the temple (Jonah ii. 4), &c. And specially the inner part of the tabernacle and temple was regarded as holy, and that beyond the inner vail as the holy of holies (Heb. ix. 2, 3, 24). The name of God, too, was peculiarly holy (Psal. cxi. 9). Sometimes the term means pure, chaste, undefiled (1 Sam. xxi. 5; Rom. xvi. 16). Several words, especially in the New Testament, are used which present different shades of meaning, but in which holiness is the fundamental idea. Holiness of heart and life is inculcated upon Christians, whom God would have to be 'holy and without blame before him' (Eph. i. 4).

HOLM-TREE (Hist. Sus. 58). Most probably the *Quercus coccifera*.

HOLOFER'NES (Judith ii. 4, and elsewhere). An Assyrian general sent to invade Judea, and said to have been killed by Judith.

HO'LON (*sandy*).—1. A city in the hill-country of Judah, assigned to the priests (Josh. xv. 51, xxi. 15). In 1 Chron. vi. 58 it is called Hilen.—2. A town in the plain country of Moab (Jer. xlviii. 21). Nothing is known of it.

HOLY CITY (Neh. xi. 1, 18; Isai. xlviii. 2, lii. 1; Dan. ix. 24; Matt. iv. 5, xxvii. 53; Rev. xi. 2, xxi. 2, xxii. 19). See JERUSALEM.

HOLY DAY. See FESTIVAL.

HOLY GHOST. The distinctive name of the third Person of the blessed Trinity, designated also the 'Holy Spirit,' the 'Spirit of God,' the 'Comforter,' and with various attributive additions to the word Spirit, as the 'Spirit of adoption,' &c.

The name Spirit is given to this divine Person not simply as if he alone of the sacred Three were a spirit, but as specially indicating his relation to the Father and the Son, from whom he is breathed forth, emanates, eternally proceeds, and as being the Agent of divine operation upon men, the breath of grace (John xx. 22), like the wind blowing where it listeth, communicating the heavenly gift. He is called 'holy' both as in himself essentially holy, and also

as the worker of holiness in men, the sanctifier of God's church.

The personality and the Deity of the Holy Ghost are abundantly proved in scripture. For, just as the Father and the Son are known to be persons by the operations and the power ascribed to them, so is the Holy Ghost distinctly said to work, to be sent, to come, to will, to have a mind that is known of God, &c. (John xvi. 7-15; Rom. viii. 26, 27: 1 Cor. xii. 11). Such expressions would be improper and unintelligible if the Holy Ghost were but a quality. See also Matt. iii. 16, 17. Again, he speaks by the prophets (Acts xxviii. 25; 1 Tim. iv. 1): he teaches (Luke xii. 12); he may be grieved (Eph. iv. 30); and he is joined with, and yet distinguished from, the Father and the Son in the form prescribed of Christian baptism (Matt. xxviii. 19). This last text alone would prove that, if the Father and the Son are persons, so is the Holy Ghost. As to his Deity, he is called 'God' (Acts v. 3, 4). And the body of the believer is called the 'temple of God' because the Holy Ghost dwells therein (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16). This last argument Augustine thinks very convincing, and says that, if we were commanded to build him a temple like Solomon, of wood and stone, it would show that we were to pay him divine worship; but far more must this be when we do not make him a temple, but are his temple (*Epist. ad Max.*, clxx. 2. Op. Ed. Bened. tom. ii. cols. 608, 609). Still further, he may be sinned against; and sin against the Holy Ghost hath no forgiveness (Matt. xii. 31, 32). From this his essential Deity is easily concluded. Sin against the Holy Ghost, it may be added, is so fatal because it is sin against him who alone communicates spiritual life: it is a refusal therefore of the means of salvation, a rejection of that gracious agency by which men are brought to avail themselves of the precious blood-shedding of the Lord Jesus Christ. It is not that coming to Christ they are refused, but that they will not come to him. See BLASPHEMY.

The Holy Ghost is said to proceed from the Father and the Son. He is distinctly said to proceed from the Father (John xv. 26), and as distinctly is termed the Spirit of the Son (Gal. iv. 6).

The Lord the Spirit is called 'the Giver of Life.' He convinces men of sin, he shows them their need of a Saviour, he leads them to Christ, rendering Christ's work effectual for their salvation: he sanctifies them also by conforming them to Christ's image (John xiv. 26, xvi. 8, 14: Rom. viii. 9-11, 13, 14; Gal. v. 16-25). 'The Father as goodness,' says Hooker, 'the Son as wisdom, the Holy Ghost as power, do all concur in every particular, outwardly issuing from that one only glorious Deity which they all are. For that which moveth God to work is goodness; and that which ordereth his work is wisdom; and that which perfecteth his work is power .... Life, as all other gifts and benefits, groweth originally from the Father, and cometh not to us but by the Son, nor by the Son to any of us in particular, but through the Spirit (*Eccles. Pol.*, book v. 56).

HOLY LAND (Zech. ii. 12). See CANAAN, PALESTINE.

HOLY OF HOLIES. See TABERNACLE, TEMPLE.

HOLY SPIRIT. See HOLY GHOST.

HOM'AM (*destruction*). A descendant of Seir the Horite (1 Chron. i. 39). In Gen. xxxvi. 32 the name is Heman.

HO'MER (*a heap*) (Lev. xxvii. 16, and elsewhere). See MEASURES.

HONEY. Canaan is frequently described as a land 'flowing with milk and honey' (e.g. Exod. iii. 8, 17, xiii. 5). And travellers now speak of the immense swarms of bees found in some rocky parts of the country (Thomson, *The Land and the Book*, p. 299: comp. 253). Several Hebrew words are in our version rendered 'honey.' *Ya'ar*, or *ya'ărâh*, is honey from the bee (1 Sam. xiv. 27; Sol. Song v. 1), flowing from the combs. *Nopheth* is also honey dropping from the combs, and is often joined with a word signifying comb (Psal. xix. 10; Prov. v. 3, xxiv. 13, xxvii. 7; Sol. Song iv. 11). There is another term of wider signification, *dĕbash*, meaning sometimes bee-honey (Deut. xxxii. 13; Prov. xvi. 24), and sometimes honey of grapes, syrup, that is, the newly-expressed juice of grapes boiled down to the half or third part. This, called *dibs*, 'is still prepared in many parts of Syria and Palestine, especially in the neighbourhood of Hebron, and is in great quantities exported into Egypt. Diluted with a little water, it is frequently used instead of sugar, or as a substitute for butter; and sometimes it is applied to wounds instead of wine. The same product is likewise mentioned, together with balm (Ezek. xxvii. 17), and is stated to have been sent from the land of Israel to the markets of Tyre. As Egypt abounds in excellent bee-honey, but was perhaps unacquainted with the preparation of grape-jelly, the latter was appropriately chosen as a part of Jacob's present' (Gen. xliii. 11), Kalisch, *Comm. on Old Test. Gen.*, pp. 667, 668. There is a vegetable honey distilling from trees, found in the peninsula of Sinai. Some have supposed this the 'wild honey' John Baptist ate (Matt. iii. 4); but his food was more probably the honey of wild bees. There was, still further, a kind of honey-syrup obtained from dates. Honey was forbidden as an offering (Lev. ii. 11), most likely because it fermented. It is often joined with milk, both being natural products; and 'honey and milk' are sometimes figuratively put for pleasant discourse (Sol. Song iv. 11).

HOOD (Isai. iii. 23). A tiara or turban as wound or folded round the head. But Henderson (note on Isai. iii. 23) says ribands for binding the hair, or a sash of fine linen round the bottom of the tiara. See DRESS, HEAD-DRESS.

HOOK, HOOKS. The word frequently occurs in scripture, as the translation of various Hebrew terms. Thus there were hooks or pins from which the curtains of the tabernacle were suspended (Exod. xxvi. 33, 37). There were also flesh-hooks, with which flesh was taken from the pot (xxvii. 3; Numb. iv. 14; 1 Sam. ii. 13, 14): these seem to have had three teeth. There were hooks,

or rather rings, sometimes put through the nose of wild beasts by which to lead them. Captives were similarly treated (2 Kings xix. 28; Ezek. xxix. 4), a practice illustrated by some of the Assyrian monuments: comp. Job xl. 24. Such a ring was used to secure a fish or marine animal; a cord being attached, so that it might be preserved alive, without being able to escape (xli. 2): see Carey, *The Book of Job*, pp. 406, 407. Further, there were 'pruning-hooks' (Isai. ii. 4, xviii. 5), 'fish-hooks' (Amos iv. 2: comp. Isai. xix. 8, where our version has 'angle'), and 'hooks' (Ezek. xl. 43), with regard to which some uncertainty exists. Perhaps they might be forked projecting pins in the part of the court where the victims were killed, on which those victims were suspended in order to take off the skin.

HOPE. The reasonable expectation of good to be enjoyed, based on sufficient grounds, and encouraging to patient perseverance in the proper means for the attainment of it. It is reckoned as one of the three chief Christian graces (1 Cor. xiii. 3); and its excellencies are frequently described. It is lively (1 Pet. i. 3): it is invigorating (Tit. i. 2): it is joyful (Rom. v. 2, xii. 12): it tends to sanctification (1 John iii. 3). The Christian hope is sure (Heb. iii. 6, vi. 11); whereas the hope of the ungodly shall perish (Job viii. 13). Indeed the wicked are characterized as 'having no hope' (Eph. ii. 12), that is, no well-grounded hope, or hope of salvation. Sometimes hope is put for the thing hoped for (Tit. ii. 13), or the person in whom we hope. Thus Christ is called the 'hope' of his people (1 Tim. i. 1).

HOPH'NI (*boxer*). One of the sons of Eli, whose licentious conduct brought down judgment upon their family. They were both slain in a battle with the Philistines when the ark of God was taken (1 Sam. i. 3, ii. 34, iv. 4, 11, 17).

HOPH'RA (Jer. xliv. 30). See PHARAOH, 10.

HOR (*mountain*).—1. A noted mountain on the frontier of Edom (Numb. xx. 23, xxxiii. 37). The Israelites reached it on their march from Kadesh, their next station being Zalmonah, on their way round the Edomitish territory (xx. 22, xxi. 4, xxxiii. 37, 41). It was while they were encamped by Hor that the divine command was issued for Aaron (who, on account of his disobedience at the water of Meribah, was not to enter Canaan) to go up and die there. Moses and Eleazar accompanied the aged priest to his death; the eyes of the congregation being fixed on them as they ascended. The sacerdotal garments were taken from him and put upon Eleazar his son. So Aaron died; and Moses and Eleazar returned; and the people mourned for him thirty days (xx. 24-29, xxxiii. 38, 39; Deut. xxxii. 50). It is true that Mosera is elsewhere named as the place of Aaron's death (x. 6); but Mosera was close by the mountain.

Mount Hor is on the eastern side of the Arabah, a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea-level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 33 inside. It consists of two apartments one below the other: in the undermost is a recess, regarded as Aaron's tomb. This may be ancient: the structure above is modern. Mount Hor is now called *Jebel Neby Harûn*: the view from it on which Aaron's eyes must have rested just before he closed them on the world for ever is thus described by Dr. Stanley: 'He looked over the valley of the Arabah countersected by its hundred water-courses, and beyond over the white mountains of the wilderness they had so long traversed; and at the northern edge of it there must have been visible the heights through which the Israelites had vainly attempted to force their way into the promised land. This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon the wide downs of mount Seir, through which the passage had been denied by the wild tribes of Esau who hunted over their long slopes. . . . . A dreary . . . . scene, such it must have seemed to the aged priest. . . . . The peculiarity of the view is the combination of wide extension, with the scarcity of marked features. Petra is shut out by intervening rocks. But the survey of the desert on one side and the mountains of Edom on the other is complete; and of these last the great feature is the mass of red bald-headed sandstone rocks, intersected not by valleys, but by deep seams' (*Sinai and Palestine*, p. 87).

But the traditional site of mount Hor, that hitherto described, is rejected by Mr. Wilton in his excellent book *The Negeb* (pp. 126-134), so frequently referred to in these pages. He thinks it highly improbable that a mountain by which the Israelites were encamped, and where the solemn close of Aaron's life occurred, could be in the heart of Edom, hard by the capital of a nation whose territory the Hebrews were not to touch, and from which they are said just before to turn (Numb. xx. 21, 22): he therefore supposes that the *Jebel Moderah*, some distance to the north-east, on the opposite side of the Arabah, is the veritable Hor. He thinks that the locality suits much better with the history of the attack of the king of Arad, shortly after the high priest's death (xxi. 1-3). The striking appearance of Jebel Moderah quite justifies the appellation of 'Hor the mountain,' i.e. the remarkable mountain, for such is the definite meaning of the original; and it is just 'by the coast,' or 'on the edge of the land of Edom' (xx. 23, xxxiii. 37), and is so situated that any transaction on its summit would be in full view, 'in the sight of the congregation' (xx. 27) encamped on the plain below.

Mr. Wilton's more extended arguments must be sought in the place referred to of his book: they are, to say the least, of considerable plausibility and weight.

2. Mount Hor is mentioned as the northern border of Palestine (Numb. xxxiv. 7, 8). We nowhere else find the name given to any northern height. But there can be little doubt that Lebanon, or some spur or peak of that range must be intended.

H'ORAM (*lofty, mountaineer*). The king of Gezer, who, coming to help Lachish, was destroyed by Joshua (Josh. x. 33).

HO'REB (*dry, desert*) (Exod. iii. 1, xvii. 6, xxxiii. 6; Deut. i. 2, 6, 19, iv. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1; 1 Kings viii. 9, xix. 8; 2 Chron. v. 10; Psal. cvi. 19; Mal. iv. 4). See SINAI.

HO'REM (*devoted*). A city of Naphtali (Josh. xix. 38).

HOR-HAGID'GAD (*mount of thunder? the conspicuous mountain?*). One of the stations of the Israelites in the wilderness (Numb. xxxiii. 32, 33). It is in all probability the same with Gudgodah (Deut. x. 7). It is true that the order of the stations is different; but in the one case the direction of the journey is upwards (Numb. xxxiii. 31), then downwards (32-35), while in the other (Deut. x. 6, 7) it is altogether downwards. See Hengstenberg, *Diss. on Genuineness of Pent.*, diss. vii. vol. ii. pp. 350-357.

Mr. Wilton is inclined to regard the visit to Hor-hagidgad (Numb. xxxiii. 32) as distinct from the journey to Gudgodah (Deut. x. 7); so that the two places are not absolutely identical. Gudgodah he considers the wady or valley, and Hor-hagidgad a mountain near. Now Dr. Robinson describes here 'a lone conical mountain' which 'forms a conspicuous landmark for the traveller.' This, now called *Jebel Arâif en-Nâkah*, may be Hor-hagidgad (*The Negeb*, pp. 131, 132).

HO'RI (*a dweller in caverns*).—1. A son of Lotan and grandson of Seir (Gen. xxxvi. 22; 1 Chron. i. 39). Hori in Gen. xxxvi. 30 should be rendered 'the Horites,' as in 29. —2. The father of Shaphat selected from the tribe of Simeon to spy out the land (Numb. xiii. 5).

HO'RIMS, HO'RITES (*id.*). The original inhabitants of mount Seir (Gen. xiv. 6); they were smitten by Chedor-laomer and his confederates, and afterwards entirely dispossessed by the descendants of Esau (Deut. ii. 12, 22). Their genealogy is given in Gen. xxxvi. 20-30; 1 Chron. i. 38-42; but nothing further is recorded of them. They are probably designated more according to their mode of life than their specific race. See HIVITES.

HOR'MAH (*place desolated*). The city of a Canaanitish king who attacked the Israelites: on which they vowed that if they succeeded in defeating their assailants they would utterly destroy the city. It had before been called Zephath; but it had at once, as a doomed place, the name Hormah given it, though the vow does not seem to have been accomplished till a later period (Numb. xiv. 45, xxi. 1-3; Deut. i. 44). The king is enumerated among those that were destroyed in the general war (Josh. xii. 14); and the town was allotted first to Judah, afterwards to Simeon (xv. 30, xix. 4). It was Judah, therefore, and Simeon who sacked Hormah; but it seems to have been subsequently re-built (1 Sam. xxx. 30; 1 Chron. iv. 30). Robinson identifies the pass *es-Sufâh* with Zephath or Hormah: it is a gap in the southern mountain-barrier of Palestine. Mr. Rowlands, however, came upon a site called *Sebâta*, considerably more to the west, on the road from Khulasah to Suez, near the well of Rehoboth. This Mr. Wilton adopts as the true Hormah (*The Negeb*, pp. 203-206).

HORN. A weapon of defence with which many animals are furnished. The ordinary uses of it are sufficiently well known.

We find the original word for horn applied to a musical instrument. Such an instrument was probably at first made of this material; and afterwards, whatever the material, the name was retained (just as 'French horn' among ourselves). The translation, however, '*rams*' horns' (Josh. xi. 4, 5, 6, 8) can hardly be maintained. The word also signifies 'a flask' (1 Sam. xvi. 1, 13; 1 Kings i. 39); flasks having probably been made of horn (like our 'powder-horn'). There are other uses of the term derived from a real or supposed resemblance to a horn. Thus the projections at the corners of the altar were called its 'horns' (Exod. xxvii. 2, xxix. 12; 1 Kings i. 50; Psal. cxviii. 27): a hill or peak was a horn (Isai. v. 1, marg.); and elephants' teeth were 'horns of ivory' (Ezek. xxvii. 15).

We further find 'horns' used symbolically in prophetical language to signify powers, kingdoms, or sovereigns (Dan. vii. 7, 8, 20, 21, 24, viii. 3, 5-9, 20 22; Zech. i. 18-21; Rev. xii. 3, xiii. 1, 11, xvii. 3, 7, 12, 16); the horn being the emblem of strength, or attacking force. We have hence the ordinary figurative meaning. God is called the

A Druze lady of mount Lebanon.

horn of the psalmist's salvation (Psal xviii. 1), as being his powerful protector. Similarly, 'the horn of Moab is cut off' (Jer. xlviii. 25), i. e. his strength is broken,

So God exalts the horn of any one (Psal. lxxxix. 17), i. e. increases his dignity (comp. 1 Sam. ii. 1; Amos vi. 13). To lift the horn of God (1 Chron. xxv. 5) most probably is to praise him. Sometimes the expression is employed in a bad sense (Psal. lxxv. 4, 5) to denote proud self-sufficiency. Other uses of the word occur, as when the horn is said to be defiled in the dust (Job xvi. 15), the honour being brought low.

All these phrases are singularly illustrated by a fashion still prevailing among the Druze women in Lebanon of wearing artificial horns. 'I have seen them,' says Dr. Thomson, 'only a few inches long, made of paste-board, and even of common pottery. By degrees the more fashionable ladies used tin, and lengthened them: then rivalry made them of silver, and still further prolonged and ornamented them; until finally the princesses of Lebanon and Hermon sported gold horns, decked with jewels, and so long that a servant had to spread the veil over them' (*The Land and the Book*, pp. 73, 74). Men have in some parts of the

Head-dress of Buffalo horns, worn by an African tribe, Londa. See Livingstone's Travels, p. 450.

world worn similar horns: comp. 1 Kings xxii. 11.

The horns coming out of God's hand (Hab. iii. 4) are rays of light. Arabian poets are said to compare the first beams of the rising sun to horns.

HORNET. The Hebrew name for this insect implied striking, i. e. when it stings. God promised that he would send hornets before the Israelites to drive out the nations of Canaan from before them (Exod. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12). It is questioned whether this is to be taken literally, or whether, as enemies are sometimes said to cluster like bees (Psal. cxviii. 12), and as when foreign invasion is threatened the Lord is said to 'hiss for the fly' in the uttermost part of Egypt, and 'for the bee' in Assyria (Isai. vii. 18), we may not rather imagine that the insect is spoken of metaphorically to indicate the consternation with which the Canaanites should be overwhelmed. Had the Canaanites never ventured to resist, the metaphorical sense might be preferable; but as the case stands it is better to interpret literally. Armies have been put into confusion by such insects (Ælian., *De Animal.*, lib. xi. 28, xvii. 35). That hornets abounded in some parts of Palestine is clear from the fact that there was a place called 'hornets' town' (Zorah).

HORONA'IM (*two caverns*). A Moabitish town, possibly upon an eminence (Isai. xv. 5; Jer. xlviii. 3, 5, 34).

HO'RONITE. This term is applied to Sanballat (Neh. ii. 10, 19, xiii. 28). He was very probably a native of Horonaim.

HORSE. This most valuable animal, *Equus caballus*, is thought to be a native of the deserts north of India and Persia: it was first domesticated in the east, and was probably brought by those who emigrated westward from Asia into Arabia and Egypt.

No mention is made of horses as forming any part of the possessions of the patriarchs; nor are any noticed among the presents Abraham received from the kings of Egypt and Gerar (Gen. xii. 16, xx. 14). The fact appears to be that the horse was not in those early times used except for military purposes; indeed we find scarcely an allusion in scripture to its employment for the farm or any ordinary domestic service. Once the horse is said to tread out some species of corn (Isai. xxviii. 28); but it is as a war-horse, strong and fierce, that he is specially noted and commended (Job xxxix. 19-25). In armies horses were introduced as mounting cavalry, and also as drawing the formidable war-chariots. But the Israelites employed them in neither of these ways; and a positive command forbade them to multiply horses (Deut. xvii. 16); so that long afterward David contrasts the dependence placed by foreign potentates on chariots and horsemen with the simple trust that Israel without either reposed in the Lord their God (Psal. xx. 7). David, however, was induced to form a chariot-force (2 Sam. viii. 4); and from that time we find repeated mention of them in Israelitish history. Absalom had chariots and horses for the purpose of display (xv. 1); and Solomon possessed large numbers of chariot and riding-horses, which he kept partly at Jerusalem and partly in certain appointed cities (1 Kings iv. 26; 2 Chron. ix. 25). The number, it may be observed, in the first-named of these places is incorrect, no doubt by error of transcription: 4,000 horses will suit better with the number of Solomon's chariots, 1,400 (1 Kings x. 26). This monarch also appears to have established a regular trade in horses with Egypt, for the supply of both himself and other nations (28, 29). See Keil, *Comm. on Kings, transl.*, vol. i. pp. 80, 81, 180, 181. After this horses were freely used in Israel (1 Kings xxii. 4; 2 Kings iii. 7, ix. 21, 33, xi. 16; Isai. ii. 7); and the Jews possessed some on their return from captivity (Ezra ii. 66; Neh. vii. 68). Among other nations they had been used from a very early period. There were horses in Egypt in Joseph's time (Gen. xlvii. 17, xlix. 17, l. 9). They were in the armies of Egypt (Exod. xiv. 7; 2 Chron. xii. 3), of the Canaanites (Judges iv. 3), of the Philistines (1 Sam. xiii. 5), of the Syrians (2 Sam. viii. 4), of the Ethiopians (Cushites) (2 Chron. xiv. 9), &c. Among the Persians we find swift horses used for posts (Esth. viii. 10); and horses are mentioned as articles of trade between the Tyrians and the house of Togarmah (Ezek. xxvii. 14).

The furniture of the horse among the

Hebrews appears to have been simple; a bridle, probably a mere slip-knot (Isai. xxx. 28), and a curb (Psal. xxxii. 9). Saddles were not used, only a cloth, or afterwards a pad. Nor were horses shod; hence it was desirable that their hoofs should be hard (Isai. v. 28). But the harness of Assyrian horses was decorated (Ezek. xxiii. 6, 12), also of those of Persia (Esth. vi. 8, 9). The Assyrian sculptures prove this. Furniture for chariots is among the merchandise of Tyre (Ezek. xxvii. 20).

HORSE-GATE. One of the gates of Jerusalem near the temple (2 Chron. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40).

HORSE-LEECH. The leech is mentioned once only (Prov. xxx. 15), where in our version the sense is weakened by the insertion of 'crying.' 'Give, give' are the two daughters. Dr. Thomson speaks of 'countless millions of leeches' in the *Birket Ram*, lake Phiala (*The Land and the Book*, pp. 240, 241). The medicinal leech, *Hirudo*, or *Sanguisuga medicinalis*, the horse-leech, *Hæmopis sanguisuga*, and other species are all found in Palestine: see Duns, *Bibl. Nat. Science*, vol. ii. pp. 442, 443.

HO'SAH (*a refuge*). A Levite of the family of Merari, appointed one of the porters or door-keepers before the ark (1 Chron. xvi. 38, xxvi. 10).

HO'SAH (*id.*). A city of Asher, a border-place towards Tyre (Josh. xix. 29).

HO'SAI (2 Chron. xxxiii. 19, marg.). In the text this word is translated 'the seers.' Gesenius is inclined to believe it the proper name of an individual.

HOSAN'NA (*save now*). An expression of joyful gratulation: it occurs in the original of Psal. cxviii. 25. At the feast of tabernacles it was customary for the Jews to recite the Great Hallel, viz. Psalms cxiii.-cxviii., and at certain points, varying according to the teaching of different doctors, loud response was made by the multitude, waving the branches which they carried in their hands, and ejaculating Hallelujah, Hosanna, or Psal. cxviii. 25; children also being expected to take their part. The seventh day of the feast was called, from the reiterated ceremonies, the great Hosanna. Hence the branches, the prayers, the feast itself received the name Hosanna; and, as it was not unusual for the mode of rejoicing then observed to be transferred to other occasions of national exultation, it was natural that our Lord's entry into Jerusalem should be so welcomed (Matt. xxi. 8, 9; Mark xi. 8-10; John xii. 12, 13).

HOSE'A (*deliverance, safety*). Hosea is stated (Hos. i. 1) to be the son of Beeri, whom some would erroneously confound with Beerah, prince of the Reubenites (1 Chron. v. 6); but we have no further certain information of the prophet's family or life. It is, however, reasonable to suppose that he was an Israelite. For his predictions have to do mainly with the kingdom of the ten tribes; and, had he been sent from Judah to utter them, it is not unlikely that, as in the analogous cases of 1 Kings xiii.; Amos i. 1, vii., the fact would have been stated. Corroboration has been found in his rough Aramaizing diction, which seems to indicate the north as his residence. Ingenious men have amused themselves with imagining further reasons, taken from a supposed special acquaintance with the Israelitish localities, &c.; but these are of no weight. And one critic (Ewald, *Die Propheten des A.B.*, vol. i. pp. 118, 119) tells us that, after having completed his mission in Israel, Hosea retired into Judah to compose his book. There is no evidence in regard to this either one way or the other.

Hosea occupies the first place, in our bibles, of the minor prophets. His ministry extended over a long period of time, being exercised in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in that of Jeroboam II. king of Israel. The chronology of Uzziah and Jeroboam is somewhat confused; and it is difficult to say how long the two monarchs were contemporary on their respective thrones. Possibly the death of Jeroboam was about 783 B.C., and an interregnum occurred before the short reign of his son Zachariah. The prediction in Hos. i. 4 was apparently delivered under Jeroboam: perhaps therefore the prophet's ministry commenced 784 B.C., and, if we suppose that it closed before the full accomplishment of the threatenings against Samaria, which was taken in the sixth year of Hezekiah, 721 B.C.—else surely he would have noticed it—we may believe that it extended over over full sixty years. There is no improbability in this to outweigh the evidence furnished.

HOSE'A, THE BOOK OF (784—723 B.C.) The contents of this book are mainly directed against the corrupt Israelitish kingdom. The sins of the people, committed against mercy and privilege, are denounced in strong language; and judgment is threatened against them. Judah is to take warning by her sister's fall; and promises of forgiveness to the returning backslider, with predictions of future blessing, to have their accomplishment in Messianic times, are given and enforced.

This book may be arranged in two parts the first including i.-iii., in which we find the relation of certain symbolical actions: the second, iv.-xiv., is a series of prophetic addresses. The title, i. 1, has been made the subject of discussion: some suppose it an addition by a later hand: others with more probability believe that it was prefixed by Hosea himself. But, even if this were not the case, there is no reason, as we have seen, in the preceding article, to doubt its accuracy. The contents of the book prove this. For there are predictions which we must suppose uttered while the house of Jehu was yet on the throne of Israel; and there are descriptions which suit exactly with the state of things at a far later period: e.g. v. 10 may well be supposed to point to the conduct of Ahaz as narrated in 2 Kings xvi. 10-18. Then, again, Hos. x. 14, there is little doubt, refers to the invasion of Samaria by Shalmaneser, who must be identified with Shalman, while Beth-arbel is probably Arbela in Galilee, and the sacking of it occurred on the Assyrian's march towards Samaria (2 Kings xvii. 5, xviii. 9). Ewald's supposition that Arbela was the

city so called on the Tigris, and Shalman the name of some unknown Assyrian king (*ubi supr.* vol. i. p. 157) is, to say the least, unlikely.

Of the first portion of the book, chaps. i., iii. are in prose. With regard to the symbolical actions narrated in this part, some critics believe that they were literally performed; that the prophet really contracted marriage as described. Others—and the opinion is now more generally adopted—suppose the whole a figurative representation, to inculcate more clearly the sin and ultimate destiny of Israel and Judah. There are obvious reasons why we should interpret these chapters figuratively; and, as Bleek sensibly observes (*Einleitung in das A. T.*, p. 521), several years would have been required for the literal occurrence of the events; so that the impression intended to be made upon the people would have been frittered away. The second part (iv.-xiv.) has been divided into separate discourses; but critics do not agree upon the number of them; and all attempts at division are uncertain. It may be that Hosea uttered many more predictions, and that, when he collected and arranged his book, he did not comprise in it all the words he had spoken, but, under the guidance of the divine Spirit, those only which, not intended for mere temporary use, were to be the church's treasure for ever. This may in a measure account for the obscurity of Hosea's writings, which are marked by conciseness and abrupt transitions. But he evinces great poetic power: his descriptions are vivid, and his imagery rich: he is often, too, tender and pathetic.

There are several distinct quotations of Hosea in the New Testament, besides occasional adoption of his language: thus Hos. i. 10 is cited in Rom. ix. 26; Hos. ii. 23 in Rom. ix. 25; 1 Pet. ii. 10; Hos. vi. 6 in Matt. ix. 13, xii. 7; Hos. xi. 1 in Matt. ii. 15; Hos. xiii. 14 in 1 Cor. xv. 55; and Hos. xiv. 2 in Heb. xiii. 15. There would seem also an allusion to Hos. vi. 2 in 1 Cor. xv. 4, and to Hos. x. 8 in Luke xxiii. 30; Rev. vi. 16.

Bp. Horsley's commentary on Hosea, 1801 1804, is full of learned matter.

HOSEN (Dan. iii. 21). Under-garments, tunics. See DRESS.

HOSHAI'AH (whom *Jehovah helps*).—1. One who led half the princes of Judah at the dedication of the wall of Jerusalem (Neh. xii. 32).—2. A Maachathite, father of Jezaniah, Jaazaniah, or Azariah, which are most probably the varying names of one person (2 Kings xxv. 23; Jer. xl. 8, xlii. 1, xliii. 2).

HO'SHAMA (whom *Jehovah hears*). A descendant of the house of David (1 Chron. iii. 18).

HOSHE'A (*salvation*).—1 (Deut. xxxii. 44). See JOSHUA.—2. The son of Elah: he conspired against Pekah king of Israel, and slew him, and after some time established himself as his successor (2 Kings xv. 30, xvii. 1). The conspiracy against Pekah was in the twentieth year after Jotham's sole reign began, i.e. in the fourth year of Ahaz; and the acknowledgment of Hoshea's rule, to be understood by the phrase 'began to reign,' was in the twelfth of Ahaz. Hoshea reigned nine years, 729-721 B.C. He was not a godly king, but he was less wicked than his predecessors. Now, however, the cup of Israel's iniquity was full. Shalmaneser invaded the land, and made Hoshea tributary. Endeavouring to evade his engagements by the help of So, king of Egypt, he was again attacked by the Assyrian, who besieged Samaria, which was taken in the third year, and the tribes carried away captive. Hoshea was made a prisoner, whether before or after the siege is not clear (xvii. 2-6, xviii. 1, 9, 10); nor is his death recorded: he disappeared, 'cut off as the foam upon the water' (Hos. x. 7). See Keil, *Comm. on Kings, transl.*, vol. ii. pp. 50-54.—3. The ruler of Ephraim in David's time (1 Chron. xxvii. 20).—4. One who sealed the covenant (Neh. x. 23).

HOSPITALITY. We find the practice of entertaining strangers largely illustrated in the Old Testament history. Their company was solicited as a favour: water was brought to wash their feet: entertainment was given to themselves and to their beasts; and they were protected from rudeness and injury, sometimes even at the risk of extreme sacrifice and suffering on the part of the host (Gen. xviii. 2-8, xix. 1-9, xxiv. 25, 29-33; Exod. ii. 20; Josh. ii. 1-6; Judges xix. 15-24; Job xxxi. 32). The Mosaic law enjoined kind and hospitable treatment of strangers and sojourners (Lev. xix. 33, 34; Deut. xiv. 29), pressing the observance of it by the fact to be continually remembered that the Israelites had been themselves strangers in the land of Egypt. The one marked exception to the obligation of hospitality is the case of Jael in her behaviour to Sisera (Judges iv. 17-22); nor can this woman's conduct be excused on any other ground than the supposition that she had received some divine intimation that the enemy and oppressor of Israel was not to be protected.

In the New Testament the same principle is found. Hospitality is frequently enjoined and commended; and it is insisted on as a necessary qualification for ecclesiastical office (Matt. x. 40-42, xxv. 35, 43; Rom. xii. 13; 1 Tim. iii. 2; Tit. i. 8; Heb. xiii. 2; 1 Pet. iv. 9; 3 John 5). It was specially required among Christians because of the ban under which, on account of their religion, they were laid. A significant exception is, however, made. The faithful are forbidden to receive those who had rejected the cardinal doctrine of the gospel (2 John 9-11). No stronger expression of censure could have been conveyed.

Hospitality of the kind commanded in scripture is to be found to this day among races of men of simple and primitive habits. The Arabs of the desert are especially remarkable for their practice of it. It is the more necessary in regions where there is no provision made (as in western Europe) for the comfortable lodging of travellers in well-appointed inns. Even in the east there is some difference between the usage in towns and that among the wandering tribes, who pitch their tents when and

where they choose. Travellers give us graphic descriptions of this hospitality. Thus Buckingham, speaking of the country beyond the Jordan, says, 'A foot-passenger can make way at little or no expense, as travellers and wayfarers of every description halt at the sheikh's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from or whither he is going, coffee is served to him from a large pot always on the fire, and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host... though it is considered as a necessary consequence of his situation as chief of a community, that he should maintain this ancient practice of hospitality to strangers.' In towns or villages, places of entertainment are often provided at the cost of the inhabitants.

Burckhardt tells us that he found eight such places, called *medhafes*, in Kerak, a town about nine or ten miles east of the Dead sea. 'Their expenses are not defrayed from a common purse; but, whenever a stranger takes up his lodging at one of the medhafes, one of the people present declares that he intends to furnish that day's entertainment; and it is then his duty to provide a dinner or supper, which he sends to the medhafe, and which is always in sufficient quantity for a large company. A goat or a lamb is generally killed on the occasion; and barley for the guest's horse is also furnished. . . . There are Turks who every other day kill a goat for this hospitable purpose. . . . Their love of entertaining strangers is carried to such a length, that not long ago, when a Christian silversmith, who came from Jerusalem to work for the ladies, and who, being an industrious man, seldom stirred out of his shop, was on the point of departure after a two months' residence, each of the principal families of the town sent him a lamb, saying that it was not just that he should lose his due, though he did not choose to come and dine with them. The more a man expends upon his guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are despised by all the others' (*Travels in Syria*, p. 384). Traces of this hospitality are to be still found in countries which have ceased to be under eastern sway. Thus it is in Spain a mark of only common civility for persons at a meal to invite a passer-by to sit down and share it. And it is to this principle that we may ascribe the claim which the even accidental tasting of another's salt is held to give to his protection.

For a notice of hospitality as practised among the classical nations of antiquity, reference may be made to Smith's *Dict. of Greek and Roman Antiq.*, art. 'Hospitium.'

HOST, HOSTS. See ARMY.

HOST OF HEAVEN. This expression is used in different senses. It sometimes means the angels (1 Kings xxii. 19; 2 Chron. xviii. 18; comp. Luke ii. 13). Hence the Lord is called 'Jehovah (God) of Hosts,' i. e. of the celestial armies. Sometimes the sun, moon, and stars, are intended, the visible host or multitude of heavenly bodies (e. g. Deut. iv. 19; Jer. viii. 2), whom the heathen worshipped. Sometimes also the expression is employed figuratively to designate rulers, perhaps specially ecclesiastical rulers (Dan. viii. 10: comp. Isai. xxiv. 21).

HOSTAGE. It was common to give pledges as security for a debt: see PLEDGE. But there is no mention of persons being so detained till the victory of Jehoash, king of Israel, over Amaziah, king of Judah (2 Kings xiv. 14; 2 Chron. xxv. 24); when hostages were taken for the liberation of Amaziah: see Keil, *Comm. on Kings, transl.*, vol. ii. p. 14.

HO'THAM (*a signet-ring*). A chieftain of Asher (1 Chron. vii. 32).

HO'THAN (*id.*). The father of two of David's worthies (1 Chron. xi. 44). The name Hothan is an error in our translation for Hotham.

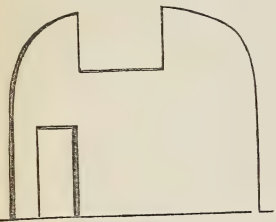
HO'THIR (whom Jehovah *left*, or *saved*?). A son of Heman, one of the chiefs of the musicians (1 Chron. xxv. 4, 28).

HOUR. The twenty-fourth part of the day. Such a mode of dividing time was not originally employed among the Hebrews. And, when the word 'hour' first occurs, it is used loosely and indefinitely (Dan. iii. 6, 15, iv. 19, 33, v. 5); as it is frequently in the New Testament (Mark xiii. 32; John ii. 4); and as very commonly among ourselves. At a very early period the Egyptians divided the day into twelve hours; and the same reckoning prevailed among the Babylonians, from whom the Greeks took it. It is likely that the Jews learned and adopted it at the period of the captivity. In our Lord's time, the day, that is, the space between sunrise and sunset, was confessedly distributed into twelve hours (John xi. 9); these, therefore, varied in length according to the season of the year. Generally, however, we may say that the third hour corresponded with our 9 A.M., the sixth with our noon, the ninth with our 3 P.M., &c. In Acts xxiii. 23, the hours of the night were reckoned from sunset; consequently the time named would nearly correspond with our 9 P.M.

Some difficulty has been felt in reconciling Mark xv. 25 with John xix. 14. But, as it is unreasonable to imagine that there is really a contradiction in regard to the most momentous event that ever occurred, we may fairly conclude that St. John, writing out of Judea, adopted a different mode of computation, reckoning, as we do, from midnight; so that the bringing forth of Jesus to the people was at 6 A.M., the actual crucifixion at 9 A.M. See this fully illustrated by Davidson, *Sacr. Herm.*, chap. xii. pp. 563, 564; Lee, *The Insp. of Holy Script.*, lect. viii. note, pp. 391, 392.

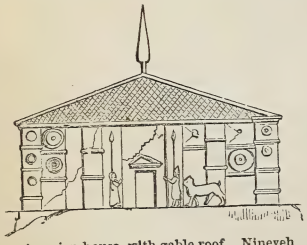
HOUSE. The habitations of the early races of mankind were doubtless very simple. Clusters of them would, however, naturally be gathered for mutual help and security. Hence we find Cain mentioned as having built a city (Gen. iv. 17). The advantages of a locality would of course invite permanent occupation; while the allurements of the chase, the necessity of

finding sufficient pasturage for cattle, and probably the change of seasons, would foster roving habits. So that various tribes, dwellers in tents, which could be easily removed, were soon distinguished from those who inhabited cities. Such movable habitations were constructed with a view to mere temporary convenience; and ornament would have been wasted on them. The fathers of the Israelitish nation for the most part dwelt in tents. They were, in the providence of God, pilgrims in a land which should be given as a settled home to their posterity; wholesome lessons being thus taught them, and their example being to be afterwards quoted for the confirmation of the faith of the church (Acts vii. 4, 5; Heb. xi. 8-10). Jacob indeed is said to have 'built him a house at Succoth' (Gen. xxxiii. 17); but the original word so rendered is of vague signification, and comprises almost every kind of erection, from the humblest hut or even tent to the gorgeous palace or sacred temple. After leaving Egypt, the Israelites inhabited tents in



Outline of Assyrian house. Nineveh marbles.

the wilderness; so that it was not till they occupied Canaan that they were domiciled in houses properly so called. In the cities which they took (the few excepted which

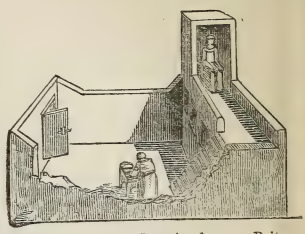


Assyrian house, with gable roof. Nineveh marbles.

they were commanded to destroy) they found houses ready to their hand (Deut. vi. 10, 11; Josh. xxiv. 13). Some of these houses are still existing—the massive dwellings of Bashan, little altered, it would seem, from what they were when the victorious tribes took possession of them. See ARGOB, BASHAN, CITIES, HAURAN.

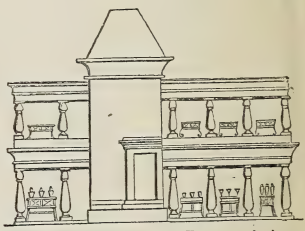
It is probable that the houses generally of the ancient Israelites differed little from those inhabited by modern oriental nations. We may well, therefore, derive our illustrations of such as are mentioned in the bible from usages of the present day.

The houses of the poor are commonly rude huts of a single story, and often com-



Model of ancient Egyptian house. Brit. Museum.

prise but a single apartment, shared by the cattle with the family, who are sometimes exalted upon a kind of platform. But occasionally a narrow court for the cattle is attached. The windows are small holes, perhaps with wooden bars, high up in the wall. The roofs, of hardened mud, are usually flat, and are common sleeping-places in summer. The materials of such tene-



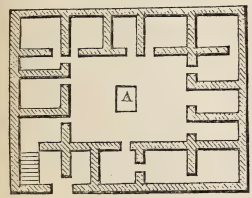
Ancient Egyptian house. From a painting.

ments are mud or sun-dried brick; they are therefore easily swept away by violent rains or floods (Matt. vii. 26, 27). In some districts stone is used. Caves, too, are not seldom still occupied as dwellings; of which indeed there are many examples in western Europe.

The materials of the better class of houses were stone, marble, and other costly kinds, perhaps porphyry, basalt, &c. (1 Chron. xxix. 2), carefully squared, panelled, and fitted (Amos v. 11), cemented in Babylonia with bitumen (Gen. xi. 3), with clay, or mortar composed of lime, ashes, and sand, straw being sometimes added. Inferior materials, and want of proper mixing, would make this mortar liable to crumble

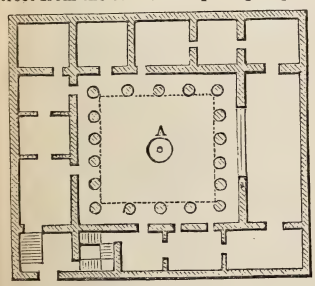
(Ezek. xiii. 10-15) in rainy weather. Sometimes stones were fastened together with iron clamps or lead. Bricks, kiln-burnt, were probably also used. Other materials were timber, such as cedar, shittim (acacia), sycamore, olive, and in palaces algum and cypress (Exod. xxvi. 15; 1 Kings vi. 15, 16, 32-34, vii. 8, 12, x. 12; Isai. ix. 10). The precious metals and ivory were also employed for overlaying wood-work, &c. (1 Kings vi. 35, xxii. 39; Amos iii. 15).

The general plan of an eastern house presents a dead wall to the street, and one or more interior courts. There is a low entrance-door with an inscription from the Koran, and over it a latticed window, or kiosk, sometimes projecting like our antique bay-windows; there may be also a few other small latticed windows high up in the wall.



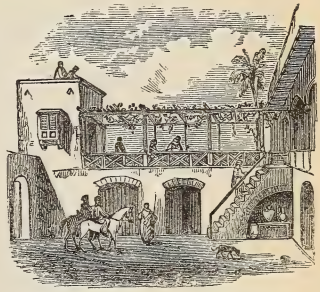
Ground plan of ancient Egyptian house. From a painting. (A) Fountain.

A passage from the outer door, which is attended to by the porter (John xviii. 16, 17; Acts xii. 13, 14), leads into the first or outer court, but is so contrived that the entrance to the court is not exactly opposite to the external door; so that no view of the court is obtained from the street, nor any of the street from the court. The principal apart-



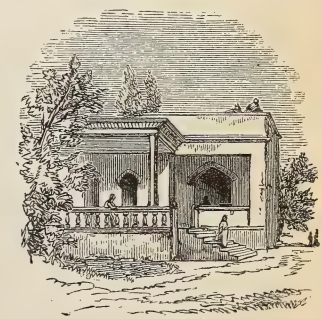
Ground plan of modern Syrian house. (A) Fountain in centre of court.

ments look into this court, and some of them are open to it. It is occasionally shaded by an awning; and on the floor or pavement of it carpets are spread on festive occasions; while in the centre there is often a fountain. Around the court or part of it a verandah runs, and over this, when the house has more than one story, there is probably another balustraded gallery. In the corner of the court are the stairs to the upper apartments. Immediately opposite the side of entrance is the principal reception-room, open to the court. It has a raised terrace or platform, and is richly fitted up with sofas (the *divân*) round three sides, and probably with a fountain in the centre. Here the master of the house receives his visitors, his place being the corner of the divân, and each person taking off his shoes before he steps upon the raised portion of the



Modern Syrian house, with alliyeh (upper chamber) looking into the court.

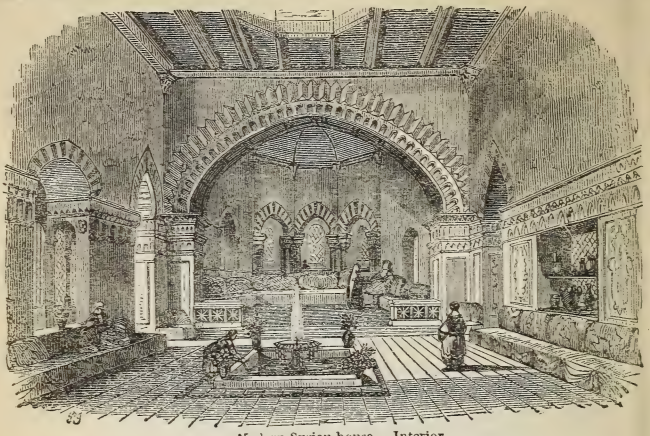
apartment. On another side of the court but separated by lattice-work from it, filled with coloured glass, is generally another large apartment like the reception-room, and used for it in winter, or appropriated



House at Khonas, or Chonas, ancient Colosse.

to some visitor of rank. There are other smaller rooms for visitors and retainers on this first floor; while beneath, on what may be called the basement, are servants' offices and store-places. If there be but one court, the apartments for the females are in the upper part of the house: if there be two courts, the innermost one is theirs; if more

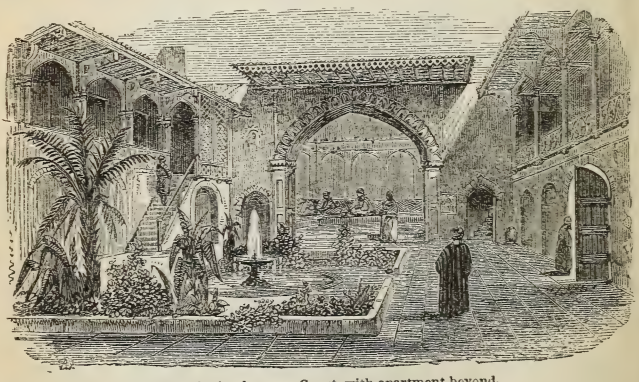
than two, the master occupies the second, and sees there those of his family whom he chooses to summon from the third court, in alone, besides the occupants, has access: here he can repose undisturbed; for no man, however intimate a friend, is admitted.



Modern Syrian house. Interior

which they live (Esth. iv. 11). The entrance to the second court is usually at the corner of the first, by a door and passage similar to that from the street into the first.

The interior or women's court is usually Hebrew ladies were not subjected to the re straint at present customary in the east nevertheless we find notices of a specially private part of a house—the women's apart ment—sometimes resorted to as a secur



Modern Syrian house. Court, with apartment beyond.

larger than the first: it is paved, except in the middle, where is a tank for bathing (2 Sam. xi. 2), and where a few trees, seldom more than two, and shrubs are planted. To the harem or women's apartment the master hiding-place (Judges xv. 1; 1 Kings vii. 8, xx. 30, xxii. 25). The arrangements of the inner court are similar to those of the outer. There are galleries or verandahs; in the centre of the principal front, a large open

room, and other larger or smaller apartments, closed ordinarily with curtains instead of doors. The roof of a house is flat, except where domes are introduced. Twigs, matting, and earth are laid upon the rafters, trodden down, and covered with a compost, hard when it is dry. But it is necessary carefully to roll it after rain. On such roofs weeds often grow, but are speedily dried up and wither (Psal. cxxix. 6, 7; Isai. xxxvii. 27). These roofs were to be carefully protected by a battlement or parapet, lest accidents should occur (Deut. xxii. 8). This towards the street is a wall, towards the interior court usually a balustrade. It may have been through this that Ahaziah fell (2 Kings i. 2). The roof is reached by an external stair-case, so that it is not necessary to traverse any of the rooms in ascending or descending (Matt. xxiv. 17). Many uses were and are made of these roof-platforms. Linen and other articles were spread there to dry (Josh. ii. 6). They were places of private conference, of recreation, and for sleeping (1 Sam. ix. 25, 26; 2 Sam. xi. 2; Prov. xxi. 9): booths were erected there at the feast of tabernacles (Neh. viii. 16), and tents (2 Sam. xvi. 22). In times of public calamity, lamentations were uttered there (Isai. xv. 3, xxii. 1; Jer. xlviii. 38). There, too, was private prayer made, and sometimes idolatrous rites performed (2 Kings xxiii. 12; Jer. xix. 13, xxxii. 29; Zeph. i. 5; Acts x. 9).

A few additional particulars may be noted. Ceilings were made of cedar, and artistically coloured (Jer. xxii. 14, 15; Hagg. i. 4). There were no chimneys: that so called (Hos. xiii. 3) was but a hole: indeed there were ordinarily no fires except in a kitchen, where, on a kind of brick platform, places were provided for cooking. Apartments were warmed when needful by fire-pans: see HEARTH (Jer. xxxvi. 22); or fires were kindled in the court (Mark xiv. 54; Luke xxii. 55; John xviii. 18). Different rooms, too, as already mentioned in modern practice, were used in summer-time and in winter-time (Amos iii. 15); and, whereas those for use in warm weather were open to the court, those for colder seasons were closed in with lattice-work, and curtains, and, probably for want of glass in the windows, with shutters. There were no rooms specially appropriated as bed-rooms: just as it is common at the present day to sleep on the divân in the ordinary apartments. Hence the assassins would have easier access to Ish-bosheth (2 Sam. iv. 5-7).

The various notices we meet with in scripture will be easily understood, if the previous descriptions be borne in mind. The chamber on the wall designed for Elisha (2 Kings iv. 10) was probably the room over the gate, with the projecting window. Perhaps also the summer-parlour where Ehud found Eglon (Judges iii. 20) was the same. The 'guest-chamber' where our Lord commanded his disciples to prepare for the last supper (Luke xxii. 11, 12) was one of the large reception-rooms in an upper story. It was in such a room, but on the first floor, in the palace of the high-priest that Christ was examined, whence he could look down upon Peter at the fire in the court (61). The 'upper room' where the disciples assembled after the ascension (Acts i. 13) was similar to the 'guest-chamber' mentioned above. Similar also was that in which Paul was preaching (xx. 8, 9). Eutychus sat by the latticed window and fell through it into the court below, whither Paul went down to him. Such also *may* have been the lattice through which Ahaziah fell, instead of from the balustrade at the house-top. The circumstances attending the cure of the paralytic (Mark ii. 2-4; Luke v. 18, 19) may hence also be explained. Our Lord was perhaps in the verandah; while the people crowded the court and impeded the passage from the street. The bearers therefore went to the roof, and, taking away part of the covering of the verandah, let the sick man down. Or it might be that Christ was in a small house with a single room, and that the friends, having mounted to the top by a ladder, either breaking through the battlement let down the sick man by the side of the house, or, actually uncovering the roof, passed the bed through the hole. Either of these modes was very practicable according to the circumstances, and will satisfy the terms of the narrative.

The house or temple, which Samson destroyed at his death by pulling down the central pillars (Judges xvi. 26-30), may be supposed to have had tiers of balconies, in which the spectators were accommodated. The cross-beams, loaded with an unusual weight, would probably break, the side-walls be forced out, and the roof fall; the whole structure thus becoming a ruin: see *Pict. Bible*, note on Judges xvi. 29.

It may be added that, when a man had built a house and had not dedicated it, he was free from military service (Deut. xx. 5) The use of the word in such passages as Exod. ii. 21; 1 Sam. iii. 12; 2 Sam. iii. 1, vii. 11; Ezek. ii. 5, is easily understood.

HUK'KOK (*decreed*, according to some, *moat*). A border-place of Naphtali (Josh. xix. 34). On its site is the modern village *Yakuk*, to the west of the northern end of the sea of Galilee.

HU'KOK (*id.*). A Levitical city of Asher (1 Chron. vi. 75). For this we find Helkath in Josh. xxi. 31.

HUL (*circle*). A son of Aram, and grandson of Shem (Gen. x. 23; 1 Chron. i. 17). His descendants probably occupied the district to the north of the lake Merom, now *Hûleh*.

HUL'DAH (*a weasel*). A propheteſs, the wife of Shallum, keeper of the wardrobe, perhaps the royal wardrobe. Her residence was in the 'college,' or 'second part' (2 Kings xxii. 14, marg.: comp. Zeph. i. 10), probably the second or lower city, afterwards called Akra. To her Josiah sent for counsel on the finding of the book of the law (2 Kings xxii. 12-20; 2 Chron. xxxiv. 20-28). Jeremiah had begun to prophesy before this time, and it has been questioned why the king did not apply to him; but he was young, and was, it is most likely, still residing at Anathoth (see Keil, *Comm. on Kings, transl.*, vol. ii. pp. 138-140).

HUMILITY. A Christian grace, the opposite of pride and self-confidence. This grace it was, perhaps, which could least be

understood by the heathen; words exactly to express the idea not existing in the Greek and Latin languages; and, so far as it was comprehended, it was contemned by proud and vain-glorious men. Humility is impressed on believers both by the example of Christ (John xiii. 2-15; Phil. ii. 5-8), and by precept (1 Pet. v. 5, 6). It was the fruit of the Spirit; and cautions were given against a false humility (Col. ii. 18).

A special use of a kindred word may be here noted. To 'humble' a woman is to have unjustifiably carnal connection with her (Gen. xxxiv. 2, marg.; Deut. xxi. 14; Ezek. xxii. 10).

HUM'TAH (*a place of lizards*, or, possibly, *a bulwark*). A city in the hill-country of Judah (Josh. xv. 54). Its site has not been identified.

HUNTING. We read of hunters in the early ages of the world, as Nimrod (Gen. x. 9), Ishmael (xxi. 20), Esau (xxv. 27). There were savage beasts in Palestine (Exod. xxiii. 29), lions (Judges xiv. 5; 2 Sam. xxiii. 20; 1 Kings xiii. 24, xx. 36; 2 Kings xvii. 25; Jer. xlix. 19), wild boars (Psal. lxxx. 13), bears (1 Sam. xvii. 34; 2 Kings i. 24), &c.; and it must have been necessary to hunt and destroy them for personal protection. There were also harts, roe-bucks, and fallow-deer, animals coming under the description of game (1 Kings iv. 23), which were hunted and captured for food (Prov. xii. 27). Bows and arrows were used by the hunter (Gen. xxvii. 3). Pitfalls were also employed for larger and fiercer beasts (Ezek. xix. 4), also nets (Isai. li. 20; Ezek. xix. 8), and traps (Job xviii. 9, 10; Prov. xxii. 5). Care was taken, when animals for food were caught in the chase, to pour out their blood on the ground, as blood might not be eaten (Lev. xvii. 13, 14). Herod the Great, we are told by Josephus, was a keen sportsman: he kept a regular hunting-establishment, and was often very successful (*Antiq.*, lib. xv. 7, § 7, xvi. 10, § 3; *Bell. Jud.*, lib. i. 21, § 13). Hunting was a favourite pastime in Egypt and Assyria; and hunting-scenes are represented on the monuments.

Terms connected with hunting and fowling are often figuratively used to indicate the wiles of treacherous enemies, and the dangers to which men are exposed (Psal. ix. 16, lvii. 6, xci. 3; Prov. xxvi. 27; Isai. xxiv. 17, xlii. 22; Jer. v. 26, xvi. 17, xlviii. 44; Amos iii. 5). See FOWLING.

HU'PHAM (perhaps *coastman*). One of the children of Benjamin (Numb. xxvi. 39). He is called Huppim in Gen. xlvi. 21; 1 Chron. vii. 12.

HU'PHAMITES. A family of Benjamin (Numb. xxvi. 39).

HUP'PAH (*a covering, a bridal bed*). A priest, the head of one of the courses (1 Chron. xxiv. 13).

HUP'PIM (*coverings*). A son or descendant of Benjamin (Gen. xlvi. 21; 1 Chron. vii. 12, 15). He is called Hupham in Numb. xxvi. 39.

HUR (*cavern*).—1. A person intimately associated with Moses and Aaron, and, according to Jewish belief, Miriam's husband (Exod. xvii. 10-12, xxiv. 14). We may very reasonably suppose that it was the same who was of the tribe of Judah and the grandfather of Bezaleel (xxxi. 2, xxxv. 30, xxxviii. 22; 1 Chron. ii. 19, 20, 50, iv. 1; 2 Chron. i. 5). In 1 Chron. iv. 4 he is called the father of Bethlehem, probably because his descendants colonized or settled in that town: comp. ii. 50, 51.—2. One of the Midianitish chieftains slain by Israel (Numb. xxxi. 8; Josh. xiii. 21). It might seem from the last-named passage that these chieftains were dependant upon Sihon.—3. One whose son (Benhur) presided over Solomon's commissariat service in mount Ephraim (1 Kings iv. 8).—4. The father of Rephaiah, who helped to repair the wall of Jerusalem (Neh. iii. 9).

HU'RAI (perhaps *worker in linen*). One of David's warriors (1 Chron. xi. 32). He is also called Hiddai (2 Sam. xxiii. 30).

HU'RAM (*noble, high-born*).—1. A descendant of Benjamin (1 Chron. viii. 5).—2. A king of Tyre (2 Chron. ii. 3, 11, 12, viii. 2, 18, ix. 10, 21). See HIRAM, 1.—3. The artificer sent by the king of Tyre to superintend the works of Solomon's temple (ii. 13, iv. 11, 16). The honourable title 'father' is here added to his name, which is not, as some have fancied, part of the name, but signifies master, counsellor, and shows the estimation in which he was held. See HIRAM, 2.

HU'RI (*worker in linen*). A descendant of Gad (1 Chron. v. 14).

HUSBAND. See MARRIAGE.

HUSBANDMAN, HUSBANDRY. See AGRICULTURE.

HU'SHAH (*haste*). A name found in the genealogies of Judah: it may designate a person, but more probably a place (1 Chron. iv. 4).

HU'SHAI (*hasting*). A person styled David's friend; whom the king desired to stay in Jerusalem during Absalom's rebellion that he might defeat the sagacious counsel of Ahithophel. Hushai was completely successful (2 Sam. xv. 32-37, xvi. 16-18, xvii. 5-16; 1 Kings iv. 16; 1 Chron. xxvii. 33). He is called the ARCHITE, which see.

HU'SHAM (*haste*). One of the early kings of Edom (Gen. xxxvi. 34, 35; 1 Chron. i. 45, 46). Mr. Wilton supposes him connected with Heshmon, a town of Judah (*The Negeb*, pp. 123-126).

HU'SHATHITE. This designation is given to Sibbechai, one of David's warriors (2 Sam. xxiii. 18; 1 Chron. xi. 29, xx. 4, xxvii. 11); in the last-cited passage he is said to be of the Zarhites, i. e. the descendants of Zerah, the son of Judah. It is most probable that Mebunnai (2 Sam. xxiii. 27) is the same person. See HUSHAH.

HU'SHIM (*the hasting*).—1. The son of Dan (Gen. xlvi. 23), called also Shuham (Numb. xxvi. 42).—2. A descendant of Benjamin (1 Chron. vii. 12).—3. One of the wives of Shaharaim, a Benjamite (viii. 8, 11).

HUSK. The 'husk' of Numb. vi. 4 is the translucent skin of the grape. By the word rendered 'husk' in 2 Kings iv. 42 Gesenius understands a sack or bag: see marg. rendering. We once more meet with 'husks' (Luke xv. 16). 'These,' says abp. Trench (*Notes on the Parables*, p. 398, note, 6th edit.) 'are not the husks or pods of some other fruit,' as of peas or beans, 'but themselves the fruit of the carob-tree. . . .

They are in shape something like a bean-pod, though larger and curved more . . . thence called little horn (the literal meaning of the Greek word). . . . They have a hard dark outside and a dull sweet taste:' the shell or pod alone is eaten.

HUZ (*light sandy soil*?). The eldest son of Nahor, Abraham's brother (Gen. xxii. 21). The original word is that elsewhere rendered Uz: see Uz.

HUZ'ZAB (Nah. ii. 9). The meaning of this word can only be conjectured. Ewald supposed it the name of the queen of Nineveh (*Die Proph. des A. B.*, vol. i. pp. 356, 357). Rawlinson suggests the *Zab* country (Smith's *Dict. of the Bible*, vol. i. pp. 842, 843). Gesenius, uniting the word to the preceding verse, translates 'the palace is dissolved and made to flow down'; while Henderson, preferring an exactly opposite meaning, has 'the palace is dissolved, though firmly established' (*Minor Prophets*, p. 282).

HYÆNA. This word occurs in our version only in the Apocrypha (Ecclus. xiii. 18). But some critics believe that the hyæna is meant in Jer. xii. 9, rather than 'speckled bird.' This ferocious animal is common to the present day, and no doubt existed formerly (for Zeboim, mentioned in 1 Sam. xiii. 18; Neh. xi. 34, means place of hyænas) in Palestine; but the great difficulty of such a rendering is that a word is adjoined in the passage in question which wherever else it occurs implies a bird. Perhaps therefore it is better to adhere to the reading of our translation.

HYDAS'PES (Judith i. 6). It is uncertain what river is meant.

HYMENE'US (*belonging to Hymen, nuptial*). One who is said to have erred from the faith, and, in conjunction with Philetus, to have taught that the resurrection was past (2 Tim. ii. 17, 18). He is elsewhere coupled with Alexander, and was, we are told, 'delivered to Satan,' i. e. excommunicated (1 Tim. i. 20). But probably this intends something more than mere exclusion from the church. There was a special power for remedying disorders, with which the apostles were invested (2 Cor. x. 8, xiii. 10); and some peculiar exercise of this may be meant. See Bingham, *Orig. Eccles.*, book xvi. chap. ii. 15.

HYMN. Our Lord is said to have 'sung an hymn' with his disciples on the night of his passion, just before he went out to the mount of Olives (Matt. xxvi. 30; Mark xiv. 26). Critics are not altogether agreed what this 'hymn' was. Many suppose it to have been a part of what the Jews called the Great Hallel, i. e. Psalms cxiii.-cxviii.; of which Psalms cxiii., cxiv. were sung before the rest after the passover-feast. Hymns are generally distinguished from psalms in the New Testament (Eph. v. 19; Col. iii. 16); and the term may probably have been applied first to some of those sacred compositions (apart from psalms) which are preserved in scripture, such as the songs of Moses, of Hannah, of Zacharias, of the Virgin, of Simeon, &c., and also to those praises which spiritual persons had the gift of uttering (1 Cor. xiv. 26). In this last-named place, however, it is observable that the composition is called 'a psalm.' Paul and Silas perhaps sung hymns in the Philippian prison (Acts xvi. 25): and, no doubt, the grateful joy of the first believers would soon find vent in hymns of praise; of which the doxology, the angelical and cherubical hymns in the Communion office are examples. Bingham traces the progress of hymnology in the early church in *Orig. Eccles.*, book xiv. chap. ii.; and a writer in the *Quarterly Review* gives a compendious account of Hebrew, Syrian, Greek, Latin, and other hymns (vol. cxi. pp. 318-355), which, with the works there referred to, may be consulted with advantage.

HYPOCRITE. One who merely acts a part, i. e. a dissembler in religion, who has the form without the power of godliness. There are many severe censures upon hypocrites in our Lord's addresses (Matt. vi. 2, 5, 16, and elsewhere). The word rendered 'hypocrite' in Job viii. 13, xiii. 16, and elsewhere, is more properly godless, profane.

HYSSOP. St. Augustine long ago remarked that readers of the scripture who did not know what hyssop was could not comprehend the full force of several of the passages in which the mention of it occurs (*De Doctr. Christ.*, lib. ii. 24, edit. Ben., tom. iii. col. 29: comp. 62, col. 43). Augustine describes hyssop as a lowly and short-stemmed plant, with roots penetrating rocks or stones, and of purgative qualities. It is a singular fact, however, that even to the present day naturalists are by no means agreed what really was the hyssop of scripture.

Hyssop is first mentioned in the command to the Israelites to sprinkle with it the blood of the paschal lamb on the lintels and door-posts of their houses (Exod. xii. 22). The plant, then, must have been common in Lower Egypt, and it must have been large and leafy enough to be used for sprinkling. There are further notices of it in the books of Leviticus and Numbers. Thus, in the direction for the cleansing of the leper, hyssop was to be taken (Lev. xiv. 4, 6, 7, 51, 52); also in the ordinance about the red heifer (Numb. xix. 6, 18). Hence hyssop must have been procurable in the wilderness and on the outskirts of Palestine, and, if not bushy, it would not have been suitable to sprinkle with. To this use of it the Psalmist and a New Testament writer allude (Psal. li. 7; Heb. ix. 19). Again, when Solomon's knowledge of natural history is spoken of, it is said that he described 'trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall' (1 Kings iv. 33). Hyssop then must have grown (though not necessarily always) upon walls; and some have inferred that it was a small plant, being contrasted with the lofty cedar. Once more, the sponge full of vinegar offered to our Saviour on the cross, we are told (John xix. 29), was put upon hyssop. St. Matthew and St. Mark, however, do not mention the hyssop, but say that the sponge was put on a reed (Matt. xxvii. 48; Mark xv. 36). It is hence obvious that the hyssop was a plant of Judea, found in the neighbour-

hood of Jerusalem; and it is inferred from a comparison of the evangelists that it had a long stalk, which might be used as a stick or reed.

Many conjectures have been made by various writers to identify hyssop, and to find some plant which shall satisfy the conditions referred to. Celsius enumerates no less than eighteen; each of which has had its supporters. Among these are rosemary, thyme, marjoram, &c. That most generally favoured is the *Hyssopus officinalis*, common garden hyssop, a perennial plant, usually very smooth. The root throws up several leafy stems, which are woody at the base, diffuse, and much branched: the branches are from one to two feet long. Dr. Kitto was at first inclined to believe hyssop the *Phytolacca decandra*, but he afterwards relinquished his own opinion in favour of that of Dr. Forbes Royle, who contributed two papers on the subject to the *Church of England Magazine*, vol. xviii. pp. 92-94, 179-181: to these papers the present article is greatly indebted.

Dr. Royle's attention was directed to a passage in Burckhardt's *Travels in Syria*, in which he speaks of the *aszef* which he saw in the Sinai peninsula. 'On noticing its presence in Wady Kheysey, he describes it as a tree which he had already seen in several other wadies. It springs from the fissures in the rocks; and its crooked stem creeps up the mountain-side like a parasitical plant. According to the Arabs, it produces a fruit of the size of the walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white; and the branches are thickly covered with small thorns: the leaves are heart-shaped, and of the same shade of green as those of the oak' (*Syria*, pp. 536, 537). Dr. Royle was from this description led to imagine that the plant Burckhardt saw was a species of *Capparis*; and on further investigation he found that the *Capparis spinosa*, or capertree (called by the Arabs *asuf*, a word very similar to the Hebrew term rendered 'hyssop') was to be met with in all the situations—Lower Egypt, Sinai, and Palestine—where it is mentioned in the bible. Dr. Royle concludes: 'Its habit is to grow upon the most barren soil, or rocky precipice, or the side of a wall. . . . It has, moreover, always been supposed to be possessed of cleansing properties: hence, probably, its selection in the ceremonies of purification; or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper-plant is capable of yielding a stick to which the sponge might have been affixed; as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances—and some of them, apparently, too improbable to be united in one plant—I cannot believe to be accidental, and therefore consider myself entitled to infer, what I hope I have now succeeded in proving to the satisfaction of others, that the caper-plant is the hyssop of scripture.' It is fair to add that naturalists are not prepared fully to adopt Dr. Royle's conclusion. In the present state of our knowledge, however, his opinion is entitled to very great deference.

I

IB'HAR (whom God *chooses*, *chosen*). One of the sons of David (2 Sam. v. 15; 1 Chron. iii. 6, xiv. 5).

IB'LEAM (*he consumes the people*). A city belonging to Manasseh, but territorially within the district of another tribe (Josh. xvii. 11; Judges i. 27; 2 Kings ix. 27). It is perhaps identical with Bileam (1 Chron. vi. 70).

IBNEI'AH (*Jehovah will build*). A Benjamite who dwelt at Jerusalem (1 Chron. ix. 8).

IBNI'JAH (*id.*). A Benjamite (1 Chron. ix. 8).

IB'RI (*Hebrew*). A descendant of Merari (1 Chron. xxiv. 27).

IB'ZAN (perhaps *of tin*, or *splendour*). One of the judges of Israel (Judges xii. 8-10). It is very uncertain whether the Beth-lehem to which he belonged was that in Zebulun, or the more illustrious Beth-lehem of Judah, perhaps the former. Some have groundlessly fancied Ibzan the same with Boaz.

ICE. Ice, or congealed water, is repeatedly mentioned in scripture, usually as giving point to an illustration (Job vi. 16, xxxviii. 29). Perhaps the Hebrews cooled their drinks with ice or snow (Prov. xxv. 13). In Psal. cxlvii. 17 it is put poetically for hail.

I'CHABOD (*inglorious*). The son of Phinehas and grandson of Eli, born when the ark of God was taken, and so named on account of that calamity (1 Sam. iv. 19-22). He was younger brother of Ahitub, father of Ahiah or Ahimelech (xiv. 3).

ICO'NIUM. A considerable city of Asia Minor, generally considered as belonging to Lycaonia, though Xenophon (*Anab.*, lib. i. cap. ii. 19) calls it the last city of Phrygia, and Ammianus Marcellinus (*Rer. Gest.* lib. xiv. 2) places it in Pisidia. It lay in a fertile plain at the foot of Taurus, on the great line of communication between Ephesus and the more eastern cities of Tarsus and Antioch, and the Euphrates. In the decline of the Roman empire it was made a colony, and in the middle ages Iconium was still a place of consequence as the seat of the Seljukian sultans. It is now called *Konieh* and has a population of about 30,000, with

some imposing remains of Saracenic architecture. St. Paul first visited Iconium with Barnabas from Antioch in Pisidia (a town to the west); and their preaching and miracles were made effectual to the conversion of many; but, a persecution being stirred up by the Jews, the apostles fled to Lystra and Derbe. They visited Iconium again, however, before returning to the Syrian Antioch (Acts xiii. 50, 51, xiv.; 2 Tim. iii. 11). St. Paul must have been at Iconium in his next journey with Silas (Acts xvi. 1-6), and very possibly at a later period (xviii. 23). It was well suited for a centre of missionary operations.

ID'ALAH (variously explained, as *what God exalts, memorial stone of God*, or *he goes softly*). A town of Zebulun (Josh. xix. 15).

ID'BASH (*honied*). A descendant of Judah (1 Chron. iv. 3).

ID'DO (*timely*). The father of one of Solomon's commissariat officers (1 Kings iv. 14).—2. A Gershonite Levite (1 Chron. vi. 21) called also Adaiah (41).—3. The grandfather of the prophet Zechariah, a priest who returned with Zerubbabel from Babylon (Ezra v. 1, vi. 14; Neh. xii. 4, 16; Zech. i. 1, 7). There are some variations in the Hebrew in the spelling of this name.

ID'DO (*loving*). The ruler in David's time of Manasseh east of the Jordan (1 Chron. xxvii. 21).

ID'DO (nearly allied in meaning to the name of the first Iddo, with which it is sometimes interchanged). A seer, whose 'visions against Jeroboam the son of Nebat,' and book 'concerning genealogies,' and 'story' (*midrash*) or chronicle of the acts of Abijah, are referred to by the author of Chronicles (2 Chron. ix. 29, xii. 15, xiii. 22). There is a Jewish tradition that he was the disobedient prophet of 1 Kings xiii.

ID'DO (*calamity*). A chief of the Nethinim at Casiphia, to whom Ezra sent for Levites to join his caravan (Ezra viii. 17). Thirty-eight Levites, and two hundred and twenty Nethinim responded to the call (18-20).

IDLE. The word 'idle' does not often occur in our version, and generally is at once intelligible. But in Matt. xii. 36 the meaning of an 'idle word' has been questioned. It may best be taken as indicating the empty insincere language of a man who carelessly says one thing and means another, 'conducing neither to instruction nor innocent entertainment . . . not consecrated by any seriousness of purpose whatever' (Dr. Goulburn's *The Idle Word*, p. 93).

IDOL. A representation of some principle or being to whom worship was paid. It was intended to convey through the external senses a more vivid notion to the mind of the object adored, and thus to be simply a medium—as the Israelites meant to honour Jehovah by means of their calf-like image (Exod. xxxii. 5). But grosser ideas naturally prevailed; and men, having regarded the representation as sacred to the deity, came very often to consider *it* the deity itself, at least to offer it worship, as if the senseless stone or piece of metal could hear and help them. Sometimes living creatures, animals or reptiles, were objects of adoration; sometimes idols were molten or graven images, formed 'by art and man's device.' All such are equally prohibited in scripture. There are a vast number of words in the Hebrew bible by which idols are designated, some of a moral cast, to indicate the detestation in which they should be held, others implying that they represented some object, or idea, or attribute of a deity, and others having reference to the material of them, or their workmanship. To give lists and definitions of all these would pass beyond the limits and purpose of the present work. A writer in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 848-852, enumerates twenty-one such terms: to that, or to lexicons or similar books, the reader must be referred. Our word 'idol,' it may be observed, is from the Greek *eidōlon*, an image, spectre, or shade. The forms of idols were and are multifarious, from a shapeless block of wood or stone, to the elaborately-figured and ornamented human or bestial representation. Specimens of them, ancient and modern, are plentiful in the museums of the curious. Idols had temples where they were set up and fastened (Isai. xli. 7; Jer. x. 4), and priests appointed for the rites of their worship. Here as trophies the arms of defeated foes were hung (1 Sam. xxxi. 10). And sometimes idols were carried out to battle (2 Sam. v. 21). But they were essentially an affront and detestation to the holy Lord of heaven and earth (comp. 2 Chron. xv. 16, marg.), whether they were literal material idols, or whether merely some object or pursuit, incompatible with his service, to which the heart was given: see next article.

IDOLATRY. The worship of other objects or beings besides the one true God. This must have arisen from the neglect and depravation of that knowledge of himself which the great Creator communicated to the common father of the human family.

Probably the heavenly bodies were among the earliest objects of idolatrous reverence. Their glorious splendour, and the influence which it was soon perceived they exercised upon mundane things, naturally impressed the minds of men, who, with indistinct notions of the mighty Former, transferred to them the honour due to him. This kind of idolatry is noticed in the book of Job (Job xxxi. 26-28: see some good remarks in Kitto's *Pict. Bible*, note on Job xxxi. 26). But a more subtle principle was introduced, regulating and intertwined with this worship. The power of nature was deified, that generative power, according to which life was communicated, and forms of existence were continually reproduced. And this power was separated into active and passive, male and female, the one, after the highest notion, the source of spiritual, the other of physical life. These powers were personified, sometimes separately, and sometimes in combination. Thus the sun and moon, the Baal and Astarte of Phœnician worship, were regarded as embodying these active and passive principles respectively. And the idol deities of other nations bore similar characters. It is easy to see how such worship would be tainted by licentiousness of thought, and that the rites of it would

be immoral and obscene. Unnatural lusts would be indulged, till the frightful picture drawn by the apostle Paul of heathenism was abundantly realized among even the most refined nations of antiquity (Rom. i. 18-32). It was in order to guard the Israelites against such abominable things that many of the enactments of the Mosaic law were directed (e.g. Deut. xxii. 5).

It is impossible to follow out here the large subject of heathen idolatry, which would demand a volume for a full illustration and history of it. It will be more suitable to trace rapidly the course of that infection derived from their heathen neighbours, which tainted from time to time the Hebrew nation, and involved them in the guilt of idolatry; a sin which, because Jehovah had taken them into intimate covenant with himself, is often stigmatized as whoredom and adultery (e.g. Jer. iii. 1-3; Hos. ii. 2-5).

There are indications of idolatrous worship among the early patriarchs, relics, it is likely, of that from which God withdrew Abraham, intending to raise from him in his seed a covenant people (Josh. xxiv. 2). Thus Laban had images, which Rachel (it is to be feared with no good motive) purloined. And some such images continued in Jacob's family (Gen. xxxi. 19, 30, 32-35, xxxv. 2, 4). That the symbolic idolatry of Egypt made an impression on the Israelites may be concluded from the form of the image manufactured when Moses was in the mount (Exod. xxxii. 4: comp. Josh. xxiv. 14). Also that there was some kind of star-worship practised in the wilderness we may conclude from Amos v. 26; Acts vii. 43. Be this, however, as it may, we see at a late period of their wanderings the licentious worship of Baal-peor, contracted from the Moabites and Midianites (Numb. xxv.). It was so fearfully punished, that the Hebrews when they entered Caanan kept themselves pure from idolatry; and this faithful conduct lasted during Joshua's life and that of the elders of that generation who survived him (Josh. xxiv. 31). Afterwards the slackness of the people to take possession of the whole country, and their living in proximity to so many of the original possessors, and their habits of intercourse with them, produced a very natural effect. Again and again during the rule of the judges they served Baal and Ashtaroth, until warned by chastisement they returned to the God of their fathers (Judges ii. 10-19). From all the idolatrous nations that were on their borders, east as well as west, they borrowed deities, from the Syrians, from Moab, and from Ammon (x. 6). It was not till the days of Samuel that anything like a complete reformation was effected (1 Sam. vii. 3-6). But after this, through the reigns of the first kings, idolatry seems to have disappeared in Israel, till the miserable folly of Solomon, who was perverted in his old age by his foreign wives, led him to build shrines for the false gods of Moab and Ammon and Phœnicia just in front of his own glorious temple, in unnatural rivalry with Jehovah who had deigned to dwell there (1 Kings xi. 1-8). After the schism of the kingdom idolatry prevailed very generally among the ten tribes. The device of Jeroboam to prevent his subjects from worshipping at Jerusalem led easily to worse practices; and the alliance formed by Ahab with Jezebel well-nigh made Baal-worship the established religion of the land (xii. 26, 27, xvi. 31-33). This received a check, indeed, from Elijah (xviii. 40), and was eradicated by Jehu (2 Kings x. 18-28); still other forms of idolatrous worship were substituted or lasted on, till at length in just punishment for such defection God removed Israel by the hand of the Assyrian kings to distant exile (xvii. 6-18). Colonists from the east occupied their cities; and a mixed religion then prevailed, a certain fear of Jehovah combined with the worship of the idols of the respective peoples who had been introduced (24-41). Judah did not escape infection. Rehoboam copied the worst part of his father's doings (1 Kings xiv. 21-24). And, though Asa and Jehoshaphat promoted reformation (xv. 11-13, xxii. 43), yet the alliance with the house of Ahab (2 Kings viii. 18) produced the most evil consequences; and even the better-disposed kings by leaving the high places supplied opportunities for renewed apostasy. Hezekiah's reformation was more thorough (xviii. 4-6); and so was Josiah's subsequently (xxiii. 1-20); yet the work of these pious sovereigns passed away with them; and the last days of Jerusalem were her worst (Jer. ii. 28, vii. 17, 18, xi. 13); and Judah too was carried into captivity.

Besides that open idolatry which consists in worshipping false gods there was also continually the sinful endeavour to honour Jehovah by means of some image or representation. This was the fault of Israel when they erected the calf in the wilderness. We see traces of it in the ephod of Gideon (Judges viii. 27), in the house of gods which Micah made (xvii. 3-5, 13), and more formally in the calves of Jeroboam (1 Kings xii. 28-33). These two forms went hand in hand, the one easily leading to the other; for Israel entirely forgot that, if the one was a violation of the first commandment, the other was of the second (Exod. xx. 3-6).

The severe chastisement of the captivity in a great measure did its work. Perhaps those who went into Egypt were the worst class of the Jews (Jer. xliv. 15-30). Yet even there idolatry did not last among them. And, though after the return there was much lukewarmness shown, and alliances were afresh made with ungodly nations, and false prophets appeared (Ezra ix. 1, 2; Neh. vi. 14), yet, so far as we can judge by the national covenant (x.) and the general strain of the post-exilian prophets, Haggai, Zechariah, and Malachi, idolatry scarcely, if at all, existed. And subsequently, when Antiochus Epiphanes attempted to force idolatry upon the Jews, though some through fear complied (1 Macc. i. 43-50, 54), yet the heart of the nation was sound; and this tyrannical attempt roused that spirit of resistance which led to the Maccabean victories (ii., iii., &c); and the general establishment of synagogues in which the sacred books were publicly read contributed to

preserve the purity of the faith. See this topic well illustrated by Garbett (*Divine Plan of Revelation*, 1864, lect. vii. pp. 435-444), who justly observes that the change in the national mind, if we 'endeavour to account for it on ordinary and human principles, becomes inexplicable.'

The modes of idolatrous worship which we find noted in scripture were reverent salutations (Job xxxi. 27), vows (Hos. ix. 10), offerings of incense (1 Kings xi. 8; 2 Kings xxii. 17, xxiii. 5; Jer. i. 16, vii. 9, xi. 12, 13, xviii. 15, xxxii. 29), unbloody (vii. 18) and bloody offerings (2 Kings v. 17), among which were human sacrifices: see MOLOCH. These offerings were made on high places and rocks (1 Kings xi. 7; 2 Kings xxiii. 5; Isai. lvii. 7; Jer. ii. 20, iii. 6, xiii. 27; Hos. iv. 13), on the roofs of buildings (Jer. xix. 13, xxxii. 29), under shady trees (1 Kings xiv. 23; 2 Kings xvi. 4, xvii. 10; 2 Chron. xxviii. 4; Ezek. vi. 13, xx. 28), in valleys (2 Chron. xxviii. 3; Jer. ii. 23), and gardens (Isai. i. 29, lxv. 3). Uncleanness and unnatural sexual commerce have been already hinted at. There was also a frequenting of graves, possibly to pacify the spirits of the dead (4). And indeed much of the system of idolatry implied that the beings worshipped were malignant, and must be conciliated in order to avert injury from the worshippers. The numbers of an idolatrous priesthood were commonly large (1 Kings xviii. 22; 2 Kings x. 21); and some of their practices are described in 1 Kings xviii. 26, 28, 29; Hos. x. 5: see Winer, *Bibl. RWB.*, art. 'Götzendienst.'

In the New Testament the Christians, who were continually brought into contact with idolaters through the extent of the Roman empire, were cautioned as to their behaviour. Not only were they to abhor idol-worship itself, but they were also to abstain from meats which had been offered to idols (Acts xv. 29). It was true that the meat itself was not thereby defiled, for an idol was nothing; and therefore Christians need not be too particular in enquiring into the history of what was set before them. But, if any one apprised them that it had been so presented, they were not to eat, lest an occasion of offence should be given to a brother or to a censorious heathen (1 Cor. viii. 4-13, x. 25-32).

Sometimes, it would seem, idolatry is used in a figurative sense. God ought to have the whole heart. If a man sets it on any created object, he defrauds God of his right, and really pays worship to something else. And so his conduct is stigmatized as idolatry (Eph. v. 5; Col. iii. 5, and perhaps 1 John v. 21).

ID'UEL (1 Esdr. viii. 43). Ariel (Ezra viii. 16).

IDUME'A (Isai. xxxiv. 5, 6; Ezek. xxxv. 15, xxxvi. 5; Mark iii. 8). See EDOM.

IDUME'ANS (2 Macc. x. 15, 16). The inhabitants of Idumea or Edom. See EDOMITES.

IG'AL (God *will avenge*).—1. The spy selected from the tribe of Issachar (Numb. xiii. 7).—2. One of David's warriors (2 Sam. xxiii. 36). He is also called Joel (1 Chron. xi. 38).

IGDALI'AH (*Jehovah will make great*). A person, named only once (Jer. xxxv. 4), as 'a man of God.'

IG'EAL (God *will avenge*). A descendant of David (1 Chron. iii. 22). The name is identical with Igal.

I'IM (*ruins, rubbish*).—1. One of the stations of the Israelites (Numb. xxxiii. 45): it is identical with IJE-ABARIM, which see. —2. A town in the extreme south of Judah (Josh. xv. 29). Wilton connects it with Azem which follows, supposes the real place to be Ije-azem, and identifies it with the ruins of *el-'Awjeh* (or *'Abdeh*) of the 'Azâzimeh Arabs (*The Negeb*, pp. 155-160, 169-172, 176).

I'IM (Isai. xiii. 22, marg.) This word is rendered in the text 'wild beasts of the islands:' it is doubtless jackals, from a word signifying a wailing cry. In Isai. xxxiv. 14, marg., it is Ijim.

I'JE-ABA'RIM (*ruins of Abarim*, or *of the further regions*). One of the stations of the Israelites (Numb. xxi. 11, xxxiii. 44), called also Iim (45). It must have been near the south-east frontier of Moab.

I'JIM (Isai. xxxiv. 14, marg.). See 2nd IIM.

I'JON (*a ruin*). A city belonging to Naphtali, in the north of Palestine. It was taken by Ben-hadad king of Syria, at the instance of king Asa (1 Kings xv. 20; 2 Chron. xvi. 4), and afterwards by Tiglath-pileser in the reign of Pekah. Its site has been identified. To the south of Lebanon there is a pretty plain, six miles long and two broad, called Merj Aiyûn. At its north end is a great mound, *Tell Mamo*, or *Tell Dibbeen*: the top of this mound is covered with the rubbish of the ancient city (Dr. Thomson, *The Land and the Book*, pp. 222, 223).

IK'KESH (*perverse*). The father of one of David's warriors (2 Sam. xxiii. 26; 1 Chron. xi. 28, xxvii. 9).

I'LAI (*supreme*). One of David's heroes (1 Chron. xi. 29). He is called Zalmon in 2 Sam. xxiii. 28.

ILLYR'ICUM. A country of Europe, named by St. Paul (Rom. xv. 19) as the farthest district to which he had 'preached the gospel of Christ.' Illyricum was then a Roman province, along the eastern shores of the Adriatic. It appears to have comprised Liburnia, Iapodia, and Dalmatia (comp. Ptolemy, *Geograph.*, lib. ii. cap. xvii.). See DALMATIA.

IMAGE. See IDOL.

IMAGE OF GOD. Man was at first created after God's 'image,' in his 'likeness' (Gen. i. 26, 27). By this must be understood both a natural and a moral similitude to the Creator. The first consisted in that high prerogative of mind, the intellectual power by which man stands altogether above and distinguished from the brute creation; the other in that purity of heart in which his will was in unison with the holy will of God. By transgression this was lost; and perhaps the high faculties of the mind were also deteriorated. So that now men bear 'the image of the earthy;' and it needs the great power of God's Spirit to assimilate the descendants of 'the first man Adam' to 'the last Adam.' They must be renewed in the spirit of their mind ere they can 'bear

the image of the heavenly' (John iii. 6; Rom. viii. 9; 1 Cor. xv. 45, 49). See ADAM.

IMAGE OF JEALOUSY (Ezek. viii. 3, 5). If any particular idol be here meant, it may have been Baal or Ashtoreth. But, as the Lord is described as a 'jealous God,' who will not bear the estrangement of his people, more probably the phrase is used generally, applying to all the abominations which the prophet afterwards witnessed.

IMAGERY, CHAMBERS OF. See CHAMBERS OF IMAGERY.

IM'LA, or IM'LAH (whom God *makes full*). The father of the prophet Micaiah (1 Kings xxii. 8, 9; 2 Chron. xviii. 7, 8).

IMMAN'UEL (*God with us*). The symbolic name given to the child whose birth the prophet Isaiah was commissioned to announce to Ahaz on occasion of the confederacy formed by Israel and Syria against Judah (Isai. vii. 1-16).

This passage has been cited by St. Matthew, and specially applied to the birth of Christ (Matt. i. 22, 23), who, though not bearing Immanuel as an ordinary name, is rightly regarded as 'God with us' in the conjunction formed in his person betwixt the Godhead and the manhood, and as ever present in his church, and with his people through the ages of the world (xxviii. 20). As an expressive title of honour therefore, as an appellation most dear to his believing followers, the name Immanuel has been always given to the Lord Jesus Christ. It is, however, fair to say that much difficulty has been felt in the application of the prophecy to the birth of Christ. Some years ago an opinion was expressed in Horne's *Introd.*, vol. ii. pp. 202, 203, edit. Ayre; and subsequent consideration has not in any degree modified the view there propounded. There can therefore be no impropriety in transferring to these pages, with a few slight verbal alterations, the remarks heretofore published.

Opinions vary as to the aspect of the transaction which the prophet records. Some have denied its real connection with Christ; and some, who allow it a Messianic character, believe that an event occurring in the time of Ahaz was the primary object of the prediction. Thus the virgin is regarded as Isaiah's wife, the son to be born one of the prophet's children, actually receiving the name Immanuel. All this is gratuitous. There is no notice of the birth of such a son, as there is of Maher-shalal-hash-baz (Isai. viii. 1-4); and it is difficult to conceive why, if it were so, the land should be called Immanuel's (8). If there must necessarily be some immediate fulfilment of the prediction to encourage those who were then alive, it is not unreasonable to imagine that the child referred to (vii. 16) was Shear-jashub, for whose presence (3) there is otherwise no adequate ground. But this need not be insisted on. The main reason for some present fulfilment is the supposition that the birth of Messiah, centuries after, could not be a sign to Ahaz. This, however, is to forget the fact that the mere utterance of a prophecy or promise is often regarded as a sign. Thus, when Moses first hesitates about undertaking the divine commission, he is told, 'This shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain' (Exod. iii. 12). It might equally be said that this could have been no encouragement to Moses to attempt the liberation of his people, since it was not to be fulfilled till that liberation had been accomplished. In Isaiah's own time there was a similar fact. When Hezekiah was alarmed by Sennacherib's declared intention to destroy Jerusalem, he was told that God would interpose to defend his chosen city, so that the Assyrian host should be consumed. Hezekiah's terror was great; for the danger was pressing, the foe at hand. But the sign given for his encouragement was comparatively distant. 'This shall be a sign unto thee. Ye shall eat this year such as groweth of itself, and the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof' (xxxvii. 30). The sign would not be completed till after the invading enemy was discomfited. There is no necessity, therefore, for placing the fulfilment of the prediction of Immanuel in the time of Ahaz. But, even if any such inferior fulfilment then occurred (of which scripture says nothing), adumbrating the future, it would not derogate from the grand purpose of announcing the wonderful birth of him to whom the law and the prophets point.

There was reason for the announcement at that time: Syria and Israel were confederate against Judah. Their purpose was not to make an ordinary inroad, but to dethrone the heir of David, to bring to nought, that is, the Lord's covenant with that house. He that then filled David's throne was indeed unworthy of the honour; still God's counsel would stand. The confederate kingdoms should be put to shame; and, though on Ahaz and his people just punishment must be inflicted (17-21), and Judah be eventually laid waste, yet the design of Syria and Ephraim should be signally frustrated, and that glorious promise be fulfilled in establishing the sovereignty of David's divine Son, who should in special manner show that God, the covenant God of his people, would be with men. The evangelist takes up the prediction in its broadest meaning, and shows how it was accomplished. Before this every other interpretation is mean and inadequate: this was the mind of the inspiring Spirit, fully brought out in no other event than the incarnation of the Son of God. He only is the true Immanuel. And before his advent, not just the kings whom Judah trembled at (14), but their very kingdoms, had been swept away. There is no mere accommodation here: the event had come to pass for which the world had waited.

It is not possible to discuss in this place the minuter points of the phraseology employed: for such discussion the reader must consult other books. It may be added that a lucid view of this prophecy and its fulfilment is given in Fairbairn's *Herm. Manual*, part iii. sect. ii. pp. 416, &c.

IM'MER (*talkative*). A priest whose de-

scendants are mentioned (1 Chron. ix. 12; Neh. xi. 13) after the return from captivity. He is probably the same with the chief of the sixteenth course (1 Chron. xxiv. 14). Some of the family returned to Jerusalem with Zerubbabel (Ezra ii. 37; Neh. vii. 40): two of them had married foreign wives (Ezra. x. 20); and one aided in repairing the wall of Jerusalem (Neh. iii. 29). Perhaps Pashur (Jer. xx. 1) was of this family. See AMARIAH.

IM'MER (*id.*). A place from which some Jewish exiles returned who could not prove their pedigree (Ezra ii. 59; Neh. vii. 61).

IMMORTALITY. A state of exemption from death. God is said alone to possess it (1 Tim. vi. 16), because it is his of his own essence, not derived from or held at another's will, as is the case with beings who *are made* immortal, as the risen dead shall be (1 Cor. xv. 53). In 2 Tim. i. 10 Christ is said to have 'brought life and immortality to light through the gospel.' But the original word here differs from that before used: it is better expressed by 'incorruptibility.' The Lord Jesus disclosed, uncovered from the original gloom, that new and glorious life of the Spirit, which undecaying is like a light that shines more and more unto the perfect day.

IM'NA (whom God *keeps back*). A chieftain of Asher (1 Chron. vii. 35).

IM'NAH (*good fortune*).—1. The eldest son of Asher (1 Chron. vii. 30). He is also called Jimna and Jimnah (Gen. xlvi. 17; Numb. xxvi. 44).—2. A Levite (2 Chron. xxxi. 14).

IMPRECATION, IMPRECATORY PSALMS. See PSALMS.

IMPUTE. This word is used in reference to Abraham's faith. He believed God; and it was 'counted to him (imputed, reckoned) for righteousness' (Gen. xv. 6; Rom. iv. 3, 22; Gal. iii. 6; James ii. 23). And this is propounded as the pattern of our justification (Rom. iv. 11, 23, 24). It is not that faith is meritorious; but, as Abraham, believing the revelation made to him, grasped the promise, and had therein the blessing, so those, who now accept by faith the offer of free pardon made to them in Jesus Christ, are no longer treated and condemned as sinners: they are 'made the righteousness of God in' Christ (2 Cor. v. 21). See JUSTIFICATION, and comp. Dr. Alford's remarks (*The Greek Test.*, note on Rom. iv. 2, 3).

IM'RAH (*refractory*). A chieftain of Asher (1 Chron. vii. 36).

IM'RI (*eloquent*).—1. A descendant of Judah (1 Chron. ix. 4).—2. A person whose son helped to build the walls of Jerusalem (Neh. iii. 4).

INCENSE. A fragrant composition burnt according to the Jewish ritual upon an altar (see ALTAR) before the Lord. The composition of it is minutely described by Moses: 'Take unto thee sweet spices, stacte, and onycha, and galbanum, these sweet spices with pure frankincense: of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered (salted, marg.) together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy (Exod. xxx. 34-36). There was a special prohibition added, that no man should make the like for private use (37, 38). According to Jewish writers there were other ingredients, the use of which was perhaps introduced at a later time. These may be found enumerated in Dr. Smith's *Dict. of the Bible*, vol. i. p. 865.

Incense was to be burnt on the altar specially appropriated for the purpose twice a day, in the morning when the lamps were dressed, and also when they were lighted in the evening. It might seem as if this office were restricted to the high priest (Exod. xxx. 7, 8); but certainly the ordinary priests are found burning incense (Lev. x. 1); and, in later times at least, those who so officiated were chosen by lot (Luke i. 8, 9); the people being of course without (10), and probably praying in silence (comp. Rev. viii. 1, 3). There was another solemn burning of incense—and this was the high priest's peculiar office—on the great day of atonement (Lev. xvi. 13). The burning of incense appears to have been customary among other nations. Thus the Egyptians burnt resin to the sun when it rose, myrrh at noon-day, and a mixture which was called kuphi at sunset (Wilkinson, *Anc. Egypt.*, vol. v. p. 315). We find this also making a part of Jeroboam's idolatrous service (1 Kings xii. 33, xiii. 1); while Uzziah, for presuming to burn incense, as if he had been a priest, in the temple, was smitten with leprosy (2 Chron. xxvi. 16-21). The burning of incense to false gods is frequently reprehended (2 Kings xvii. 11; 2 Chron. xxviii. 3).

Jewish writers have said that the incense was to counteract the unpleasant smell which might arise from the carcases of victims. But it had a higher purpose. The psalmist (Psal. cxli. 2) indicates this; his words implying that prayer was in reality what incense was in the symbol. And Dr. Fairbairn well remarks on the natural connection of the two, that the odours of plants and flowers are the sweet breath which, so to speak, they exhale, while prayer can hardly 'be more suitably regarded than as the breath of the divine life in the soul' (*Typol. of Script.*, book iii. chap. iii. sect. 6, vol. ii. pp. 320, 321).

IN'DIA. This word occurs in Esth. i. 1, viii. 9. The Hebrew name is nearly identical with the old Persian *Hidhus*, for the Sanscrit *Sindhus*, the land of Sind (the Indus). It is evident that India as here mentioned did not include the peninsula of Hindostan, but the districts around the Indus, the Punjâb, and, it may be, Scinde. India, in the same sense, occurs in the Apocrypha (1 Esdr. iii. 2; Rest of Esth. xiii. 1, xvi. 1); it is also mentioned (but by mistake, probably for Ionia) in 1 Macc. viii. 8. Though, however, India proper is not named in scripture, yet it is very likely that Solomon and the Tyrians carried on an Indian trade; and, at a later period, natives of that country seem to have been employed in guiding the elephants which were used in war (1 Macc. vi. 37).

IN-GATHERING, FEAST OF (Exod. xxiii. 16). See TABERNACLES, FEAST OF.

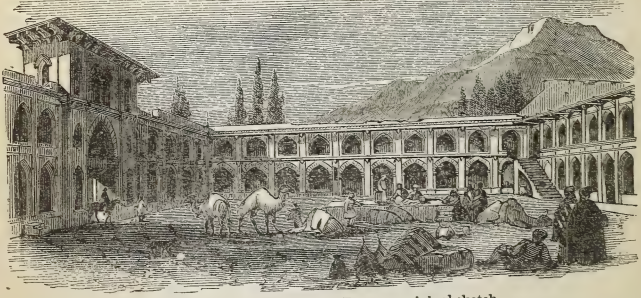
INHERITANCE. In the earlier ages, inheritance seems to have been very mainly at the will of the father (Gen. xxv. 5, 6). Afterwards, when the land of Canaan had been divided among the several tribes of Israel, that division was to be preserved: land was not to pass from tribe to tribe. Hence, when a man's daughter was an heiress, she was to marry only within her own tribe (Numb. xxxvi.). The children inherited the possessions of the father; the first-born having a double portion (Deut. xxi. 15-17). But, according to the principle just noted, provision was made that they should not be alienated altogether from the family, nor from their due distribution among the various branches of the family. For, if a married person died without children and left a widow, his brother was to take his wife to raise up seed to his brother; and the first-born of such an union would succeed to the name and inheritance of the dead (xxv. 5, 6). Again, there was a regular succession prescribed. In failure of sons, daughters inherited; if there were no daughters, the brothers of the dead man; if he had no brothers, his father's brothers; and, failing these, the next of kin (Numb. xxvii. 8-11). Besides, if any one alienated or mortgaged his inheritance, it could be only for a term of years. The land was Jehovah's, as sovereign Lord, and as held under him it must descend in the course he prescribed (Lev. xxv. 23). In the year of jubilee, therefore, every possession returned to the line of its original owner. So that land could be mortgaged only till the next jubilee; and the value was greater or less according to the distance of the time of general release. Also the person who had alienated might, either himself or by his kinsman, redeem the inheritance before the jubilee, paying according to the number of years which remained till that time. There were some exceptions made, as that houses in walled towns could not be redeemed after a year, and did not return at the jubilee. The Levites, however, might redeem houses at any time; and their houses did return to them at the jubilee. But they were forbidden to sell 'the field of the suburbs of their cities' (24-34). We see from all this why Naboth refused (which otherwise might seem a churlish act) to sell Ahab his vineyard (1 Kings xxi. 3). Wills, under such legal dispositions, were little needed; and we do not read of them in the Old Testament.

It may be added that the heavenly inheritance is illustrated by what we know of the Mosaic regulations (1 Pet. i. 4: comp. Eph. i. 11; Col. i. 12).

INIQUITY. The want of equity or righteousness, that which is done against or regardless of the law of God. To 'bear' iniquity is a phrase used both of one who suffers for his own sin. (Numb. xiv. 34), and of one who makes expiation for the sin of another (Exod. xxviii. 38; Lev. x. 17, xvi. 22). And so it was predicted of Messiah, that he should bear men's iniquities, i. e. suffer the punishment which they had merited (Isai. liii. 4, 6, 11, 12). See Henderson, *The Prophet Isaiah*, note on liii. 4.

INK, INK-HORN (Jer. xxxvi. 18; Ezek. ix. 2, 3, 11; 2 Cor. iii. 3; 2 John 12; 3 John 13). See WRITING.

INN. The word so rendered means rather a lodging-place: inns in our sense of the term were anciently unknown in the east; and even now they are hardly to be met with, except where established by Europeans. The inns, therefore, of Gen. xlii. 27, xliii. 21; Exod. iv. 24 were merely the halting-places of caravans. Hospitality was generally practised; so that a traveller had little difficulty in obtaining shelter and food wherever he required it (Gen. xvii.



Eastern inn or caravanserai. From an original sketch.

1-5, xix. 1-3). As travelling became more frequent, and the accommodation of wayfaring persons began to be felt a burden, it is likely that a custom was introduced, which still subsists, of the inhabitants of a place making an allowance to the chief for him to entertain strangers. Then, too, khans, or caravanserais, were erected—large structures where the traveller might freely repair and find lodging and water for himself and his beast; he himself providing food and forage. Many such khans were placed at regular intervals in Persia. And to such a place was it, though already crowded, that Joseph and Mary resorted at Beth-lehem (Luke ii. 7). Dr. Kitto thus describes one: 'It presents an external appearance which suggests to a European traveller the idea of a fortress, being an extensive square pile of strong and lofty walls, mostly of brick upon a basement of stone, with a grand archway entrance. This leads . . . to a large open area, with a well in the middle, and surrounded on three or four sides with a kind of piazza raised upon a platform, three or four feet high, in the wall behind which are small doors leading to the cells or oblong chambers, which form the lodgings. The cell, with the space on the platform in front of it, forms the domain of each individual traveller, where he is completely secluded; as the apparent piazza is not open, but is composed of the front arches of each compartment. There is, however, in the centre of one or more of the sides, a large arched hall, quite open in front. . . . The cells are completely unfurnished, and have generally no light but from the door; and the traveller is generally seen in the recess in front of his apartment, except during the heat of the day. . . . Many of these caravanserais have no stables; the cattle of the travellers being accommodated in the open area. But in the more complete establishments . . there are . . spacious stables, formed of covered avenues extending between the back wall of the lodging-apartments and the outer wall of the whole building; the entrance being at one or more of the corners of the inner quadrangle. The stable is on the same level with the court, and thus below the level of the tenements which stand on the raised platform. Nevertheless this platform is allowed to project behind into the stable, so as to form a bench. . . . It also often happens that not only this bench exists in the stable, forming a more or less narrow platform along its extent, but also recesses corresponding to these *in front* of the cells towards the open area, and formed in fact by the side-walls of these cells being allowed to project behind to the boundary of the platform. These, though small and shallow, form convenient retreats for servants and muleteers in bad weather. . . . Such a recess we conceive that Joseph and Mary occupied, with their ass or mule—if they had one, as they perhaps had—tethered in front: . . . it might be rendered quite private by a cloth being stretched across the lower part' (*Daily Bible Illust.*, Sec. Ser., twenty-eighth week, seventh day).

The khan or inn mentioned in Luke x. 34, 35, appears to have had a host or keeper, who attended to some of the wants of travellers. In Egypt houses of entertainment are said to have been kept by females, whose character was generally not reputable (comp. Josh. ii.).

INSCRIPTION. It is sometimes objected that the inscription placed upon our Lord's cross is variously given by the different evangelists (Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19). Dr. Townson had lucidly shown that, as it was thrice repeated, in three languages, it is likely that there would be differences; and Mr. Coker Adams has investigated the matter in a sensible way (*The Inscription on the Cross*, &c., *a Sermon*, &c., Oxford, 1858, pp. 23, 24). He believes that St. John records the very words written by Pilate, and that the three other evangelists have preserved the inscription in the three languages, Matthew in Hebrew, Mark in Latin, Luke in Greek. There could have been but a narrow space upon the cross; and yet the writing was to be fully legible. Now, if 'Jesus of Nazareth' were placed separately above the rest, and also larger, and if the three lines below declared the crucified to be 'the King of the Jews,' all the expressions would fall naturally into order:

JESUS OF NAZARETH.
THIS IS JESUS THE KING OF THE JEWS.
THIS IS THE KING OF THE JEWS.
THE KING OF THE JEWS.

'With this interpretation,' says Mr Adams, 'every word and particle of the accounts given by all the four evangelists agree both with each other and with probability; the first three announcing the derisive yet true proclamation of their Lord to those three great nations, the fourth relating those words which visibly on the cross, no less than really in their sense, belonged alike to all.'

INSPIRATION. It has been elsewhere shown (see CANON OF SCRIPTURE) that the book which we call the bible contains the authoritative documents always appealed to as the source from which the doctrines of Christianity are to be learned: it is necessary to enquire whether these documents convey merely the opinions of men, or whether they are to be considered as in any respect communications from the Deity. The writers may be honest and trustworthy, so far as their own opportunities of observation extended; but we want to know, further, whether they were divinely guided in what they have recorded. Else we cannot be bound to submit our judgment to theirs: we may be as competent as they were to decide what is and what is not truth.

This is confessedly a difficult question. For it is acknowledged on all hands that the writers of scripture were men of like infirmities with ourselves. It is palpable, therefore, that there is a human element in the bible; and, if the presence also of a divine element is asserted, we cannot readily say how the two combine, or draw the separating line between them. But the same mystery runs through the whole gos-

pel. We believe that our blessed Saviour was perfect God and also perfect man; but mortal eye could never discern the meeting-point of Deity and humanity, or expound the mode of that wondrous combination. It is enough for our consolation and salvation that we accept the fact, which yet in the way of its subsistence we cannot comprehend.

So it is with scripture: it is essentially divine; it is yet intensely human. Let us take a few of the proofs which may be alleged for each of these assertions.

If it be granted that a revelation at all is made to men, the reason of the thing shows that the writers of the book in which it is contained must be divinely commissioned. If the bible be no more than a collection of histories, of letters, of moral precepts, and devotional reasonings, flowing only from human thought, its authority must be very light. The productions of gifted men may be admired and approved, but they may be superseded by others; so that we could have no assurance that the conclusions of to-day might not be recalled or overshadowed by those of to-morrow. The divine element is required to produce a standard. It would be easy to suppose greater poetic power than that manifested by the sacred poets, a larger intellect than was possessed by the simple-minded fishermen of Galilee; and we may call such genius, such philosophic capability, inspiration if we will; but, if it lacks the essential quality of being the authoritative message of the Deity, such inspiration is in its nature diverse from that of writers who were to convey heaven's message to the men of earth. That message may be conveyed in a rude and homely shape: it is not the outward accompaniment, it is the internal authority which constitutes the communication a veritable word of truth, announcing the will of the Highest to his creatures. So that, if there is any authoritative declaration of God's will in the bible, any standard established to be a certain rule for human conduct, it cannot be merely of man's devising; by the reason of the thing it must in some way come from God.

The mode in which the scripture has always been treated is no contemptible proof of a divine original. First of all placed solemnly before the Lord, when but a portion of it was written (Deut. xvii. 18, xxxi. 9, 25, 26), regarded afterwards, as it grew, as the very message of Jehovah (Psal. xix. 7-11, cxix.), submitted to as of divine authority (2 Kings xxii. 8-11; Zech. i. 6), held fast in spite of tyrannical persecution (1 Macc. i. 57), appealed to by Christ himself as settling controversy (Matt. xxii. 29-32, 43-45; Luke x. 26), and preserved for ages, even by those whose conduct it most severely censured, while other books have been mutilated and lost—how can all this be accounted for except on the supposition that these books were from God? Whence came the reverence paid to them? Was it a mere fancy—a superstitious notion, grounded on nothing, and transmitted onwards without any of the sages through whose hands the scripture passed detecting and exposing the delusion? Such a continuous mistake is more hard to be believed than the fact that God has really spoken to men.

Again, the contents of the bible offer additional proof. Granting that it is generally credible, it delivers things which could not have been known but by divine help. The narrative of creation, the notices of angels, the announcement of God's counsels, the description of the happy future inheritance of the righteous, and specially the utterances of prophecy, cannot have proceeded from man's unassisted powers. Either those high mysterious announcements are the vain speculations of an unbridled imagination, or they have been communicated by some divine teaching. Either the predictions of the bible are the mere guesses of sagacious men, or they are veritably the oracles of God. But see for a moment if they *can* be happy guesses. Let all licence be given for explaining events by calling them coincidences; let the times when they were uttered be brought down as low as ingenious critics desire to bring them; you have still the fact that, in the age of Christ, nay two centuries before Christ, there was a body of writings, referring to the future condition of the Jews, of Tyre, of Egypt, of Babylon, which the events of successive centuries, even to our own days, have been only more clearly confirming; so that we have standing proof before our eyes that things have happened, contrary to the probabilities of the times when these prophecies were delivered, but in singular accordance with the prophecies themselves. How is this to be explained? The only satisfactory conclusion is that the writers of such words were divinely guided. Any other hypothesis presents difficulties of the most formidable cast.

Further, how came the wonderful scheme of man's salvation into any one's thoughts unless by a divine communication? Christianity, so wonderful in its plan, so gracious in its purpose, so marvellously adapted to human wants, so productive of human happiness (see CHRISTIANITY), how was it devised? Was it the offspring of Grecian wisdom, or excogitated by the masculine mind of Rome? Did Egyptian sages discover it? or can you trace it to Persian lore? Nay, none of these suppositions can be maintained. The volume in which you find that wonderful delineation of a perfect character, in which you have adequate notions of the Deity produced, was composed by despised Jews! Who guided their minds to achieve such a moral wonder?

And again, the scripture consists of a multitude of books, written in different ages by men of different ranks and natural gifts. How is it that a unity pervades the whole? that you have in the first the germ of a religious system of which the last are but the harmonious development? This fact alone is sufficient to prove that there is something more than mere human composition in the bible. One may conceive of a single fanatic; but a series of them through successive centuries, all with the same bias, one taking up the strain where

another ceased, producing only louder clearer gushes of the same harmony—how can you account for this save on the principle that the influence of one master mind pervaded all, the master mind of the changeless Deity, with whose message these his servants were entrusted? This topic is well illustrated in Garbett's *Divine Plan of Revelation*, 1864.

Still further, the writers of the books of scripture most distinctly claimed for themselves and their fellows to have the positive assistance of God. Large parts of the bible are prefaced with the solemn formula, 'Thus saith the Lord.' The writers give special words which they say the Deity uttered: they convey messages with which they say he commissioned them: they denounce threatenings which they say are by his command. And the later writers affirm of their predecessors that 'all scripture is given by inspiration of God,' 'the holy scriptures' being 'able to make wise unto salvation' (2 Tim. iii. 15, 16), and that 'holy men of God spake as they were moved by the Holy Ghost' (2 Pet. i. 21). Now it is clear either that these assumptions and declarations are based upon a lie, or that there was really some divine influence exerted. And that divine influence is said to be of the Holy Ghost, in such a way that the sayings of the ancient prophets are sometimes quoted as the sayings of the Holy Ghost (Acts i. 16, xxviii. 25; Heb. iii. 7, ix. 8); at other times these prophets are described as speaking in spirit (Matt. xxii. 43: comp. 2 Sam. xxiii. 2). Corroborative testimony is found in the fact that our Lord promised his disciples that in pressing emergencies they need not be solicitous as to the way in which they should defend the faith: 'For it is not ye,' he said, 'that speak, but the Spirit of your Father which speaketh in you' (Matt. x. 20). And they were instructed to suspend the assumption of their office as teachers of the gospel till they were endued with power from on high. That power was imparted in the miraculous descent of the Holy Spirit on them on the day of pentecost (Luke xxiv. 49; Acts i. 8, ii. 1-4). And afterwards, in deciding a weighty point of Christian doctrine, they did not hesitate to say, 'It seemed good to the Holy Ghost and to us' (xv. 28). If in the decision of controversy, if in promulgating the gospel generally, they had this supernatural assistance, they had it surely in their authoritative writings. The scripture, therefore, there can be no doubt, emphatically claims for itself a divine element: it claims to be not merely 'the word of man,' but 'the word of God.' This claim has been generally allowed in the Christian church. So that testimonies of fathers and ecclesiastical writers in abundance might be produced, exhibiting the universal consent of Christendom to the fundamental truth that the Holy Ghost spoke by prophets and apostles. These testimonies have been collected and classified by Dr. Lee in his valuable treatise, '*The Inspiration of Holy Scripture*, append. G. pp. 484-527, 2nd edit.

Let us now turn to the other side of the question. The scriptures are intensely human. Had they been simply the voice of God authoritatively promulgating his will, they would probably have altogether taken the form of those laws—the ten commandments for example—to which the Deity did give utterance. But we find them a collection of treatises, histories, annals, poetry of various kinds, letters, biographies, &c., making to be sure a complete whole, and such a whole that one book or composition could not be taken from it without seriously impairing the symmetry. We further find these various books presenting unmistakable characteristics of the several writers. They differ not only in subject-matter, but in style and language; so that we see clearly that they are not just repeating a dictated message, but that each expresses what he has to say after his own fashion. Nothing is more evident than that the writers of scripture were men of like passions and infirmities with ourselves. They use popular terms: they often let us see (as David, Jeremiah, and others) what their own feelings, of grief, and joy, and anxiety, &c. were: they are not angels describing as it were apart things not personally belonging to them: they are human beings most intimately connected with the things they record.

Moreover, these writings confessedly contain much which in itself is imperfect and erroneous. For example, Satan is introduced, distinctly contradicting God's declarations. The words and deeds of evil men are chronicled; and sometimes there are discussions in which a subject is more or less rightly handled, and in which therefore some of the opinions maintained are by no means to be taken as just. It would seem hardly necessary to give a caution on this point. Yet persons have fallen into the absurd mistake of denying the inspiration of scripture because Job and his friends advance positions which cannot be defended. They might as well object to the inspiration of the Gospels because Herod and the scribes and Pharisees and the chief priests therein utter untruths or malicious slander. The real conclusion to be drawn is that the bible is the work of men's hands, delivering according to the wisdom possessed by them narratives of good and evil, coming by these narratives into closest contact with the various phases of human life, but never intending to set up as a standard of thought or action the words and deeds of all whose history they chronicle.

There is a divine element, then, in scripture; and there is a human element; and the great question is, How far does the divine control the human? how far does the human overmatch the divine? Does the first preserve the second from error? or does the second alloy the first with imperfection? We know that the sacred writers, prophets and apostles, erred while they were upon earth in speech and action; the difference in the voice of a holy man or prophet when speaking from his own judgment, and when, with a message from God, is seen in Nathan's two replies to David (2 Sam. vii. 1-17): did they—here is the weighty point for solution

—did they err in *these* writings? They had sometimes to speak of natural things, of which the men of their age were ignorant, who consequently held notions which we now know to be erroneous: did the scripture writers share their errors?

Now we must consider the purpose with which the bible was composed. It was not to teach astronomy or physics, except so far as to lead the mind up from created works to the creative hand; not to deliver history, except so far as to expound the divine governance of the world; not to settle chronology, further than to illustrate the times and fitting seasons in which God's great plans were to be developed. We must not look for scientific information in the holy book. We may freely admit that the sacred penmen spoke on these topics as men of their day would ordinarily speak. And hence we should expect, as we find, the usual incorrect expressions of the sun's rising and the sun's setting. And we need not stumble at the poetical description of this luminary, coming, as it were, from his tabernacle like a bridegroom from his chamber, and making his circuit from the one end of the heaven to the other (Psal. xix. 4-6). Such expressions are common now; nor would the most accomplished astronomer hesitate in speaking or writing thus. There are necessary imperfections in language. When we have to speak of God, we must describe his piercing eye, his powerful hand, his melting heart. Is there anything inconsistent with the dignity of inspiration in this? any ground for a charge of inaccuracy? Considerations like these dispose of a large mass of objections taken against the notion of scripture-inspiration. And we must add to them, that, if the sacred writers had not spoken in a popular way, not only would their contemporaries have misunderstood them, but the multitude in every age would have been puzzled. 'Science,' says Dr. Whewell, 'is constantly teaching us to describe known facts in new language; but the language of scripture is always the same; and not only so, but the language of scripture is necessarily adapted to the common state of man's intellectual developement, in which he is supposed not to be possessed of science. Hence the phrases used by scripture are precisely those which science soon teaches men to consider as inaccurate; but they are not on that account the less fitted for their proper purpose. For, if any terms had been used adapted to a more advanced state of knowledge, they must have been unintelligible among those to whom the scripture was first addressed' (*Indications of the Creator*, p. 175). Among ourselves, when knowledge has increased, and scientific research been widely diffused, works written with scientific accuracy of expression would unquestionably be beyond the comprehension of the people. For the bible to come home, as it was intended, to every man's house and heart, it must meet him on the threshold of his own knowledge and notions; it must intertwine itself with his every-day thoughts; else it could be but a sealed book to him, and it would lose one of its grandest characteristics as the book—not of an age, or a class, or a station—but of ancient and modern times, of old men and children, of princes and peasants, of Jews and Gentiles, of bond and free, the book for all, emphatically for the race of man. So that it has never grown antiquated: it travels as it were along with successive generations, and, it must be acknowledged, even by those who question its accuracy, that, though written most of it in a distant antiquity, the bible does not shock us, as some other professedly-sacred books do, by absurdities and violent misstatements.

But, after all that has been so far conceded, after the admission of the thoroughly-human character of this book, it is reasonable to expect that the divine influence, if divine influence there is, will be fully felt. If the book were to open with a demonstrably-false account of creation, if it were to contradict the proved facts of history, an unfavourable conclusion must necessarily be reached. But then it would be a conclusion, not that the human element predominated over the divine, but that there was no divine element in the book at all. If it can be proved, and considerations adverted to above show that it can be proved, that a divine influence guided the sacred writers, though it did not annihilate their personality, or interfere with their being the very authors severally of their books, we need not be solicitous to determine the exact point—difficult enough it has been said—where the two elements combine. It is sufficient to know that they do combine for the greatest practical good; and the fact that they so harmoniously and perfectly weld, as it were, together is no unimportant corroboration of the truth that the bible is the word of God. It is not, as some men would have us believe, that crass mixture of iron and miry clay, of which the feet of the figure that Nebuchadnezzar saw were composed (Dan. ii. 33, 41-43), gaping and discordant, which shrewd men may easily dissever, and, picking out the pieces, may lay each sort apart; it is rather that wondrous interpenetration of divine and human, each element being united in every particle, so that the whole is bone of our bone, flesh of our flesh, men speaking like men to men, and yet perfectly the message of the Divine Being to his creatures. We need not necessarily assume what is called the verbal inspiration of scripture, the dictation of that which men mechanically wrote down; even without this we acknowledge fully here the utterances of eternal truth. Very sensibly does Dr. Hannah (*Bampton Lectures*, 1863, pp. 139-141) reason on this part of the subject: 'If we have realized the influence of that special inspiration which distinguishes the sacred writers from every other class of human agents, the strength of our own faith should be enough to save us from sharing in the fears which have been aroused by the assertion that the human element, through which those divine gifts were communicated, was not only moulded by the individual characteristics of the writers, but was adjusted to the scientific opinions and literary habits of the times in

which they severally lived ..... We have dwelt on some few of the leading features which prove the reality and influence of that divine presence which shines through every part of scripture, reconciling the seeming contrarieties of human formulas, and spreading out a broad range of divine significance as the basis on which the human language rests ... When we are now asked to gaze with reverence but with firmness on the nature of the earthly apparel in which these shapes of heavenly truth are robed, we may surely enter on the task in a spirit of frank confidence, and with entire freedom from any unworthy alarm. We risk but a small venture on the separate value of the earthen vessels, when the possession of the heavenly treasure is secured .... Setting forth from the firm foundation of faith, we shall find that disputes on details have a growing tendency to settle themselves and disappear. It is a dangerous and mistaken policy to raise these disputes to adventitious importance, by treating them as though they necessarily involved the issue of our highest interests.'

No exact definition of inspiration has as yet been given; but the observations already made will tend to illustrate it. It is that guiding influence which, while it gives free scope to the natural qualities of the sacred writers, and makes itself known to men by human organs, elevates the message thus delivered so that it is the word of God. In this aspect of it some of the common objections are seen to be irrelevant. It is asked with apparent triumph, Did St. Paul need inspiration to send for the cloak he had left at Ephesus (2 Tim. iv. 13)? Of course not; but this direction is found in a letter written under divine guidance, a letter, instinct with all human feelings, from a suffering man to a trusted friend. The objection that there are touches of humanity, of common-place humanity, in the bible, as if that excluded the divine element, is quite beside the mark. It has been shown that the great cause of this book's being just suited to man's necessities and feelings and confidence is that it was written by men. There may be noted, too, the distinction, sometimes lost sight of, between inspiration and revelation. Mr. Westcott has characterized them very well. 'By inspiration,' he says, 'we conceive that' man's 'natural powers are quickened; so that he contemplates with a divine intuition the truth as it exists still among the ruins of the moral and physical worlds. By revelation we see, as it were, the dark veil removed from the face of things; so that the true springs and issues of life stand disclosed in their eternal nature' (*Introd. to the Gospels*, p. 8).

Various examples of inaccuracy in scripture are produced. The narrative in one place, it is said, does not agree with the narrative in another. In addition to the fact that the bible was written by human pens, must be taken that other fact, that it has been preserved by human hands. No miracle was wrought to keep it from the usual fortune of books. Those that copied it were as likely to make mistakes as those who copied other works. Accordingly we find a multitude of various readings in the present text of scripture, which critical sagacity may well investigate, and through which we must, as nearly as we can, reach the text as it proceeded from the pen of the writer. Many of the errors now found or fancied are errors of number; such being those most likely to have arisen from inexactness of transcription. And many are merely that, of two writers, one gives a fuller account than the other; and such difference is called contradiction. But, when we look at all which can be produced, they are trifling in importance, and by no means touch the question whether or no the books of scripture are really from the divine mind, conveying God's message to men.

Into an examination of alleged discrepancies it is impossible here to enter: some of them will be found disposed of in other articles; and the reader may be referred for fuller explication to other books. See Davidson's *Sacred Hermeneutics*, chap. xii. pp. 516-611; Horne's *Introduct.*, edit. Ayre, vol. ii. pp. 432-492. Neither can the contradictions said to subsist between the sacred historians and other writers be dwelt on. The weighty general observations of Dr. Lee on this topic may, however, be properly introduced. 'Should any statement,' he says, 'of the Old or of the New Testament seem to be at variance with that of an uninspired historian, it is taken for granted, without further inquiry, that the sacred narrative is false. Every presumption in favour of the uninspired writer is brought prominently forward; nor are *his* statements, as to matters of fact unnoticed by others, thought to require corroboration; while the assertion of a prophet, or of an evangelist, if similarly unsupported, is immediately subjected to an unscrupulous or prejudiced criticism. This is a species of unfairness to which the bible, above all other books, affords an opportunity; for it is remarkable with what uniformity the sacred writers abstain from directly touching upon topics of common history, except in cases where their narrative absolutely requires it' (*Insp. of Holy Script.*, lect. viii. pp. 399, 400). Happily from time to time secular research disinters corroborative proof of scripture authority; and statements, which once stood upon its single evidence, and were thought to be in contradiction to other testimony, are now amply vindicated. Familiar examples might easily be produced.

That the word of God is to be found in scripture, that is, that we are to learn his will from it, is admitted by many who yet deny that it is an infallible record of truth. If this be so, surely man must need some other guide to instruct him what he is to accept and what he may safely reject in the bible. It is idle to suppose that there is an adequate power in individual minds to decide such a question. For not only has human wisdom proved itself unable to grasp divine things; but, as the conclusions of different persons are sure to vary, so scripture would have to be subjected to an infinite number of tribunals, the verdicts

of which would not agree. How should, in such a case, the really divine be ascertained? Surely the great purpose of revelation would be frustrated; and the communications of God to man be of little practical service.

It must never be forgotten that, besides the actual announcement of the divine will, God has a moral probationary purpose in view. All his dealings with mankind are modelled for this end. So it was in his theocratic government of Israel, so it is in the training of each individual man. Here is a great reason for the difficulties which beset this subject. It requires a teachable mind, a will submissive to God's will, a trusting heart, the simplicity, to use our Lord's illustration, of little children, to appreciate and really to receive the divine word. The proud self-confident spirit will stumble where the humble will pass safely. It was Christ's acknowledgement that many things were hidden from the wise and prudent which God had revealed unto babes (Luke x. 21; 1 Cor. i. 26, 27). He, then, that puts aside carnal reasoning, and prayerfully searches God's word for God's will, shall not be disappointed. 'Origen,' says bp. Butler, 'has with singular sagacity observed that "he, who believes the scripture to have proceeded from him who is the Author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature." And in a like way of reflection it may be added that he, who denies the scripture to have been from God on account of these difficulties, may, for the very same reason, deny the world to have been formed by him' (*Introd. to Analogy*, pp. 53, 54, edit. 1828).

The whole matter may briefly be thus summed up. Seeing from the nature of the case that if there is a divine revelation made at all it must come with divine authority; seeing that there are promises that God will expressly help his servants in communicating religious truth; seeing that the volume in its external aspect and its wonderful contents varies from every other book; seeing that there are claims in scripture itself to something beyond mere human instrumentality, we are surely justified in believing that we have here the communication of the Creator to his creatures, fashioned in such a way as may best bring home necessary truth to the human heart. Well and wisely has our Lord commanded to 'search the scriptures. Those who have humbly searched them have discovered wisdom more precious than rubies: they have perceived an influence far beyond mere moral suasion. By the perusal of the scripture, those that once were ignorant and perverse have been enlightened, and become holy. Cordially accepting the scripture revelation, they have been made sensible of the true purpose of their being. Implicitly trusting the scripture promises, they have met death with joyful hope. Whence this marvellous power of the word? It cannot be merely the production of the human mind: it is, it must be from such results, the holy word of God.

The student may be directed to many valuable works on inspiration. Some have been already adverted to: others are Dr. Wordsworth's *Inspiration of Holy Scripture*, 2nd edit. 1851; Dr. Goulburn's *Inspiration of the Holy Scriptures*, 1857; Gaussen's *Plenary Inspiration of the Holy Scriptures, transl.*, 1862; Bp. Edw. Browne's *Essay on Inspiration* in *Aids to Faith*, 1861; and Marston's convenient *Manual of the Inspiration of Scripture*, 1859.

INSTANT, INSTANTLY. Some examples will illustrate the meaning of these words. In Luke ii. 38 'that instant' is that very hour. But in vii. 4 by 'they besought him instantly' must be understood earnestly: so in xxiii. 23 'they were instant,' i.e. they were urgent. The signification is somewhat different elsewhere: thus 'instantly serving God' (Acts xxvi. 7) is expectantly, or fervently; 'continuing instant in prayer' (Rom. xii. 12), persevering or persisting: comp. Acts xii. 5, marg.; 'be instant in season' (2 Tim. iv. 2), be active or ready.

INSTRUMENTS, MUSICAL. See MUSIC.

INTERCESSION. The act of interposing or intreating in behalf of another. Thus Jeremiah is forbidden to pray for the rebellious Jews, i.e. to 'make intercession' to God for them (Jer. vii. 16: comp. xxxvi. 25). It is not, however, always used in a favourable sense. For Elijah is said to have made 'intercession to God against Israel' (Rom. xi. 2). In a special way it is taken to describe that part of Christ's office which he fulfils in his Father's presence for his people (viii. 34; Heb. vii. 25, ix. 24), that 'whole mediatorial work,' says Dr. Alford 'which the exalted Saviour performs for his own, with his heavenly Father either by reference to his past death of blood, by which he has bought them for himself, or by continued intercession for them' (*The Greek Test.*, note on Heb. vii. 25). A view of this gracious interposition of Christ is full of unspeakable comfort, encouraging the penitent soul 'to come boldly to the throne of grace, that' it 'may obtain mercy and find grace to help in time of need' (Heb. iv. 16).

INTERPRETATION. It is of the utmost importance that the student of the sacred book should be furnished with right principles for the due understanding of its contents. The variations and frequent absolute contradictions between those who have taken upon themselves to expound it sufficiently prove that there must be radical error somewhere, and that consequently the system of certain interpreters is thoroughly unsound.

Thus some have proceeded on the supposition that every possible sense that the words can be made to bear may be put upon the scripture. Every plain historical statement is supposed to have a deep meaning: narratives are allegorized; and the very names of men and places believed to teach mysteries. The sacred book is thus made little more than a book of riddles, for the amusement and ingenuity of the curious. Others, as the Romanists, would receive only the interpretation which the church, speaking in the decrees of councils, the decisions of popes, and the consent of fathers, has sanctioned. Mystics would interpret according to some inward light. Rationalists

would make everything square with their own notions of probability, and pronounce even the sense of scripture as declared by our Lord and his apostles but an accommodation to Jewish prejudice. See, for a fuller account of various systems of interpretation, Davidson's *Sacred Hermeneutics*, chap. vii.; Horne's *Introduction*, edit. Ayre, vol. ii. pp. 242-254.

In attempting to lay down some just principles of biblical interpretation the greatest brevity must be here observed. But, though it is impossible to compress the substance of a volume within the limits of a short article, it is hoped that a right direction may be given to the student's investigations, so that he may be prepared to avail himself of other works which will be recommended to him, and may at least be warned to avoid the glaring errors which have been just noted.

Interpretation has been defined by Ernesti (*Principles of Bibl. Interp.*, edit. Terrot, vol. i. p. 6) 'the art of teaching the real sentiment contained in any form of words, or of effecting that another may derive from them the same idea that the writer intended to convey.' It is manifest that the first object must be to ascertain the meaning of simple terms; from that we may proceed to examine the meaning of words or terms united into sentences or propositions, and thus arrive at the real sense of the sacred penmen.

Words are the exponents of thoughts. To every word a certain idea or notion must correspond; and this is called the sense or meaning of it. It is the literal sense, and is so united to a word by custom, as that, when that word is heard, the sense is at once conceived in the hearer's mind. But the same word has not always the same meaning; and hence ambiguity will arise. For we are manifestly not at liberty to give any word any one of its meanings we may choose: we are bound to ascertain that which rightly belongs to it in the place or on the occasion on which it may be used. The sense of words has in a considerable degree been impressed upon them by derivation; yet we must not forget that the connection between words and ideas is moulded by custom. To ascertain, therefore, the signification of terms we must examine what has been called the *usus loquendi*, the usage of language. This, indeed, is by no means invariable. It is affected by the time, the religion of the writers, the habits of ordinary life, the political institutions of a country, &c.; so that a word, which in one place or period conveys one idea, conveys in another an idea very different. 'Liberty,' for instance, as understood by ourselves, has a much more extended meaning than it had in the mouth of our ancestors. The knowledge of the *usus loquendi*, the basis of sound interpretation, is naturally more difficult to acquire, when we have, as in the case of the scriptures, to do with works composed in a dead language. It can be successfully pursued only in a way of historical investigation. And the following plain rules for this have been given by Dr. Davidson (*ubi supr.*, chap. viii. pp. 227, 228). The *usus loquendi* of a dead language must be ascertained—

'1. From the works of those who lived when it was current, and to whom it was vernacular. Thus, in investigating the meaning of a term, we naturally consult the writer himself by whom it was used. He may give a definition of the word in question. Or its connection may probably explain it; or, again, parallel passages point out its signification with sufficient clearness. If we do not find its signification in the author himself, we have recourse to some other writer who employed the same language.

'2. From the traditional knowledge of the *usus loquendi*, retained partly in ancient versions, partly in commentaries and lexicons.

'3. From writers who employed a cognate dialect.

'These are general principles applicable to all languages. They are the true means of discovering the legitimate usage of every tongue which has ceased to be spoken.'

These general rules might be amplified and illustrated to almost any extent. But it must be the aim of the present article, as indeed already hinted, not so much to present a mass of details as to indicate how those details may be safely reached. The student must ever remember that, though words may have to be examined separately for their meaning, yet it is not their independent meaning which is to be traced, but that which belongs to them in the position in which they are found. A word will often have many and various meanings: to gather up these is the province of the lexicographer. To select out of possible meanings that one which belongs to it in relation to those words with which it is in connection is the duty of the interpreter. And for this he must consult the context. Here he may find the definitions which a writer sometimes gives of the terms he employs: here by the adjuncts of a word, or, by the position of comparison, parallelism, or contrast in which it stands, he may infer the sense in which it is introduced in the place where he meets with it. The immediate context will perhaps throw the greatest light upon its signification; but the remoter context also must be examined. The tone of a paragraph, the subject of a section, will often point out the particular idea which is to be attached to a given word. And the way in which the writer uses it elsewhere, the way in which other writers treating on similar subjects use it—in a word, the cautious use of parallel passages, may lead to a just discrimination. A version shows what sense has actually been selected for the word. And, if he who made the version had a competant knowledge of the language from which and the language into which he translated, and can be seen to have performed his task conscientiously and with fidelity, his authority must be high: his version serves as an adjudged case in the courts according to which others are determined. And, if two languages have flowed from the same source, and have run, so to speak, side by side with the same general complexion, used by

kindred peoples, it is manifest that a term in the one may well be illustrated by an allied term in the other.

Perhaps two or three examples are necessary for the full appreciation of the rules which have thus been briefly explained. See, then, how the author of the epistle to the Hebrews defines in xi. 1 that 'faith,' the effectual working of which he intends to exhibit in the rest of the chapter. See, again, how the meaning of denying one's-self is fixed by the connection. In Luke ix. 23, where it is coupled with taking up the cross, it is to be understood as sacrificing personal gratifications; while in 2 Tim. ii. 13, where it closely follows 'he abideth faithful,' being spoken of God, it as clearly signifies that he cannot be inconsistent with himself. So, also, from the parallel form of Hebrew sentences, we may determine the word rendered 'deceased' in our version of Isai. xxvi. 14. Some have translated it 'physicians;' but, as it corresponds with 'dead' in the preceding clause, it must have a similar signification: it is not identically the same, but closely allied, having, as Dr. Davidson says, from whom the example is taken, 'the accessory idea of debility and incorporeity.' Further, the word rendered 'daily' in the Lord's prayer (Matt. vi. 11; Luke xi. 3) occurs nowhere else. Here then we are led by the judgment of Greek fathers and the early Peshito Syriac version to that etymological derivation of it which gives the sense of 'proper for our sustenance:' see Dr. Alford's note on the first-named place. Once more, the root of *Elōah, Elōhīm*, appellations of the Deity, would seem to be lost in the Hebrew; but in a cognate dialect, the Arabic, a root exists involving the idea of admiration and adoration: therefore it has with some reason been inferred that God is so called as being the admirable and most glorious One. Examples might be multiplied to any extent; but these must suffice.

It is in this way that the meaning of terms is to be carefully ascertained; and, when direct modes fail, subsidiary processes must be resorted to; but a fuller explication of them cannot be given here.

Attention having been carefully paid to determine the signification of words and phrases, we are next in due order to examine the meaning of propositions and sentences, that is to say, to investigate the sense of the sacred text. A preliminary note may, however, be properly introduced. There is an obvious distinction between the *sense* and the *signification of terms*. The words of a writer in one language may be exactly rendered into the corresponding words of another; and yet the sense intended be not thereby conveyed. For example, we may take the modes of ordinary familiar salutation. The phrases so used in France and Spain, *literally* translated, would be unintelligible in England. Hence we must seek terms in one language equivalent to those employed in another. See Morus, *On the Difference between the Sense and Signification of Words and Phrases*, translated in Amer. Bibl. Repos., 1834, vol. iv. pp. 61 &c.

The investigation of the sense of scripture must be pursued on principles similar to those adopted in ascertaining the meaning of terms. The passage must be systematically examined, and additional light be sought from the context, from parallels, and other less immediate sources. The first step must be to settle the right construction of a sentence. A sentence is not a mere mass of words: it possesses organization: it has parts and members more or less closely united; the dependence of which on each other, and relation of each separate one to the whole, is to be determined. Hence we must attend to the punctuation: we must see whether there are ellipses to be supplied, whether or no the sentence is interrogative, and must make a proper adjustment of the various parts. Take an example or two. The authorized version supplies a word in Prov. xxx. 15. But a slight consideration will show that there is no ellipse. 'Give, give' are the names of the two daughters of the horse-leech. Again, the common punctuation should be abandoned in Rom. viii. 33, 34. The clauses are interrogative: 'God that justifieth?' 'Christ that died?' So also the sense is not so good if 'Father, save me from this hour' (John xii. 27) be taken affirmatively. Our Lord exclaims 'What shall I say? Father, save me from this hour?' No, I will not shrink from it. It is fair, however, to say that some eminent expositors of this text dissent. Then, further, we must ascertain the proper construction of a period, its syntactical principles, the relation between the subject and the predicate, with the due dependence of the subordinate clauses on the main part. Some knowledge of the grammar is of course required. Ordinarily the subject and the predicate of a proposition are readily distinguished. As general rules, to which, doubtless, there are exceptions, it may be said that the subject for the most part precedes the predicate. The first has the article in Greek; not so the other. In Hebrew, if a substantive is the predicate, it follows the subject, which stands after the verb: if an adjective is the predicate, it has no article and comes first. We conclude from these principles that, in 2 Kings viii. 13, it was the greatness, not the atrocity of the thing that startled Hazael. The meaning is, What is thy servant, who is but a dog? what power has he to accomplish so great an object? So in 1 Tim. vi. 5 we must translate 'that godliness is a source of gain,' and in 2 Tim. ii. 13 'the solid foundation of God continues to stand.' And, just as the signification of a word, as before shown, is often determined by a parallelism, so the meaning of sentences may be similarly ascertained. There are various kinds of parallelisms: see PARALLELISM, POETRY. There is that of members, where one clause by comparison or contrast illustrates the other (e.g. John iii. 6); and there are numerous historical and doctrinal parallels, as when the same events are narrated in different places (e.g. 2 Sam. xxi. 18-22 compared with 1 Chron. xx. 4-8), or when the same point of teaching is insisted on (e.g. Eph. i. 5, 6 compared with Col. ii. 13).

Into the numberless ramifications of special rules and illustrations it is impossible to go. But perhaps enough has been said to exhibit the proper mode of fair interpretation—that which has been called the literal and historical, or historico-literal mode, 'that method which,' to adopt the language of bishop Ellicott (*Aids to Faith*, essay ix. 12, pp. 426, 427), 'not only concerns itself with the simple and grammatical meaning of the words, but also with that meaning viewed under what may be termed, for want of a better word, its historical relations, viz., as illustrated by facts, modified by the context, substantiated by the tenor of the holy book, and receiving elucidation from its minor specialities and details.' We are frequently told that the bible must be interpreted like any other book; and the rule is admirable so far as it resembles any other book. But to apply no other rule than this is to *assume* that the scripture is but of human origin, that it contains no prophetic disclosures of things not yet come to pass, that it teaches not the future by the past, that there is in it no system of typical development, no principle of expansion which makes it emphatically the book of all ages and of all men. To treat this—'a world,' it has been called, 'in itself'—as but an ordinary book is palpably unfair, until by clear and convincing proof it shall have been shown to be no more than an ordinary book. Men who so cramp themselves must fail in the interpretations they attempt.

Far wiser are the directions which bishop Ellicott supplies for right interpretation; and he who has learned justly to follow these directions will have attained no mean proficiency in the understanding of the scripture. 'Interpret,' says the bishop, 'grammatically': 'interpret historically': 'interpret contextually': 'interpret minutely': 'interpret according to the analogy of faith.' To the brief illustration of these rules some space shall be dedicated; and for matter tending to illustrate them deep obligation to the bishop's admirable essay must be at once acknowledged.

1. Little need be said upon the first. It is just the embodiment of the principles before laid down. Let the signification of words in themselves, and the sense of them as combined in sentences, be carefully and systematically sought in accordance with the fundamental rules of language. We shall not then be in danger of making prophets and apostles speak according to our own notions, or be induced to substitute a human gloss for the veritable language of the sacred record. Man's liability to such freedom of exposition, unless guarded by a strict adherence to grammatical propriety, is well exposed by bishop Ellicott. 'To sit calmly in our studies, to give force and meaning to the faltering utterances of inspired men, to correct the tottering logic of an apostle, to clear up the misconceptions of an evangelist, and to do this without dust or toil, without expositors and without versions, without anxieties about the meaning of particles, or humiliations at discoveries of lacking scholarship—to do all this, thus easily and serenely, is the temptation held out; and the weak, the vain, the ignorant, and the prejudiced are clearly proving unable to resist it. Hence the necessity of a return to first principles, however homely they appear.'

2. Equally important is the second direction. Late researches have poured a flood of light upon the history, the topography, the antiquities of eastern lands. Assyrian and Babylonian discoveries are giving form and precision to prophetic imagery: the examination of Palestine and the adjacent regions, their natural characteristics, and the remains of human works which they contain, is corroborating the truthfulness of the sacred narratives; while the historical facts from time to time springing forth teach us how to connect and explain circumstances heretofore deemed inexplicable. Take a single instance. The explorations of Bashan, discovering the massive ruins of numerous cities yet studding portions of its surface, are an admirable commentary upon Deut. iii. 1-7, a passage in regard to which interpreters heretofore felt inclined to explain away the grammatical force of the expressions used: see ARGOB, BASHAN. All the helps thus supplied must be diligently adopted; and many an incident, many a description, many a precept, will start up with life-like reality before the student's gaze, who uses these keys for unlocking the recesses of what had once seemed a sealed book.

3. The third direction has been already in some measure illustrated. Half the puzzles which have bewildered men in the scripture, and more than half the strange and erroneous inferences which have been drawn, have originated in the determination of a meaning apart from the connection in which it lay (so to speak) imbedded The limitations of the context, then, must be exactly observed. The interpretation of a single passage, to be sound, must agree with the general scope and meaning of the rest, with the circumstances under which it was produced, with the purpose of the writer. This rule is useful both negatively and positively: it will prevent improper applications, and it will decide which of two interpretations—so far as grammar goes equally tenable—is to be preferred. An example or two of its use shall be produced. How often do we find St. Paul's declaration 'whatsoever is not of faith is sin' (Rom. xiv. 23) stretched to every possible case, as if it had been a general admonition for the guidance of all thought, and feeling, and conduct. But look at it in its connection: see how it is a part of a particular discussion, and then, however it may be taken by inference to extend to other difficulties beyond that immediately in hand, we cannot hesitate in deciding that as a plain rule the words were never meant 'to be applied to all imaginable cases, but to be restricted to scruples or cases of conscience that bear some analogy to the instances which the the apostle is discussing' So the prophetical blessing of Asher (Deut. xxxiii. 25) is appropriated by men who might shrink from a similar application of that on Dan (22)

4. Of vast importance, too, is the direction to examine scripture with so much care as to bring out its full significance. There is no superfluity in the word of God. Nothing is put down at random there; and it is the business of the interpreter, while he does not introduce more from his own fancy into a passage than is actually in it, to discover all the instruction which it was really intended to convey. Instances innumerable might be produced, in which, by a word, a touch, the turn of a sentence, the order of names, some necessary information, some important conclusion, not the product of mere imagination, but the sober result of sound reason, is obtained, which cursory readers altogether fail in appreciating. It is by a course of such minute investigation that Paley, in his *Horæ Paulinæ*, and Blunt, in his *Undesigned Coincidences*, have collected such a mass of evidence to the veracity of the sacred writers. Let an illustration or two be added here. It has been sometimes wondered why the hands of our Lord's attached female attendants were not employed in preparing his precious body for the tomb. A single word, 'sitting' (Matt. xxvii. 61), supplies the explanation. They were on the spot, but they *could not* bestir themselves: their stupefying grief disabled them: they could but sit by to watch the last sad rites performed. And again, from the order in which St. Peter names the countries where those he wrote to dwelt (1 Pet. i. 1), we may not uncertainly gather his locality when writing. That which was natural in the east would have been unnatural had he been at Rome.

5. There is yet another direction specially applicable to the book of revelation. Ordinarily we should say that a writer was his own best expositor; and, seeing that the scripture is an organized and harmonious whole, we may well add that one part throws light upon another, even if both proceed not from identically the same pen. But, when we go, as we are authorized in going, still further, and regard the book as containing divine communications, from which may be gathered, as there has been gathered, a body of doctrine, held always in its main points by the church, and compressed into her creeds and confessions, which, though of human compilation, 'may be proved by most certain warrants of holy scripture:' then we are justified in concluding that no interpretation can stand which contradicts the analogy of faith. Doctrines indeed may be true, and yet may not belong to the analogy of faith; which is the general rule deduced, not from two or three parallel or coincident passages, but from the harmony of all parts of scripture on the fundamental points of faith and practice. But we can never receive those which are plainly contradictory to it. Take, as an illustrative example of its value, such an assertion as that Christ is 'the first-born of every creature' (Col. i. 15): by itself it is not perfectly clear, whether, giving him a pre eminence, it excludes him from the class of creatures. But compare it with the whole tenor of scripture teaching, place it beside the multifarious testimonies to the proper divinity of Christ, and it will be seen at once how it maintains the dignity of him who of the same essence with the Father was begotten before the worlds of creation. Any other interpretation would be opposed to the analogy of faith.

It is hoped that, brief as these observations have necessarily been, they may have indicated the safe course of scripture interpretation. They have, however, touched only that historico-literal interpretation, as it has been called, in which we reach the plain meaning of the sacred writers, and discover what it is that they really intended to say. But beneath the letter there is to be discerned a deeper meaning. If we at all admit the authority of scripture, we cannot deny this. Our Lord often showed it in his discourses: the apostles have carried out the same truth. For God is in the habit of teaching not only by words but by facts, representing, in the histories of the past, things which after a higher significancy occur again, and making his dealings of old ensamples and admonitions of his dealings with his church for ever. Of these deeper meanings—the spirit under the letter of scripture—more cannot be here said. Many of the topics connected therewith are treated of under the heads of PROPHECY, TYPES, which see. Only let it be remembered that these, too, must be regulated by certain laws; and that it is not the fancy, it is the sober judgment, which must be exercised upon them.

One word must be said on the temper in which men should approach the great business of scripture interpretation. It must be in a candid and trustful spirit, not allowing small difficulties to neutralize extended proofs: it must be with a sincere desire to discover truth, whatever prejudices may have to be cast aside: it must be with earnest prayer for the illumination of that Holy Spirit by whose means holy men of old were enabled to speak.

Many books have been produced on the interpretation of scripture. For the New Testament, Dr. Fairbairn's *Hermeneutical Manual*, 1858, is valuable: notices of other works may be found in Dr. Davidson's *Sacred Hermeneutics*.

IPHEDEI'AH (whom *Jehovah sets free*). A Benjamite chieftain (1 Chron. viii. 25).

IR (*a city*). A Benjamite (1 Chron. vii. 12), called also Iri (7).

I'RA (*wakeful*).—1. One of David's great officers (2 Sam. xx. 26). He is called a Jairite, perhaps descended from JAIR, which see, No. 1, or, as some have imagined (from the reading of the Peshito Syriac version), of JATTIR, which see. In this case he would be identical with No. 3.—2. A Tekoite, one of David's warriors (2 Sam. xxiii. 26; 1 Chron. xi. 28, xxvii. 9).—3. An Ithrite, also a warrior of David (2 Sam. xxiii. 38; 1 Chron. xi. 40).

I'RAD (*wild ass*). A grandson of Cain (Gen. iv. 18).

I'RAM (*belonging to a city*). One of the dukes of Edom (Gen. xxxvi. 43, 1 Chron. i. 54).

IR-HA-HE'RES (*city of the sun*, or *city of destruction*). This word occurs only once (Isai. xix. 18), where in our version it is rendered 'the city of destruction,' and in the margin 'of Heres,' or 'of the sun.' The reading of the original passage is uncertain; and, according as *hheres* or *heres* is preferred (the difference being only a single letter), one or other meaning will be adopted.

The prophecy would seem to point to the time when, by the influx of the Jews into Egypt, the knowledge of the true God would be disseminated there, and a way made for the fuller reception of divine truth in the gospel dispensation. Under the Greek dominion the Jews were permitted to build a temple in Egypt, in which the services nearly imitated those at Jerusalem. The scriptures were translated into Greek; and many became thereby instructed in God's will. And, though a philosophizing spirit prevailed and grew, yet Moses and the prophets were read in Egypt, and their testimony was ready there to corroborate the claims of Messiah. So had the prophecy its fulfilment. A writer in Dr. Smith's *Dict. of the Bible*, discussing the particular interpretation of Ir-ha-heres, and preferring the meaning 'city of destruction,' observes that, 'if the prophecy is to be understood in a proper sense, we . . . . must suppose that Ir-ha-heres was one of the cities partly or wholly inhabited by the Jews in Egypt: of these Onion was the most important, and to it the rendering "one shall be called a city of destruction" would apply, since it was destroyed by Titus, while Alexandria and perhaps the other cities yet stand' (vol. i. p. 870).

But possibly 'city of the sun' is a preferable interpretation; and then Heliopolis or On might be intended. It was at Leontopolis, in the Heliopolitan nome or district, that the Jewish temple stood. And this view seems confirmed by the mention of Beth-shemesh, with the same meaning (Jer. xliii. 13); the same place being referred to (comp. Judges i. 35). Some writers, however, would give the whole passage a figurative interpretation: comp. Henderson, *The Book of Isaiah*, pp. 176-180. See ON.

I'RI (*citizen*) (1 Chron. vii. 7). A Benjamite, called also Ir (12).

I'RI (1 Esdr. viii. 62). Uriah (Ezra viii. 33).

IRI'JAH (whom *Jehovah looks upon*). An officer who arrested Jeremiah (Jer. xxxvii. 13, 14).

IR'-NAHASH (*serpent-city*). The name of a city of which nothing is known. It is found among the genealogies of Judah (1 Chron. iv. 12): in the margin it is called 'the city of Nahash.'

I'RON (*piety, pious*). A city of Naphtali (Josh. xix. 38).

IRON. A well-known metal very widely diffused, but scarcely ever found in the metallic state. A doubt used to be expressed whether iron was known in Old Testament times: positive proof however of this has been furnished by Assyrian and Egyptian discoveries; for iron implements have actually been found of remote antiquity at Nineveh; while Egyptian paintings exhibit its use among that people. The working of iron, so scripture tells us, was understood in the earliest ages; for Tubal-cain is mentioned as an artificer in it before the flood (Gen. iv. 22). Allusions are perpetually made in scripture to the use of iron. Thus for domestic purposes, and as the material of tools for artizans, we have it in axes (Deut. xix. 5; 2 Kings vi. 5, 6; Isai. x. 34), chisels (Deut. xxvii. 5), saws and harrows (2 Sam. xii. 31; 1 Chron. xx. 3), nails (xxii. 3), gravers (Job xix. 24; Jer. xvii. 1), cooking utensils (Ezek. iv. 3), agricultural instruments (Amos i. 3: comp. Isai. xli. 15). It was employed for armour and weapons of war (1 Sam. xvii. 7; 2 Sam. xxiii. 7; Job xx. 24; Rev. ix. 9). War-chariots were plated with it, or studded with iron nails (Josh. xvii. 16, 18; Judges i. 19, iv. 3, 13). And there were many other purposes for which this metal was employed, as for the frame of a bedstead (Deut. iii. 11), fetters (Psal. cv. 18, cxlix. 8), bars (Job xl. 18; Psal. cvii. 16; Isai. xlv. 2), gates of prisons (Acts xii. 10), and for cauterizing (1 Tim. iv. 2). There are, moreover, various references to iron in the Apocrypha (Wisd. xiii. 15, and elsewhere).

The Israelites were told that the land of Canaan produced iron (Deut. viii. 9). This is not the case now; though it is said that there are iron-mines in some districts of the Lebanon (Winer, *Bibl. RWB.*, art 'Eisen'): it has been fancied, therefore, that basalt is meant. An ancient iron-working has been discovered in Egypt (Wilkinson, *Anc. Egypt.*, vol. iii. p. 246); but the Tyrians are said to have procured it from 'Dan and Javan' (Ezek. xxvii. 19) very probably Arabia. At all events it was abundant, as David's collections show (1 Chron. xxii. 3, 14, 16). Of the mode in which iron was wrought among the Hebrews we know little; and it is uncertain whether they were acquainted with cast iron. There is, however, the description of a smith's forge in Ecclus. xxxviii. 28. Wilkinson (*ubi supr.*, p. 243) says, 'The Jews appear to have been acquainted with two kinds of iron, previous to the Babylonish captivity, the *barzel*, which was in common use, and the northern iron, as well as steel (Jer. xv. 12); even as early as the days of Job (Job xxviii. 2) iron was known; and Moses mentions an iron-furnace (Deut. iv. 20): see STEEL.

The word is often used in a metaphorical sense to express something hard and unyielding (xxviii. 48, xxxiii. 25; 1 Kings viii. 51; Psal. ii. 9; Jer. i. 18, xxviii. 13, 14, Rev. ii. 27).

IR'PEEL (what *God heals*). A city of Benjamin (Josh. xviii. 27).

IR-SHE'MESH (*city of the sun*). A city of Dan (Josh. xix. 41). Some have supposed it identical with BETH-SHEMESH, which see.

I'RU (*belonging to a city*). A son of the eminent Caleb (1 Chron. iv. 15).

I'SAAC (*laughter, sporting*). The heir of promise, the long-looked for son of Abraham by his wife Sarah, born probably in the territory of Gerar, when his father was one hundred years old. His name, prescribed before his birth (Gen. xvii. 19), was highly significant. Abraham had smiled incredulously

when the promise was renewed to him and Sarah designated as the mother of the covenant seed (17); and Sarah laughed derisively afterwards when she heard the reiterated word (xviii. 12). The son by his very name, therefore, was to warn the parents against unbelief, and characterized the jubilant satisfaction with which they received at last the fulfilment of the promise (xxi. 6).

Isaac's life was far less stirring than that of his father Abraham, or that of his son Jacob. He was a man of mild contemplative character, without much strength of mind, suffering more than acting, easily persuaded, yet upon occasion firm. The incidents related of his history illustrate this.

When he was weaned Abraham made a feast (8, 9). Ishmael had, probably, till Isaac's birth conceived himself the heir. He would naturally become jealous of his young brother; and very likely this jealousy was fostered and aggravated by his mother. At the feast, therefore, 'the wild, ungovernable, and pugnacious character ascribed to his descendants began to develope itself, and to appear in language of provoking insolence: offended at the comparative indifference with which he was treated, he indulged in mockery, especially against Isaac, whose very name furnished him with satirical sneers' (Kalisch, *Comm. on Old Test., Gen.*, p. 435). It is to this that St. Paul alludes (Gal. iv. 29). And there is no occasion to imagine, as some have done, that the apostle followed here a Jewish tradition: he simply gives the full sense of the original expression (see Dr. Alford's valuable note on Gal. iv. 29). When a young man, possibly about five-and-twenty, Isaac was taken by his father to mount Moriah, there to be offered as a burnt-sacrifice (Gen. xxii. 1-19). For the reasons of this extraordinary incident see ABRAHAM. But the unresisting meekness which Isaac evinced should not be passed over without notice. When he was thirty-seven his mother Sarah died, for whom he grieved with all the tenderness of an affectionate heart. Afterwards Abraham selected through the steward of his house a wife for him from his own kindred. His evening meditation in the field, his reception of Rebekah, and his being comforted in her after his mother's death, are very characteristic (xxiv.). Isaac was forty at his marriage; and twenty years elapsed before his sons Esau and Jacob were born. In fifteen more years his father Abraham died; and he united with his brother Ishmael, now an aged man of eighty-nine, in burying him.

Isaac did not rule well his own house. His sons grew up apparently uncontrolled. And, though before their birth the younger was marked out as the heir of the covenant, yet the father let his partiality for the elder appear; while the mother favoured the other (xxv.). Isaac had lived by the well Beer-lahai-roi (xxiv. 62, xxv. 11), and, on occasion of a famine, would probably have followed his father's example and gone into Egypt. He was, however, divinely directed not to quit the land of Canaan. Moving, therefore, but a little way, he settled himself at Gerar. And here he repeated the fault of Abraham: when asked of his wife, he represented her as his sister; a fault which some have vainly striven to palliate. But the Lord is very pitiful and of tender mercy: he delivered Isaac from the evil which might have fallen upon him, and blessed him with so large an increase of the seed he sowed, and so much other wealth, that the Philistines became jealous of him. He left Gerar, therefore, and, after some opposition on the part of Abimelech and his people, on account of certain wells, he fixed his abode at Beersheba, where the Lord appeared to him with words of encouragement, and where he built an altar (xxvi.). In his age (not less than one hundred and twenty, perhaps one hundred and thirty-seven) Isaac's eyesight had failed, and probably sickness was on him, which made him anxious to give a solemn blessing to his favourite son. The occasion was to be marked by a feast, which Esau was to procure. Jacob, however, instigated by his mother, appeared first with the savoury meat his father loved, and obtained the blessing. When Isaac discovered the fraud, he still firmly held to what he had done, blessed Jacob again, and sent him away to provide a wife from among his relatives at Padan-aram (xxvii., xxviii. 1-5). We know little more of Isaac. His latter days appear to have been spent at Hebron, where Jacob with his family returned from Padan-aram visited him, and where he died aged one hundred and eighty, and was buried in the cave of Machpelah by his two sons (xxxv. 27-29).

Isaac stands forth to view especially as the affectionate obedient son, the model of that loving submission which those who become, as inheritors of his father Abraham's faith, sons and heirs of God, ought to pay to their heavenly Parent; the highest type of which is to be seen in the perfect performance of his Father's will by the only-begotten Son of God (Psal. xl. 6-8; Matt. xxvi. 39, 42; John v. 30, vi. 38). This is the character in which we best love to contemplate Isaac: his figure recurs to us as bearing the wood with his father up the slopes of Moriah. Gentle, pious, conciliating as he was through the rest of his days, he never rose higher in after-life, he hardly fulfilled this promise of his youth. Indeed it is not too much to say with Dr. Fairbairn that 'in the more advanced stage of his history he fell into a state of general feebleness and decay, in which the moral but too closely corresponded with the bodily decline' (*Typol. of Script.*, book ii. chap. vi. sect. 5, vol. i. p. 334). Yet Isaac was a man of faith and prayer; and God was not ashamed to be called his God (Heb. xi. 16). His history conveys many instructive lessons; and his memory has always been had in honour as one of the great patriarchs and progenitors of Israel.

I'SAI (1 Chron. x. 14, marg.). Jesse.

ISAI'AH (*salvation of Jehovah*). One of the most eminent of the Hebrew prophets

Of his personal history very little is known. He was the son of Amoz (Isai i. 1), whom rabbinical tradition repre

sents as the brother of king Amaziah. He was married, his wife being called 'the prophetess' (viii. 3), not because she exercised the prophetic gift herself, but simply because she was married to a prophet. He had at least two sons, with symbolical names, Shear-jashub and Maher-shalal-hash-baz (vii. 3, viii. 1-3). It is presumed that he ordinarily wore a hair-cloth garment (xx. 2); but there is no reason for believing that he was an ascetic. He would seem to have resided at Jerusalem, where he exercised his prophetic ministry during a long course of years. Isaiah prophesied under Uzziah, receiving the divine call in the last year of that monarch's reign (vi.), and under the succeeding kings, Jotham, Ahaz, and Hezekiah (i. 1). Whether he lived on into Manasseh's reign is uncertain. Jewish tradition asserts that he did, and that he was martyred by being sawn asunder; and this has been supposed to be alluded to in Heb. xi. 37. And to this day a spot at Jerusalem is pointed out where the martyrdom occurred, just by an old mulberry-tree near the pool of Siloam. Besides this tradition, it is said that, as the acts of Hezekiah 'are written in the vision of Isaiah' (2 Chron. xxxii. 32), the prophet must have survived the king. But this is not a necessary inference. It by no means follows that, because Isaiah recorded some of the history of Hezekiah, he recorded the whole of it. It is further alleged that the later portions of Isaiah's prophecy (Isai. xl.-lxvi.) are better suited to Manasseh's reign than to a previous time. But little stress can be laid on such an argument. On the contrary side is the fact that the inscription (i. 1), which belongs to the whole book, and not, as some critics imagine, to a fragment of it, does not go beyond Hezekiah. Besides, if Isaiah began to prophesy in the last year of Uzziah, there are sixty years from that period to the end of Hezekiah's reign. Supposing the prophet to have had his commission quite in youth, when eighteen or twenty, he would have reached extreme old age at Manasseh's accession. And therefore, though by no means impossible, it is not probable that he lived so long. There is, however, another fact which must not be passed lightly over. In the historical part of Isaiah's book Sennacherib's death is noted (xxxvii.). Now, Sennacherib survived Hezekiah, according to some chronologers, seventeen years. If Isaiah recorded Sennacherib's death, it must have been in Manasseh's reign. Perhaps more light may be thrown upon the question by further investigation of the Assyrian inscriptions.

The acts of Uzziah were written by Isaiah (2 Chron. xxvi. 22); and two apocryphal books have been ascribed to him, 'The Ascension of Isaiah,' and 'The Apocalypse of Isaiah.' They are both forgeries; and the Apocalypse has long since perished.

ISAI'AH, THE BOOK OF. 754-694 B.C. This collection of prophecies, though delivered later in point of time than several of those uttered by other prophets, occupies in our bibles the first place, both on account of its bulk, and also for the sublimity and importance of the predictions.

They have been uniformly ascribed by the Jews to the great prophet whose name they bear. Modern criticism, however, has been very busy upon them; so that, if we could trust the conclusions to which various writers have come, everybody has been heretofore mistaken about this book, which is nothing but a collection of fragments, for the most part later than the times of the real Isaiah, gathered after the Babylonian captivity. The only portions which some critic or other has not questioned are said to be Isai. i. 3-9, xvii., xx., xxviii., xxxi., xxxiii. Of course opinions are discordant: what one rejects another defends. And it has happened that men who have at one time maintained the integrity of Isaiah have at another attacked it. We may respect their candour in so retracing their steps; but we can have no confidence in their judgment. Their changeableness disqualifies them as public teachers.

It will be impossible, in the limited space which can be here allowed, to discuss all the objections which have been brought against the Isaian authorship of the book Leaving, then, some of the earlier chapters which have been questioned, it will be better to confine the observations which can be made to the later portion (xl.-lxvi.), which have been most specially and most confidently pronounced to be not earlier than the Babylonian captivity.

Here are the chief arguments that are urged. The writer, it is said, is describing not a future but a present exile. The desolations of which he speaks in Edom and Judea (xiii., lxiv.) must have already taken place. They would not else have been dwelt on with such a minuteness of detail, which is quite alien to the genius of prophecy foretelling the far-distant future. Again, in Hezekiah's days Babylon was a mere tributary province: there was no great Chaldean monarchy: the Medes and Elamites, mentioned as the destroyers of Babylon, were at that time petty undistinguished nations. Isaiah, it is therefore urged, would never have passed from the Assyrian to the Babylonian age, omitting all notice of the actual conquest of Judea by Babylon, and, placing himself at once as it were in the last times of the captivity itself (xliv. 26-28), have spoken as quite familiar with the nations which then, and not till then, were prominent, expressing even the name of the actual conqueror of Babylon, Cyrus (xlv. 1). That Cyrus was so named, that the predictions down to him were perspicuous, while those referring to later events were obscure, is declared to be convincing proof that the writer was contemporary with Cyrus. Further, the strain of this part of the book is said to be hortatory, fitting enough for one really addressing exiles among whom he lived, but inconceivable in a writer a century and a half before, who could not enter into all the relations in which the captive people would stand, or so thoroughly identify himself with their feelings and aspirations. Moreover, it is urged that the style differs much from that of the rest of the book, there

being many peculiarities of diction, also that the tone is not that of Isaiah—the descriptions of the 'servant' of Jehovah (xli. 8, 9, xlii. 1-4, 19, xliv. 1, xlviii. 12, 20, xlix. 7, lii. 13, and elsewhere), the derisive contempt of idolatry (xl. 19, 20, xliv. 9-20, xlvi. 5-7), the extraordinary expectations of Jewish supremacy, and of the relation which the Jews would bear to the Gentiles, being, it is declared, unparalleled in the genuine productions of Isaiah—and that there is an appeal (xl.-xlvii.) to ancient prophecy respecting the Babylonish captivity; none such being existent in Isaiah's time. It is, besides, said that, had these chapters been known to Jeremiah, that prophet, we may be sure, would have made some reference to them.

The objections taken from the alleged difference of style and tone are of a very unsubstantial character. They have weight only on the presumption that an individual, however long his life, however varied the circumstances under which he is at different times called to speak, will always fall into the same strain of thought, will always express himself in the same way. To be sure, if there are on other grounds grave doubts in regard to the authority of any piece, this may be taken as corroborative testimony, but in itself, were it even true to the extent claimed, it is not to be relied on. Prof. Lee has well observed that Cicero, Virgil, Shakspeare, Milton, and others might be dismembered on the same principles as those applied to Isaiah (*Six Sermons on the Study of Script.*, pp. 158, &c.)

But we must take higher ground. The original fault which has prompted the denial of the Isaian authorship is an imperfect view of the nature of prophecy. If the Hebrew seers were but sagacious men, with a quick eye for the turns of the times, and with merely a political object, which as active perhaps unscrupulous partizans they determined to promote, we might well allow all that has been objected. Obscurity and vagueness would characterize their so-called predictions; and their view must be limited to the events and the agents then upon the stage of the world. But once establish the fact that the prophetic gift is a reality, that God does unveil to his servants the events that are coming to pass, that it is one great test of his supremacy that he stands alone, 'declaring the end from the beginning, and from ancient times the things that are not yet done' (Isai. xlvi. 10), and the difficulty vanishes. As St. Paul rebuked the sarcastic unbelief of Agrippa and Festus, 'Why should it be thought a thing incredible with you that God should raise the dead?' (Acts xxvi. 8), so may we well ask, Why should he in whose eternal mind all past and future occurrences are fully present, for adequate reasons—and the establishment of his kingdom and the administration of his church are adequate reasons—not make known his will beforehand, and trace out from old time the lineaments of that magnificent plan, according to which, by an appointed Saviour, he restores the ruin which sin and Satan had occasioned? Are his people to have no strong warrant for their faith? Is the High and Lofty One to be limited to the petty grasp of a human understanding? The plainest facts attest the contrary. There is prophecy fulfilled and fulfilling before our eyes. No prescience of man, no sagacious guess, no keenness of natural instinct, mysterious as in the response of an ancient oracle, or far-reaching as that of a finished modern German professor, could have foreshown the present condition of the Jews, of Nineveh, Babylon, Tyre, Egypt, depicted, as we may see, in prophecies delivered demonstrably while those nations and cities were existing and prosperous. The prophetic vision is a reality, then. And the Old Testament is one great prophecy of the New, and God's dealings with his church the gradual unfolding of that sublime purpose according to which the Just was to suffer for the unjust. By means of the prophets God revealed his will for human guidance. When temporal deliverance from earthly foes was predicted, there was yet a further meaning in the prophetic utterances. Mightier victories over adversaries more implacable were pre-signified; and the immediate fulfilment was but the proof, or it may be the type also, of that more complete accomplishment of the good pleasure of God's goodness in the redemption of the world, and the glorious establishment of his holy kingdom. It is quite a mistake therefore, to imagine that Isaiah's later prophecies respected merely the return from the literal Babylon. Hence Stuart observes (*Crit. Hist. and Def. of O. T. Canon*, sect. iv. p. 103, edit. Davidson), 'It is only when chaps. xl.-lxvi. are viewed in the light of a great *Messianic* development—a series of predictions respecting the person, the work, and the kingdom of Christ—that the earnestness, the protracted length, the fullness, the deep feeling, the holy enthusiasm, the glowing metaphors and similes, and the rich and varied exhibitions of peace and prosperity, can well be accounted for. The writer, in taking such a stand-point, uses the exile and the return from it as the basis of his comparisons and analogies. It was a rich and deeply-interesting source, from which he might draw them. Any other solution of the whole phenomena is, to my mind at least, meagre and unsatisfactory.' See Henderson, *Book of the Proph. Isaiah*, Introd. pp. xvii., &c.; Horne, *Introd.*, vol. ii. edit. Ayre, p. 790; and comp. proofs of accomplishment of prophecy in such works as those of Newton, Keith, &c.

If principles like these be established, a satisfactory reply may readily be given to the specific objections before noticed. Isaiah, occupying a prophetical not a historical position, is carried forward into future ages; and the lamentable condition of Judah desolated and captive is before his eye. It is not as a historian that he writes. Nor are there any such details as we discover in the prophets who lived really in the period of the exile. Just in accordance with prophetic usage there is no note of time. The nations referred to were not altogether unknown. Babylon was brought prominently forward by the

embassy from its king to Hezekiah. And Hezekiah's vanity on that account gave occasion for the predicting of the Babylonian conquest; while his submission may be said to invite the cheering assurances of deliverance from it. Nor did Isaiah stand alone in the character of his predictions. Micah, his contemporary, delivered a similar message, as if writing amid the actual exile (Mic. iv. 10, vii. 7-11). And to these declarations, and to those of Isaiah himself already delivered, and not to any more ancient utterances, reference was made. As to Cyrus, he is spoken of in general terms. And, though he is called by name, yet such designation is not unprecedented. Besides, after all, it is very probable that the word Cyrus was rather a title of dignity, as Pharaoh in Egypt, than a name properly so called. The silence of Jeremiah, even if it could be proved that he made no use of Isaiah's prophecies, surely is small evidence that such prophecies were not then existing. But there is great reason to believe that later writers were acquainted with what Isaiah delivered here, and in earlier chapters, against Babylon, and embodied thoughts and expressions from him. Some illustrative proof of this is produced by Keil (*Einleitung*, §§ 68, 72, pp. 252, 253, 281). If, further, a difference of style be perceptible in these last chapters as compared with the earlier ones, it is conceived that an ample explanation is supplied by the fact that the earlier oracles were various, called forth by passing events, and were consequently more abrupt; while the later chapters are one long discourse more carefully elaborated, hence naturally exhibiting a greater copiousness and flow of language. If there are some Chaldaic words introduced, they may easily be accounted for by the intercourse in Hezekiah's time with Assyria. But some of those objected to may be paralleled from parts of Isaiah generally acknowledged genuine; as may also the strain of thought and the imagery employed (see Keil, *ubi supr.*). Besides, had the writer really lived in the time of the exile, there would certainly have been more peculiarities of diction, and a greater diversity of thought and expression.

Much more might be said on this topic. But it is believed that sufficient reason has been produced to show that the objections against the Isaian authorship of the later chapters are by no means conclusive. And it may be added, in the words of Hengstenberg, that 'it is a principle of higher criticism that both whole works, and the single parts of the same, must be regarded as the production of the author to whom they are attributed, so long as it is not shown, by internal and external grounds, that he *could not* have been the author. This has not been done in the present case' (*Amer. Bibl. Repos.*, Oct. 1831, p. 723).

But there are some more positive evidences for the genuineness of these prophecies which must now be looked at. It is obvious that a writer, endowed with the prophetic gift or not, will allude to the things around him, will reprove the sins actually committed by his own generation. It is not natural, one may almost say it is not possible, for a Jewish teacher, without divine help too—for the very object of placing these chapters at a late date is to show that they were the production of no prophet—it is hardly possible that a teacher, addressing his people in the time of the captivity, should accuse them of sins which they could not then commit, and warn them against an untheocratic behaviour the opportunity for which had passed away. Now observe: the people are cautioned against seeking for foreign help (Isai. lvii. 3), censured for hypocritically observing fast-days (lviii. 3-6), and nevertheless exacting burdens and usurious profits, and keeping their brethren in bondage, for profaning the sabbath (13), for confounding the distinction between clean and unclean meats (lxv. 4, lxvi. 17). There are frequent allusions, too, to false prophets in Jerusalem; and idolatry is ceaselessly denounced. Again, the Assyrian oppression is referred to as if it were the last then suffered (lii. 4). In short, these and many similar allusions are suitable only to a time when the Jewish state was still existing, and are not likely to have been made by any, except, as Prof. Blunt says, by 'a man dwelling in Judea before the captivity, during a period which, as historically described in the latter chapters of the books of Kings and Chronicles, presents the exact counterpart of those references in the prophet' (*Undesigned Coincidences*, part iii. 6, p. 239). Much stress need not be laid upon the curious observation by the same writer (*ibid.*, 5, p. 238), that Hezekiah's wife and Manasseh's mother was named Hephzi-bah (2 Kings xxi. 1), and that the marriage of the land is described, and the name applied to it is Hephzi-bah (Isai. lxii. 4). But it is a very natural illustration, if the king's marriage occurred about the time the prophecy was uttered.

There is still more remarkable evidence. Kleinert has shown how the decree of Cyrus (Ezra i. 2-4) actually incorporates words and expressions from the later chapters of Isaiah (*Ueber die Echtheit in dem B. Jesaia Weiss.*, pp. 134-142). And this gives consistency to the statement of Josephus (*Antiq.*, lib. xi. 1, §§ 1, 2) that Isaiah's prophecies were communicated to Cyrus, and that he was hence induced to issue his decree for the Jews' return and the re-building of their temple. We cannot very well suppose that the Jewish exiles ventured to palm some late compositions upon the great conqueror, and made him believe that they were the solemn utterances of ancient prophecy. It must be noted, further, that there are many peculiarities of diction found in all parts of the book, in the earlier as well as the later chapters, of such a kind as to render it most probable that the composition proceeded from the same source. Illustrations and examples have been supplied in abundance by various critics, to whose works the reader must be referred: see Kleinert, *ubi supr.*, pp. 220, &c.; Hengstenberg in Kitto's *Cycl. of Bibl. Lit.*, art. 'Isaiah'; Keil, *Einleitung*, § 72; Horne, *ubi supr.*, p. 796.

And, though the later chapters have been here almost exclusively referred to, yet it must be remembered that, as before said,

various other parts have been assailed with similar objections, and must be defended on similar grounds. But consider for a moment the result, if all or if many of these objections could be substantiated. What a strange phenomenon would the conglomerate, a congeries of fragments, be! Is such a construction probable? Well and pertinently, therefore, does Stuart enquire, 'What example is there, among all the prophets, of a book so patched up by putting together six different authors, five of them without any names? *Who* did this? *Where, when* was it done? If parts of the book are so late as is alleged, why have we no hint about its compilation, no certain internal evidence of it? How can we account for it that all the minor prophets, even Obadiah with his one chapter, should be kept *separate* and distinct, and this even down to the end of the prophetic period, and yet Isaiah be made up by undistinguished fragments and amalgamations? These surely are serious difficulties; and they have not been satisfactorily met' (*ubi supr.*, p. 97).

There is another point which must be pressed earnestly and reverently. These chapters repeatedly cited in the New Testament are there ascribed to Isaiah. Thus Isai. xl. 3 is introduced by the words, 'This is he that was spoken of by the prophet Esaias' (Matt. iii. 3: see Luke iii. 4; John i. 23). So Isai. xlii. 1 is introduced by 'That it might be fulfilled which was spoken by Esaias the prophet' (Matt. xii. 17). Again of Isai. liii. 1 we have, 'That the saying of Esaias the prophet might be fulfilled which he spake' (John xii. 38); and in the following verses reference is made to Isai. vi. in terms which show that the two quotations were considered as belonging to the same prophet: comp. Rom. x. 16. Once more, St. Paul expressly attributes Isai. lxv. 1, 2 to Isaiah, 'Esaias is very bold and saith' (Rom. x. 20). It cannot be denied that our Lord and his apostles received the passages so cited as really written by Isaiah. Surely a devout mind will not lightly set their judgment aside. It is beside the mark to say that Christ did not come to rectify critical error, or that perchance he was ignorant, like religious Jews in general, of the true authorship of these portions of the book. For if not from Isaiah's pen they are not prophecy. What confidence could the church repose in a divine Teacher who mistook mere human utterance for inspired prediction, and could not distinguish between God's genuine word and a counterfeit?

It is not intended to deny that able and conscientious men have arrived at a different conclusion, or to refuse to their arguments their fair weight. But, looking at the whole question, and laying together all the considerations, of which a mere outline has been here presented, it does seem that the difficulties, on the presumption that these prophecies are not genuine, are enormous. And the objections are not more formidable than an ingenious man could frame against the credit of almost every ancient writing. Some have suggested a kind of compromise. There was, they have guessed, a second Isaiah, the author of the later chapters—a man unknown to history, but who has had the advantage of being combined with and mistaken for his namesake. Serious disproof of such a theory is little needed. And as little can it be imagined, when every other prophetic book is assigned definitely to its author, that he who delivered this grand revelation, enclosing the most extraordinary descriptions of the person and work of Messiah, and promising the establishment of that kingdom into which Gentiles as well as Jews should be gathered—in itself, it may be by the way remarked, a sufficient authorization—that he, who by universal consent stands foremost for sublimity of thought and vastness of conception among the Hebrew seers, should never have gained a name among his people, and have been degraded into a mere appendage to a writer a century and a half before him. Besides, to a careful observer the later portions are but the development of the earlier. Allusions and references in confirmation might easily be pointed out Take a single instance: the lofty consolations of Isai. xl. only open forth in louder notes the strains which are heard in i. 16-19, 25-27. This fact increases the difficulty of supposing an appendix by a strange and later hand. The conclusion then, maintained by all external evidence, and corroborated in spite of objection by internal proof, to which the thoughtful student who believes that 'holy men of old spake as they were moved by the Holy Ghost' must come, will surely be that Isaiah the son of Amoz it was to whom it was given to promulgate these oracles of God.

We may be content to let the question rest whether Isaiah's own hand arranged the book in its present form. The chapters do not follow in chronological order. And it is not easy to discover any distinct principle which has guided the distribution Keil sees in the whole two great groups of prophecies. He supposes chap. i. an address to Isaiah's contemporaries, and an introduction to the rest; and then he includes in the first group ii.-xxvii., in the second xxviii.-lxvi. The two great events of the time were the combination of Syria and Ephraim against Judah, and the invasion of Sennacherib; and to these as the special objects the mission of the prophet was directed. The centre and nucleus of the first group is chap. vii., of the second chaps. xxxvi.-xxxix. And to these the rest of the predictions are subordinate, either as preparatory to them, or as taking occasion from them to develope the future manifestation of God's kingdom (*Einleiting*, § 66).

Such a classification is perhaps too artificial; but objections may be made against any others—and they are numerous—which are proposed. And, it may be added, it is hardly possible to specify with exactness the dates of the particular portions. After observing, however, that the book seems naturally to fall into three parts:—I. A collection of separate prophecies in regard to Israel, Judah, and neighbouring nations (i.-xxxv.). II. The historical portion (xxxvi.-xxxix.). III. The discourse respecting Messiah and his kingdom (xl.-lxvi.)—the first of

these having special reference to Assyria, linked by the second to the third, which points to Babylon and onwards—it may be an assistance to the reader if a compendious view of the dates of the several oracles, taken from Browne's *Ordo Sæclorum* (part i. chap. iv. append. pp. 249-252), be presented to him: I. i. (i.-v.) Prophecies against Jerusalem delivered in the reigns of Uzziah and Jotham, the section being completed by the narrative of the prophet's mission (vi.); ii. (vii.-xii.) Prophecy of Immanuel, delivered on occasion of the confederacy against Jerusalem in the first year of Ahaz; iii. (xiii. 1-xiv. 27) Prophecies against Babylon and Assyria; iv. (xiv. 28-xxiii. 18) Prophecies immediately relating to the Assyrian invasion, including: 1. (xiv. 28-32), against Philistia, delivered in the death-year of Ahaz, 726 B.C.; 2. (xv., xvi.), against Moab, relating to the invasion of Shalmaneser, 723-721 B.C.; 3. (xvii.), against Damascus and Ephraim, fulfilled 721 B.C., (xviii.), connected with the preceding chapter, and relating to Ethiopia; 4. (xix.), against Egypt, about 718 B.C.; 5. (xxi. 1-10), the capture of Babylon; 6. (11, 12), oracle concerning Dumah; 7. (13-17), that against Arabia; 8. (xxii.), vision of the siege of Jerusalem; 9. (xxiii.), against Tyre. In all these subdivisions, Mr. Browne thinks he perceives a connecting link, there being some relation more or less near to Assyria as threatening or conquering each people or country named. v. (xxiv.-xxvii.) Desolation of Judah and Jerusalem; after the judgment, Messiah's kingdom; vi. (xxviii.-xxxv.) The same general subject, with particular application to the prophet's own times (xxx., xxxi.). The latter series was delivered before the catastrophe of Samaria: xxviii. prophesying the desolation of that kingdom. Probably nos. v. and vi. start from the same point as iv., i. e. the year of the death of Ahaz. II. The historical chapters (xxxvi.-xxxix.). III. (xl.-lxvi.). An interval of many years probably separates these from the former.

It must be added that a careful study of the history of the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh, with that of contemporaneous Israelitish kings, is necessary for the understanding of Isaiah's prophecies.

Of the character and merits of Isaiah's style little need be said: every reader can in some degree appreciate the majesty of his sentiments, the propriety and elegance of his imagery, the beauty and energy of his language; the different excellences being so tempered that, as Ewald acknowledges, 'one cannot say of Isaiah, as of other prophets, that he had some special peculiarity or favourite mode of colouring. . . . As the subject requires, every kind of diction and every change of method are respectively manifested' (*Die Propheten des A.B.*, vol. i. p. 173).

It may be desirable to say somewhat of the 'servant of the Lord,' of which, in the later chapters, the prophet frequently speaks. The title is given sometimes to specified persons (Isai. xx. 3, xxii. 20), but it is used in a peculiar sense in xlii. 1-7, xlix. 1-9, l. 5-10, lii. 13, liii., with which compare Zech. iii. 8. Here we find it predicated of the character intended that he was 'called from the womb,' fitted and prepared for the office in which he was to glorify God (Isai. xlix. 1-3); he was endued with the Spirit to be the source of blessing and deliverance to the world, to inaugurate a new dispensation (xlii. 1-7): he was to be despised and to suffer, becoming a sacrifice for sin, though not his own (liii. 1-10): he was, however, to have a splendid recompence for his sufferings (11, 12), his exaltation being as great as his humiliation had been before (lii. 13-15).

There have been many interpretations attempted of the prophet's meaning. Laying out of view those that are manifestly untenable, we shall see five specially maintained by different writers—viz., that the Jewish people is described; that it is Cyrus; Isaiah himself; the prophets collectively, the Messiah. This last supposition is alone satisfactory. Henderson (*Isaiah*, note on xlii. 1) briefly sums up the proof of it:—'First, the passage (xlii. 1, &c.) is directly applied to our Saviour by the inspired evangelist Matthew (Matt. xii. 17-21); and part of the first verse is verbally adopted in the divine testimony to his Messiahship at the Jordan (iii. 17), and on the mount of transfiguration (xvii. 5; Mark ix. 7; Luke ix. 35). To which add the reference made to the sixth verse by Simeon in his inspired testimony (ii. 32). Secondly, this interpretation is that of the Chaldee paraphrast, and is advocated by Kimchi and Abarbanel, notwithstanding the narrowness of their hereditary notions. The latter writer scruples not to assert that all those who do not interpret the prophecy of the Messiah have been struck with blindness. Thirdly, the totality of character exhibited in the passage is such as to render it inapplicable to any but our Lord.'

But so close is the union between Christ and his church, that sometimes what is predicated of the one is applied to the other; because he is the Head, and his people members of one mystical body (Rom. xii. 5; 1 Cor. xii. 12, 13); he the chief cornerstone, his servants living stones built upon him, in whom the whole 'building, fitly framed together, groweth unto an holy temple in the Lord' (Eph. ii. 20-22). So that we have here exhibited, as Dr. Alexander well says (*Prophecies of Isaiah, earlier and later*, chap. xlii. p. 623), 'the Messiah and his people, as a complex person, and as the messenger or representative of God among the nations.' Sometimes therefore Christ, sometimes his people are more especially pointed to. Thus in Isai. xlii. 18-25, 'the church or body of Christ, as distinguished from its Head, and representing him until he came, is charged with unfaithfulness to their great trust, and this unfaithfulness declared to be the cause of what it suffered.' So there is an analogy in Deut. xviii. 15-19, where the prophet intended is not Christ in an exclusive sense, but rather as the Head of that prophetic body to whom his Spirit was imparted. There is something, then, of truth in several of the various interpretations propounded, but not

the whole truth. The offices and excellences borrowed in description from inferiors and typical personages have their full signification in One to whom they point; who 'is more than a prophet, for the isles wait on his law; more than a priest, for he offers up himself; more than a king, for through his glory he makes kings to tremble. Not mere prophet, mere priest, mere king is the servant of the Lord, who is none of them exclusively, but is all together; and they are only three emanations of his individual glory' (Delitzsch in *Rudelbach und Guericke's Zeitschrift*, 1850, p. 54). This is no ideal: the notion is fully realized in him, who in the fulness of the time personally appeared in the world, and gathered around him the true Israel, and thus has become indeed 'the first-born among many brethren' (Rom. viii. 29). See Horne, *ubi supr.*, pp. 805-807.

The commentaries on the book of Isaiah's prophecies are numerous: it must be sufficient here to mention the following: Vitringa, *Comment. in Lib. Proph. Isaiæ*, 1714; Bishop Lowth, *Isaiah, a new transl.*, &c., 1778, &c.; Dr. Henderson, *The Book of Isaiah, with Commentary*, 1857, 2nd edit.; Dr. J. A. Alexander, *The Prophecies of Isaiah, earlier and later*, 1846, 1847, 1848.

IS'CAH (*she looks abroad, covering?*). The daughter of Haran, Abraham's brother, and sister of Lot (Gen. xi. 29). Jewish tradition identifies her with Sarah.

ISCAR'IOT. See JUDAS, 2.

IS'DAEL (1 Esdr. v. 33). Giddel (Ezra ii. 56).

ISH'BAH (*praising*). A descendant of Judah (1 Chron. iv. 17).

ISH'BAK (*leaving*). One of the sons of Abraham by Keturah (Gen. xxv. 2; 1 Chron. i. 32). Various conjectures have been started as to the locality of the tribe which may be supposed sprung from Ishbak; but no certainty can be as yet arrived at; only as Kalisch suggests, the etymology would seem to allude to a wandering people.

ISH'BI-BE'NOB (*his seat is at Nob*). One of the sons of the Philistine giant, who thought to have slain David, but was killed by Abishai (2 Sam. xxi. 16, 17).

ISH-BO'SHETH (*man of shame*, or *bashful*). One of the sons, probably the youngest, of king Saul. He is called Esh-baal in 1 Chron. viii. 33, ix. 39; the adjunct Baal, a name of heathen worship, being here, as in some similar cases, interchanged with Bosheth, shame. After the death of Saul and three of his sons upon Gilboa, when the state was in confusion, and many were looking to David, Abner carried Ish-bosheth across the Jordan, and established him at Mahanaim. He was a man of no energy; but Abner's influence was great; and by degrees the greater part of the kingdom was brought to acknowledge Ish-bosheth's sovereignty; only the tribe of Judah adhering to David. And from this time of real submission to him his reign of two years is to be dated (2 Sam. ii. 8-12, 15). There was war, however, between the two kingdoms; and at length the ambitious Abner, receiving an affront from Ish-bosheth, resolved to join David. This chief's assassination by Joab followed; and soon after Ish-bosheth was murdered by two of his officers, who thought to obtain David's favour by it, but were by his order immediately executed (iii., iv.).

ISH'I (*saving, salutary*).—1. 2. Two descendants of Judah (1 Chron. ii. 31, iv. 20). —3. The father of four chiefs of Simeon (42). —4. A chieftain of Manasseh, east of the Jordan (v. 24).

ISH'I (*my husband*). A Hebrew term symbolically used (Hos. ii. 16) in opposition to the Canaanitish or heathen word Baali, the signification being the same, but in the last case an idolatrous notion was included.

ISHI'AH (whom *Jehovah lends*). A chieftain of Issachar (1 Chron. vii. 3).

ISHI'JAH (*id.*). One who had married a foreign wife (Ezra x. 31).

ISH'MA (*desolation*). A descendant of Judah (1 Chron. iv. 3).

ISH'MAEL (whom *God hears*).—1. The son of Abraham by the Egyptian Hagar, servant of Sarah, whom her mistress, despairing of children herself, gave to her husband (Gen. xvi. 1-3). Before the birth of Ishmael Hagar had fled from Sarah's severity, but was commanded by an angel to return and submit herself, and was assured that her son (whose name was prescribed) should be the progenitor of a numerous seed, that he should be bold and independent—this being the characteristic of his race—and should dwell in the presence of or before all his brethren, an expression indicating the localities to be occupied by his posterity close to kindred tribes. Hagar returned to Abraham's encampment; and Ishmael was born when his father was eighty-six (4-16).

At thirteen years of age Ishmael was circumcised; that rite being then undergone by Abraham and all his household, as a seal of the covenant thus renewed. Abraham, in some doubt, it would seem, whether after all this son were not to be the heir of promise, prayed at the time, 'O that Ishmael might live before thee!' He was assured, however, that, though Ishmael should be the father of a great nation, yet the heir of promise should be a child to be born of Sarah (xvii.). It was a great privilege the being members of Abraham's family and included in Abraham's covenant; but Hagar and Ishmael were insensible of it. And, when Isaac was weaned, and the feast of joy was held, Ishmael, now a grown lad of fifteen or sixteen, mocked. The guilt, says Kalisch, was obvious: 'both had insulted those who ought to have been to them objects of respect and veneration: Hagar despised Sarah: Ishmael sneered at Isaac: the former boasted of her conception; the latter of his primogeniture: the one forgot the dignity of a prophet's wife; the other the higher promises vouchsafed to her son' (*Comm. on Old Test. Gen.*, p. 437). The result was that Hagar and Ishmael were expelled from the encampment; and, though Abraham, whose affection for his son was strong, had supplied Hagar with bread and water, yet the two were soon destitute in the wilderness. Ishmael, still but a boy, was at once ready to sink. But again there was a divine interposition; and the assurance was re

newed that Ishmael should multiply into a nation. He grew and became skilful in archery, dwelling in the wilderness of Paran. In due time his mother took him a wife from her own country, Egypt (Gen. xxi.). Little more is recorded of him. He joined with his brother Isaac in burying their father (xxv. 9). He had twelve sons, the heads of tribes, and he died 'in the presence of all his brethren,' his descendants dwelling 'from Havilah unto Shur that is before Egypt, as thou goest towards Assyria' (12-19). For some of the Arabian stories respecting Ishmael, see D'Herbelot, *Biblioth. Orient.*, arts. 'Ismael,' 'Ismail ben Ibrahim.'

The descendants of Ishmael were mixed Arabian tribes; the purer Arabs boasting that they were the posterity of Joktan or, as they call the name, Kahtan (see JOKTAN). The proper settlements of the Ishmaelites were in the desert Arabia. 'They were therefore bounded in the east by Babylonia and the Euphrates, extended in the north to Syria, spread in the west to Cœle-syria and Palestine, and in the south indefinitely into the peninsula of Arabia proper. They lived, therefore, regularly indeed "to the east" of their Abrahamic brethren; but they extended their predatory excursions to the borders of all contiguous countries: their erratic mode of life gave them the character of ubiquity: they wandered wherever their wild spirits incited them; and thus they might be said to be always "before their brethren": they restlessly strayed through the greater part of Arabia Petræa, and reached not unfrequently even the borders of Egypt' (Kalisch, *ubi supr.*, pp. 379, 380). The predictions in regard to Ishmael have, indeed, been wonderfully fulfilled. The wide conquests of the Saracens and the mode of life of the modern Bedouins alike testify to the truth of the prophetic word. The Bedouins are literally 'wild-ass-men': lawless, and despising the agricultural population, they live by plunder; their hand being lifted against every man. Nor have their habits, their mode of tent and desert life been changed for centuries: there they are, as described by every traveller, the living witness to the literal truth of the oracles of God.

2. One of the royal family of Judah, who treacherously murdered Gedaliah, appointed governor after the destruction of Jerusalem by the Chaldeans (2 Kings xxv. 23, 25). Ishmael had with several followers joined Gedaliah. His base purposes were not unknown; for he had been tampered with by Baalis, king of the Ammonites; and Johanan warned Gedaliah against him. The governor, however, with generous but (as it proved) misplaced confidence, refused to credit Ishmael's treason. Accordingly Ishmael had full opportunity of perpetrating the atrocious act. He associated ten men with him, murdered Gedaliah and various other Jews, kept the massacre for a while secret, imposed on eighty persons who were bringing offerings, killed all of them as they entered the residence but ten, who bought their lives by disclosing where certain stores were treasured, and then carried off the rest of the people with the princesses to go into the land of Ammon. Johanan, however, hastily collected forces, pursued Ishmael, overtook him at 'the great waters,' probably the pool of Gibeon, and rescued the prisoners. Ishmael escaped with eight men to the Ammonites (Jer. xl. 7-16, xli.).

3. One of the descendants of Saul (1 Chron. viii. 38, ix. 44).—4. A chief of Judah (2 Chron. xix. 11).—5. One who joined Jehoiada in the successful attempt to place Joash on the throne of Judah (xxiii. 1).—6. A priest who had taken a foreign wife (Ezra x. 22).

ISH'MAELITES (Judges viii. 24; 1 Chron. xxvii. 30; Psal. lxxxiii. 6). Sometimes the actual descendants of Ishmael are meant by the term Ishmaelites; sometimes the appellation would seem to comprehend more generally the neighbouring Abrahamic tribes.

ISHMAI'AH (whom *Jehovah hears*). A chief of Zebulun in David's time (1 Chron. xxvii. 19).

ISH'MEELITES (Gen. xxxvii. 25, 27, 28, xxxix. 1; 1 Chron. ii. 17). See ISHMAELITES.

ISH'MERAI (whom *Jehovah keeps*). A chieftain of Benjamin (1 Chron. viii. 18).

ISH'OD (*man of glory*). A descendant of Manasseh (1 Chron. vii. 18).

ISH'PAN (*eminent*, or perhaps *bald*). A Benjamite chief (1 Chron. viii. 22).

ISH'-TOB (*men of Tob*). The name of a small Syrian territory, the forces of which were employed by the Ammonites against David (2 Sam. x. 6, 8). But probably the district of TOB, which see, is meant: in the margin of our version we have 'the men of Tob.'

ISH'UAH (*level*). The second son of Asher (Gen. xlvi. 17). The same name is in our version spelt Isuah in 1 Chron. vii. 30: it does not appear in Numb. xxvi. 44.

ISH'UAI (*id.*). One of the sons of Asher (1 Chron. vii. 30), elsewhere called Isui and Jesui (Gen. xlvi. 17; Numb. xxvi. 44).

ISH'UI (*id.*). One of the sons of Saul (1 Sam. xiv. 49). He is not elsewhere mentioned: perhaps he was also called Abinadab: see 1 Chron. viii. 33, marg.

ISLE. The original word thus rendered has a wider meaning than our term isle or island. It is properly, according to Gesenius, habitable ground, dry land, as contrasted with water, the sea, rivers; and thus it is used in Isai. xlii. 15. Hence it signifies sea-coast, either the shore of a continent, or actually an island. Examples of its implying the coast of any country may be found in xx. 6, xxiii. 2, 6; Ezek. xxvii. 7: 'the isles of Elishah' being the coasts of Greece. But it is an island literally in Jer. li. 10, xlvii. 4, marg.; Ezek. xxvii. 6; so too in Esth. x. 1, where there is an antithesis between islands and continent. In the plural the word occurs for maritime regions, especially beyond sea, that expression being sometimes added (Jer. xxv. 22); and so generally remote coasts and islands (Isai. xxiv. 15, xl. 15, xli. 1, 5, xlii. 4, 10, 12, xlix. 1, li. 5), particularly those of the Mediterranean (Psal. lxxii. 10; Dan. xi. 18). And these are sometimes specially called 'the islands of the sea' (Isai. xi. 11), 'the isles of the Gentiles' (Gen. x. 5; Zeph. ii. 11). In

Ezek. xxvii. 15 the Indian Archipelago is intended.

ISMACHI'AH (whom *Jehovah upholds*). An overseer of the offerings under Hezekiah (2 Chron. xxxi. 13).

IS'MAEL.—1. (1 Esdr. ix. 22). Ishmael (Ezra x. 22).—2. (Judith ii. 23). Ishmael, the son of Abraham.

ISMAI'AH (whom *Jehovah hears*). A Gibeonite chief who joined David at Ziklag (1 Chron. xii. 4).

IS'PAH (perhaps *bald*). A Benjamite chief (1 Chron. viii. 16).

IS'RAEL (*warrior, prince*, or *soldier of God*). A name specially bestowed on Jacob after his mysterious wrestling with God (Gen. xxxii. 28), and confirmed to him at Beth-el (xxxv. 10). It was, in consequence, the national appellation of his descendants (Exod. i. 1, iii. 16), and, though sometimes used in contradistinction to Judah (2 Sam. ii. 10, xix. 43), especially after the secession of the ten tribes (1 Kings xii. 20, xxii. 2), yet it was not entirely lost in the southern kingdom (2 Chron. xi. 3, xii. 6); and it was applied to the returned captives after the Babylonish exile (Ezra ii. 70, iii. 1).

The term is also sometimes used in a figurative sense to designate God's faithful people (Gal. vi. 16).

Israel grew from a family into a nation in Egypt. Their early history was a history of subjection and sorrow, so grievous and long-continued that they 'sighed' by reason of it; 'and they cried, and their cry came up unto God by reason of the bondage' (Exod. ii. 23). But it is 'good' for any one to 'bear the yoke in his youth' (Lam. iii. 27). And the early discipline of Israel was intended to prepare and fit them for the high place they were to hold among the nations. This point is well illustrated by Garbett, *Divine Plan of Revelation*, lect. v. pp. 272-358. They had promises of certain deliverance: they had the assurance that their fathers' God would give them an inheritance, where, secure from molestation, they should live and prosper in a most delightsome land. A magnificent destiny was theirs as they left the house of bondage. They were enriched with the spoils of their late oppressors: the visible symbol of God guided them as they passed triumphantly through the Red sea, divided by a notable miracle (see Red Sea); and they had statutes and ordinances dictated to them, which if they and their children had regarded, they would have been blessed in their fair heritage for ever.

But they were a stiff-necked people; and God's great purpose, which, had they been obedient, he would have accomplished in one way, had to be carried out in another. In the wilderness they murmured and rebelled again and again. They were sentenced, therefore, to a forty years' sojourn in that desert, till the adult population had perished. This severe lesson might have been expected to tell on them. And, indeed, when they entered Canaan under Joshua, and set up their sacred tabernacle, and occupied cities which they did not build, and achieved victories by divine help over nations mightier than themselves, it did seem that now they would realize all that had been promised. But a fatal sloth soon enervated them: they did not push their conquests as they ought. And intercourse with the idolaters they spared perverted them: they began soon to worship their foul gods. So that the history of Israel during the years that they were under the government of judges records repeated backslidings and chastisements; bondage to the neighbouring nations being usually the mode of their punishment, till in their distress they cried to the Lord, and were delivered by some chosen instrument for a few years of prosperity, to be succeeded by the same melancholy round of sin, and correction, and piteous cry to the Lord whom they had dishonoured.

During the administration of the judges the Israelites were not knit into one compact body. The bond of connection between the tribes was loose; and the authority of the magistrate who ruled in one district was often hardly recognized in another. In the expressive language of their own chronicles, 'Every man did that which was right in his own eyes' (Judges xvii. 6). When at length they demanded a king, it cannot be doubted that the result was a more vigorous concentration of force. Hitherto all wars had been defensive, or rather struggles to escape from the yoke of invaders. But under Saul the Israelites began to be aggressive. They maintained themselves abreast of neighbouring nations, and, advancing into their territories, made conquests there. Saul's victories over the Amalekites, the Ammonites, the Edomites, the Syrians, and others are specially recorded (1 Sam. xiv. 47, 48).

Saul's policy made way for that of David. After a preliminary civil contest, in which Israel appears distinguished from and in opposition to Judah, the monarchy was reunited and consolidated; and then Israel took place as a great power of the world. Neighbouring countries were subdued, Edom, Moab, Ammon, Syria, made dependent provinces; and David's empire—for such it was—extended from the river of Egypt to the Euphrates (2 Sam. viii. 1-14). This splendid inheritance he transmitted to his son Solomon, who ruled with unexampled magnificence (1 Kings iv. 21, 24, x. 23). But the folly of Rehoboam shattered the Israelitish kingdom; and thenceforth Israel was the kingdom of (as it was called) the ten tribes, the fortunes of which must now be briefly detailed.

There had been for long a rivalry between the powerful and haughty Ephraimites and the imperial tribe of Judah, indications of which were from time to time visible (Judges viii. 1, xii. 1; 2 Sam. xix. 41-43); and, as the territory of Judah lay to the south, while that of Ephraim occupied the centre of Palestine, it was hardly to be expected that the house of Joseph would contentedly submit to the authority of a line of rulers of the tribe of Judah. With a view of conciliating the Ephraimites probably, the solemn inauguration of Rehoboam was to be in one of their chief cities —Shechem. But they were ready with

their grievances to be redressed first; and they presented themselves under the ominous leadership of one of the house of Joseph, Jeroboam, whom even Solomon had feared, to demand satisfaction. The wisest statesmanship was needed at such a crisis. And it was not merely political discontent which manifested itself. It is evident that there was religious alienation. Ephraim and the other tribes did not choose to be bound to worship at Jerusalem. Accordingly, on the disruption, Jeroboam, to the high satisfaction, it would seem, of the mass of the people, appointed new feasts, and home-sanctuaries, and,as it would probably be thought, an unsectarian priesthood and mode of worship (1 Kings xii.). Here was the great line of demarcation between the two states into which the nation was split; this especially the principle of repulsion which forbade any future union. The priests and Levites and the more faithful servants of Jehovah poured from Israel into Judah (2 Chron. xi. 13-16); while from Judah proceeded divine messages condemning the apostasy of Israel (1 Kings xiii. 1-3); and it was not till the downfall of Israel as a kingdom that there was again any national gathering of the tribes at the sacred feasts (2 Chron. xxx., xxxiv. 6, 7, 9, xxxv. 1-19). It is true that a succession of great prophets lived in Israel, that schools of prophets were established there, that remarkable miracles were performed—the like to which were not seen in Judah. But all this was in comformity with God's usual dealings. He saw it necessary in his wisdom that, while the priesthood, and the ceremonies of the law, and the temple belonged to Judah, there must be special witnesses for him in Israel, if at all, amid the overflowing corruption, there was to be any remnant preserved 'according to the election of grace'—the more because of the nineteen, or, if Tibni be included, the twenty kings of Israel, not one was a godly man; all did that which was evil in the sight of the Lord. This, then, must never be lost sight of: the animating principle of this kingdom, that which bound its parts together, that which no doubt was lauded as evincing a high degree of enlightenment and freedom from narrow prejudice, was its irreligion, its Baal-worship, its compliance with the customs of the nations round about, which effectually kept it in a state of antagonism to Judah; except when for a time,by a disastrous alliance and intermarriage of the house of Ahab with the house of David, solemnly rebuked by the Lord's prophets (xix. 1-3, xx. 35-37), Israel had leavened Judah with its own evil. The theocracy,though with many imperfections and backslidings,was yet upheld in Judah: it was nationally lost in Israel,which was thus held up by the prophets as a warning to the southern more faithful state (Hos. iv. 15).

The Lord had promised to give his servant David a light always before him in Jerusalem (1 Kings xi. 36). Yet Judah was to be the smallest of the two kingdoms. Israel is called the ten tribes; and it would seem that at first all the tribes, save Judah and Benjamin with the Levites, were included in it. But, as Simeon's inheritance lay interspersed within that of Judah, and Dan's half-overrun by the Philistines could be sheltered only by Judah, so ultimately it would seem that the northern kingdom comprised Asher, Naphtali, Zebulun, Issachar, Ephraim, western Manasseh, with the trans-Jordanic tribes of Reuben, Gad, and eastern Manasseh, encroaching probably somewhat upon the Benjamitish territory. A writer in Dr. Smith's *Dict. of the Bible* estimates its area at 9,375 square miles, and its population at about three millions and a-half (vol. i. p. 897). Of David's empire much, as the Syrian districts, had been lost; but for a time Edom was still subject to Judah, and Moab to Israel.

So far as respects fertility and beauty of scenery, the kingdom of Israel had greatly the advantage of its southern sister. 'Nearly through its whole extent,' says Drew, 'up from the boundary-line to the entrance of Hamath, and from the Sharon plains to beyond the mountains of the Hauran, it was wealthy, picturesque, fertile, and magnificent. Nearly all the features which realized the glowing descriptions of the promised land were comprised in this one of the two parts into which it was now divided' (*Script. Lands*, chap. vi. pp. 168, 169). But Judah was more defensible: east and west it could be reached only through mountain-passes, and southward it extended to the desert. And it was by no means weaker than Israel. For in the only great battle in which the two contended for several generations Judah had most decisively the victory (2 Chron. xiii. 3-18). Probably the more fertile soil of Israel fostered greater luxury among the people; while the easier access to neighbouring nations contributed both to the influx already noted of heathen practices and the inroads of heathen enemies. At first Jeroboam made Shechem his capital (1 Kings xii. 25): afterwards it would seem that Tirzah was the metropolis (xiv. 17, xv. 33, xvi. 8, 9, 15, 17, 18). Omri, at length, seeing the necessity of some fortress-city for the seat of power, fixed upon the hill of Samaria. His choice was amply justified. Beautiful for situation, Samaria could be well defended. It was repeatedly besieged; but it held out against the Assyrian power for three years (2 Kings xvii. 5); while Jerusalem itself was reduced by Nebuchadnezzar in a year and a half (xxv. 1-3).

The dynasties of Israelitish kings were frequently broken. Jeroboam was succeeded by his son; and then there was a revolution. Baasha, the new king, was succeeded by his son; and then there was another revolution. Omri, after the destruction of one or two temporary princes, transmitted the sceptre to his descendants. His son and two grandsons reigned, lamentably distinguished as the maintainers of Baal-worsnip. Then Jehu quenched their line in blood; and his posterity sat upon the throne to the fourth generation. But they were disastrous times. Repeatedly the Syrian power imposed the most humbling terms on Israel. There was now and then a breathing-time, and victories

were gained over Syria; but the monarchy was surely sinking (1 Kings xv. 20, xx.1-4; 2 Kings xiii. 3-7, 22-25, xiv. 25-28). Moab was lost (i. 1). And, besides the pressure from Syria, the great Assyrian monarchy began to make its supremacy felt. There would seem, too, to have been intervals of anarchy. And, when one after another the few remaining sovereigns appeared, nearly all obtaining the crown by blood, it was over a circumscribed territory that they reigned; for the northern districts were overrun and the people carried into captivity (xv. 29), and the trans-Jordanic tribes, or those that remained of them, in like manner (1 Chron. v. 26); and then at last, under Hoshea, in spite of the help he reckoned on from Egypt, Samaria fell, and multitudes of the people were transported into Assyria, their country being occupied by colonists from the east (2 Kings xvii. 6, 24). It was a mixed population that subsequently inhabited the land (see SAMARITANS); and, though many individuals of the various tribes returned after the fall of Babylon with their Jewish brethren, yet nationally Israel no more existed, a just punishment having fallen on them for their repeated idolatries and sins. Verily the way of transgressors is hard; and judgment must be executed on those who refuse to listen to the Lord's warning voice.

Conjecture has been very busy as to the localities in which the descendants of Israel are to be now found; and there is scarcely a country in the world that some theorist has not fixed on for their present home. Into speculations of this kind the present work cannot enter: see CAPTIVITY, p. 141.

The following list of the kings of Israel may be found useful: between each dynasty a line is drawn. Another list, showing the contemporaneous sovereigns of Judah, will be found in the article KINGS, which see.

Jeroboam I.	Jehu.
Nadab.	Jehoahaz.
	Jehoash.
Baasha.	Jeroboam II.
Elah.	Zachariah.
Zimri.	Shallum.
Omri, Tibni.	Menahem.
	Pekahiah.
Ahab.	
Ahaziah.	Pekah.
Jehoram.	
	Hoshea.

The length of time which the Israelitish kingdom lasted has been variously estimated by different biblical critics. Keil exhibits the dates assigned by several of the most eminent (*Comm. on Kings, transl.*, vol. i. pp. 204-208). He himself would fix on somewhat upwards of 253 years: Winer supposes 255.

ISRAELITE. One of the nation of Israel (Lev. xxiv. 10; 2 Sam. xvii. 25; John i. 47; Rom. ix. 4, xi. 1; 2 Cor. xi. 22), and feminine (Lev. xxiv. 10, 11). The word is sometimes used in a higher sense, as indicating the spiritual character which one so designated ought to bear (John i. 47).

ISS'ACHAR (*there is reward*, or *he brings reward* or *wages*).—1. One of the sons of Jacob by Leah (Gen. xxx. 17, 18). We have no information whatever of this patriarch's personal character or history. At the going down into Egypt he is said to have had four sons, who multiplied into the four great families of the tribe; the numbers at the first census being 54,400, while at the last (before the passage of the Jordan) they were 64,300 (xlvi. 13; Numb. i. 28, 29, xxvi. 23-25). In the camp the position of Issachar was next to Judah, on the east of the tabernacle (ii. 5, 6). The prophetic blessing of Jacob on this tribe corresponds with that of Moses; the one comparing it to a strong ass 'crouching between the folds' (so Kalisch renders), pleased with rest and ready to become a tributary servant (Gen. xlix. 14, 15); the other speaking of its home-life, in close connection with Zebulun (Deut. xxxiii. 18, 19).

The territory assigned to Issachar was just such as to promise domestic ease. Hilly towards the east and south, in the central part lay that most fertile plain of Esdraelon almost proverbial for richness and beauty. The boundaries we may gather from Josh. xix. 17-23. The frontier-line commenced on the west of the Jordan, somewhat to the south of Beth-shan; then passing under Gilboa it swept round the base of the mountains of Ephraim, to Engannim: whence it ran north-westward to the foot of Carmel, crossed the Kishon, and went easterly by Tabor to the Jordan valley below the lake of Gennesaret. Sixteen cities are said to be comprised within these limits: only fifteen, however, are named in the place above cited; some of them, as Jezreel, Shunem, and En-gannim, being of special note. Four cities (one Dabareh, or Daberath, being named in addition to those before enumerated) were allotted from this tribe to the Levites of the family of Gershon (xxi. 28, 29; 1 Chron. vi. 72, 73). Besides, there were five towns, Beth-shan, En-dor, Ibleam, Megiddo, and Taanach, territorially in Issachar, which yet belonged to western Manasseh (Josh. xvii. 11: see however 1 Chron. vii. 29).

This tribe materially assisted in the victory of Barak over Sisera (Judges v. 15); but afterwards we hear little of their warlike exploits. They multiplied largely; for in David's time the total number fit for military service, taken probably by Joab, was 145,600 (1 Chron. vii. 1-5). Of these 36,000 are said to have been 'bands of soldiers for war.' It is not quite clear what is intended by this expression. A writer in Dr. Smith's *Dict. of the Bible* (vol. i. p. 902) believes them to have been marauding mercenary troops. This, however, is quite foreign to the general character of the tribe; and, though the word translated 'bands' certainly often means such troops, yet it is used to designate angels (Job xxv. 3), to whom such an idea is by no means applicable. Perhaps the 'bands' of Issachar were those of the tribe not merely fit for military service but actually trained for war. It is characteris

tic that, when other tribes joined David at Hebron in large bodies, only 200 of Issachar resorted thither. They had their brethren at their disposal; but they were counsellors rather than warriors, 'men that had understanding . . . to know what Israel ought to do' (1 Chron. xii. 32). The descendants of Issachar 'were men,' says Kalisch, 'of prudence and wise calculation. Having, therefore, gained abundant wealth and resolved to enjoy it, they pursued a domestic and foreign policy calculated to realize this end. Their shrewdness not only enabled them safely to keep aloof from all external dangers, and . . . . peacefully to yield themselves to secure tranquility, but to win the esteem and deference of the fraternal tribes by useful and valuable councils' (*Comm. on Old Test. Gen.*, p. 754). Thus Issachar 'bowed his shoulder to bear,' and seems to have placed himself under the protection of a more active tribe, such as Zebulun, with whom he is generally linked, and whose territory joined his own. Yet there were some rulers of this tribe. Among the judges Tola was a man of Issachar, though he dwelt in Ephraim (Judges x. 1, 2). And one of the kings, the ferocious Baasha, was of Issachar also. He destroyed the whole family of Jeroboam, but walked in his evil ways; though, therefore, he left his throne to his son Elah, yet a disastrous message came to him by the prophet Jehu; and in two short years judgment was executed upon the house of Baasha, and neither kinsman nor friend of his doomed race was left (1 Kings xv. 27-34, xvi. 1-14). Somewhat more is recorded of Issachar. Men of that tribe humbled themselves in the days of Hezekiah, and at his invitation repaired to Jerusalem to the great passover (2 Chron. xxx. 10, 11, 18). A few years more, and Issachar was carried captive into Assyria.

2. A Levite porter (1 Chron. xxvi. 5).

ISSHI'AH (whom *Jehovah lends*).—1. A Levite descended from Moses (1 Chron. xxiv. 21). He is called Jeshaiah in xxvi. 25. —2. A Kohathite Levite descended from Uzziah (xxiv. 25). He is called Jesiah in xxiii. 20.

ISSUE. This appears to mean a milder form of gonorrhœa (Lev. xv. 2-15, xxii. 4; Numb. v. 2; 2 Sam. iii. 29). The severer character of the disease is generally said to have manifested itself first in the fifteenth century; but it seems likely that its virulence has varied in different climates. The monthly courses of females are also referred to (Lev. xv. 19-30), both ordinary, and protracted (25) to a morbid extent. Certain ritual observances were prescribed, after the disease had ceased, before the individual was purified. See BLOOD, ISSUE OF.

ISTALCU'RUS (1 Esdr. viii. 40). A strange perversion of Zabbud or Zaccur (Ezra viii. 14).

IS'UAH (*level*). The second son of Asher (1 Chron. vii. 30). See ISHUAH.

IS'UI (*id.*). The third son of Asher (Gen. xlvi. 17). See JESUI, ISHUAI.

ITALIAN BAND (Acts x. 1). A cohort not levied in Syria (though probably the bodyguard of the Roman procurator of that province), but composed of volunteers from Italy.

IT'ALY. The well-known country between the Alps and the straits of Messina. The name was at first applied to the southern part of the peninsula, but in New Testament times it included all that we understand by Italy now. Italy is repeatedly mentioned by the sacred writers (Acts xviii. 2, xxvii. 1; Heb. xiii. 24); Judea being then a dependency of imperial Rome. There must, therefore, have been a continual intercourse between Palestine and Italy; and a large body of Jews was attracted to the last-named country.

ITCH (Deut. xxviii. 27). The original word embodies the idea of scraping or scratching: the disease intended was probably therefore some feverish cutaneous eruption.

I'THAI (*with the Lord*). One of David's warriors (1 Chron. xi. 31). He is called Ittai in 2 Sam. xxiii. 29.

I'THAMAR (*palm-coast*). The youngest son of Aaron (Exod. vi. 23; Numb. xxvi. 60; 1 Chron. vi. 3), consecrated with his father and brethren to the priesthood (Exod. xxviii. 1). He had first in charge the reckoning of the articles made for the tabernacle (xxxviii. 21). On the death of Nadab and Abihu, he and his elder brother Eleazar received a strict command to show no outward signs of mourning, but to perform their priestly office (Lev. x. 6, 12, 16; Numb. iii. 2-4). Ithamar was specially to superintend the Gershonites and Merarites (iv. 28, 33, vii. 8). Originally the high-priesthood was in the family of Eleazar; but afterwards it passed, we know not why, or how, or when, into that of Ithamar; Eli being of his house. In the person of Zadok it returned to Eleazar's line; the prophecy against Eli being then fulfilled (1 Sam. ii. 30-36; 1 Kings ii. 35). In David's reign, when the courses of the priests were arranged, the descendants of Ithamar were found less numerous than those of Eleazar (1 Chron. xxiv. 1-6). One of his house is mentioned as returning from captivity (Ezra viii. 2).

I'THIEL (*God with me*).—1. A Benjamite (Neh. xi. 7).—2. An unknown person to whom Agur delivered his discourse (Prov. xxx. 1).

ITH'MAH (*orphanhood*). A Moabite, one of David's warriors (1 Chron. xi. 46).

ITH'NAN (*bestowed*). A city of Judah in the extreme south (Josh. xv. 23). Mr. Wilton would connect Ithnan with Hazor preceding it, and supposes that Hazar-ithnan was originally a Horite settlement, perhaps occupied by Ithran, and this settlement he identifies with *el-Hhora* (*The Negeb*, pp. 81-85), no great distance east of Beer-sheba.

ITH'RA (*excellence*). The father of Amasa (2 Sam. xvii. 25). See JETHER, 3.

ITH'RAN (*id.*).—1. One of the descendants of Seir the Horite (Gen. xxxvi. 26).—2. A chieftain of Asher (1 Chron. vii. 37). Possibly he is the same with Jether (38).

ITH'REAM (*abundance of people*). One of David's sons born at Hebron (2 Sam. iii. 5; 1 Chron. iii. 3).

ITH'RITE. The designation of two of David's warriors (2 Sam. xxiii. 38). The Ithrites are said to be one of the families of

Kirjath-jearim (1 Chron. ii. 53). They may have been the descendants of some one named Jether, or possibly from Jattir.

IT'TAH-KA'ZIN (*time of the judge*). A border-town of Zebulun (Josh. xix. 13).

IT'TAI (*with the Lord*).—1. An officer of David, denominated 'the Gittite,' most probably because he was a native of Gath, and had joined David when with Achish in that city. He faithfully maintained his allegiance to his Hebrew lord. And, when David's dark days were come, and he was obliged to flee from Jerusalem in Absalom's rebellion, and scarcely more than his household troops accompanied him. Ittai was there. The monarch expressed his gratified surprise. But why should the Gittite, who had been comparatively a little while in Israel, be dragged down by *his* misfortunes? He had better return to his place, and mercy and truth should be with him. But Ittai would not fail David: in life or in death he would be faithful to him. And then David replied, we may be sure with thankfulness to God, 'Go and pass over.' And Ittai marched on with his troop, and 'the little ones,' no doubt the families of the band (2 Sam. xv. 19-22). We only hear of Ittai again as in command of part of the army in the battle (xviii. 2, 5, 12).—2. A Benjamite warrior (xxiii. 29), called also Ithai (1 Chron. xi. 31).

ITURE'A, or ITURÆ'A. A province which appears to have derived its name from Jetur, one of the sons of Ishmael, whose descendants settled in this locality (Gen. xxv. 15). But, after the people of Israel had received their inheritance, the trans-Jordanic tribes attacked the Hagarites (as Ishmael's posterity were called), on what ground is not stated, clearly, however, with the divine sanction, and overcame them; and their country was possessed by the half-tribe of Manassen (1 Chron. v. 18-23). But for their own apostasy the Israelites were afterwards carried into captivity, and their land became a part of the Assyrian empire (25, 26). The Ishmaelites were not entirely rooted out from Iturea; for, when Aristobulus king of the Jews re-conquered it in the second century before Christ, and gave the inhabitants the alternative of exile or accepting Judaism, many preferred the first. Iturea was subsequently made a part of the dominions of Herod the Great, who bequeathed it with some adjoining territories to his son Philip. It is a small province, bounded on the west by Hermon, on the south by Gaulanitis, on the north by the plain of Damascus, and on the east by Trachonitis. It consists of table-land, with an undulating surface, the northern part covered with jagged basaltic rocks, as if molten lava had been forced up through the ground, had spread itself around, and been torn and dislocated in cooling. The southern district is rich and well-watered. The towns and villages this province contains are poor and desolate. Its modern name is *Jedûr*.

I'VAH (*overturning, ruin*, or possibly the name of a Babylonian god, Iva, representing the sky or ether). A city in Babylonia, mentioned as having been subdued, in spite of its gods, by the Assyrian power (2 Kings xviii. 34, xix. 13; Isai. xxxvii. 13). It appears to be the same with Ava, from which colonists were brought into Samaria (2 Kings xvii. 24). It was very probably the modern *Hît*, lying on the Euphrates, and noted for bitumen springs. Perhaps Ivah may be the Ahava of Ezra (Ezra viii. 15, 21, 31).

IVORY. This substance is denoted sometimes by the single Hebrew word *shên*, tooth, sometimes by a compound word *shên habbîm*, about the exact meaning of which there is some doubt. Possibly it is made up of *shên*, and a foreign word signifying elephant. Ivory is the substance of the tusks of the elephant (1 Kings x. 22); and we find it mentioned as an article of Tyrian commerce (Ezek. xxvii. 15). It was largely used in ornamental work (Rev. xviii. 12). Solomon had a throne of ivory overlaid with gold (1 Kings x. 18). Ahab is said to have made an ivory house (xxii. 39), probably a palace, of which the walls were inlaid with ivory (comp. Psal. xlv. 8); though perhaps in this last-named place ivory perfume-boxes may be intended. Beds or couches were also inlaid with this material (Amos vi. 4); and many specimens yet preserved of Assyrian and Egyptian ivory-work sufficiently show the uses to which it was put.

IZ'EBEL (1 Kings xviii. 4, marg.). Jezebel.

IZ'EHAR (*oil*) (Numb. iii. 19). See IZHAR, of which name it is another form.

IZ'EHARITES (Numb. iii. 27). See IZHARITES.

IZ'HAR (*oil*). One of the sons of Kohath, and grandson of Levi (Exod. vi. 18, 21; Numb. xvi. 1; 1 Chron. vi. 2, 18, 38, xxiii. 12, 18). But in vi. 22 Amminadab is substituted for Izhar. This may be the error of a copyist.

IZ'HARITES. A Levitical family descended from Izhar (1 Chron. xxiv. 22, xxvi. 23, 29).

IZRAHI'AH (whom *Jehovah brings forth*). A chieftain of Issachar (1 Chron. vii. 3).

IZ'RAHITE. Shamhuth, one of David's military officers, is thus designated (1 Chron. xxvii. 8): perhaps it is for ZERAHITE, or ZARHITE, which see.

IZ'RI (*the Izrite*, or *Jezerite*). The head of a division of singers (1 Chron. xxv. 11). He is also called Zeri (3).

J.

JA'AKAN (*he twists, he shall surround* like a necklace, i.e. he shall be the glory of his parents) (Deut. x. 6). See BEEROTH-BENE-JAAKAN. The name is the same with that given as Jakan in 1 Chron. i. 42.

JAAKO'BAH (*heel-catcher, supplanter*). A chieftain of Simeon (1 Chron. iv. 36).

JA'ALA, JA'ALAH (*a wild she-goat*). One of Solomon's servants, whose descendants returned from the captivity (Ezra ii. 56; Neh. vii. 58).

JA'ALAM (whom *God hides*). One of Esau's sons, a chief or 'duke' of Edom (Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35).

JA'ANAI (whom *Jehovah answers*). A chieftain of Gad (1 Chron. v. 12).

JA'ARE-O'REGIM (*forests of the weavers*). A Beth-lehemite, whose son Elhanan is said to have killed the brother of Goliath (2 Sam. xxi. 19). But in 1 Chron. xx. 5 he is called Jair. Perhaps Oregim, *weavers*, occurring as it does rightly at the end of the verse in the first-named place, may have been written twice by mistake, and the name be properly Jair.

JA'ASAU (whom *Jehovah has made*). One who had married a foreign wife (Ezra x. 37).

JAASI'EL (whom *God has made*). The son of Abner, a chief of the tribe of Benjamin (1 Chron. xxvii. 21).

JAAZANI'AH (whom *Jehovah hears*).—1. One of the captains who, with Johanan, joined Gedaliah at Mizpah (2 Kings xxv. 23; Jer. xl. 8, where he is called Jezaniah). He most probably aided in recovering those whom Ishmael carried off after the murder of Gedaliah, and with them went down to Egypt (Jer. xli. 11-18, xlii. 1). In xliii. 2 he is called Azariah.—2. A Rechabite, probably chief of the tribe (xxxv. 3).—3. One whom Ezekiel saw, with seventy elders, worshipping abominable idols (Ezek. viii. 11).—4. One of the princes of the people, against whom Ezekiel was directed to prophesy (xi. 1). Possibly he may be identical with no. 3).

JA'AZER (whom *he*, i.e. God, *helps*). A city of the Amorites (Numb. xxi. 32), which was conquered and assigned to the tribe of Gad (xxxii. 35), and afterwards allotted to the Merarite Levites (Josh. xxi. 39): it seems, however, in David's reign, to have been occupied by Kohathites (1 Chron. xxvi. 31), Hebron being a son of Kohath. In later times Jaazer had fallen into the hands of the Moabites, and is repeatedly mentioned in the prophetic denunciations against Moab (Isai. xvi. 8, 9; Jer. xlviii. 32), in connection with the vine of Sibmah. A sea of Jaazer, too, is spoken of: this may be some lake or pool in the neighbourhood; or it may be the not-distant Dead sea. Jaazer appears to have been twelve or fifteen miles from Heshbon; but its site has not been fully identified. The name often appears as JAZER, which see.

JAAZI'AH (whom *Jehovah consoles*). A Levite of the family of Merari (1 Chron. xxiv. 26, 27).

JAAZI'EL (whom *God consoles*). A Levite porter, most probably the same with Aziel, a musician (1 Chron. xv. 18, 20).

JA'BAL (*a stream*). The son of Lamech, of the line of Cain, described as 'the father of such as dwell in tents and have cattle' (Gen. iv. 20). He probably led a nomad or migratory life.

JAB'BOK (*a pouring out*). A brook or river, rising in the eastern uplands of Gilead, and flowing into the Jordan about half-way between the lake of Tiberias and the Dead sea. It was after Jacob had passed to the south bank of the Jabbok that his brother Esau met him; the mysterious wrestling with God having just occurred (Gen. xxxii. 22, 23). Jabbok is subsequently spoken of as the border of the children of Ammon (Numb. xxi. 24: Deut. ii. 37, iii. 16 Josh. xii. 2; Judges xi. 13, 22). It would seem that the territory of Ammon once extended as far north as this stream, but that Sihon drove them beyond the Arnon; and then, when Israel conquered Sihon, they also took possession of the territory between the two rivers; Jabbok, however, still retaining the name of the Ammonite border. And the Ammonites had lingered in the neighbourhood. For, on Sihon's conquest, some of them retreated to the mountains where the Jabbok rises, and established themselves in their strong defiles: these places Israel did not touch; and here was their capital, Rabbath-ammon. The Jabbok is now called the *Zurka*, or blue river: it receives several tributaries, most or all of them winter-torrents. It runs through Gilead in a deep defile: its upper banks are clothed with oak-forests, and below with oleander and cane. In the winter it is a considerable stream.

JA'BESH (*dry*). The father of Shallum, one of the kings of Israel (2 Kings xv. 10, 13, 14).

JA'BESH (*id.*). A town generally called Jabesh-gilead, seated on a mountain east of the Jordan. The inhabitants seem to have been an independent race. They would not join in the crusade against Benjamin; and for this the whole male population were devoted to destruction (Judges xxi. 8-14). Yet Jabesh survived and recovered its importance. And, when it was besieged by Nahash, king of Ammon, the Israelites rose under Saul to rescue it (1 Sam. xi. 1-11). Gratefully did the people of Jabesh remember and requite the kindness Saul had shown them. A bold troop stole down by night and took the bodies of Saul and his sons from the wall of Beth-shan, where, after the fatal field of Gilboa, they were exposed, and buried them, and fasted (xxxi. 11-13; 1 Chron. x. 11, 12)—a service which David thankfully acknowledged (2 Sam. ii. 4-6), though he afterwards removed the bones to the sepulchre of Kish (xxi. 12-14). The ruin *ed-Deir*, on the south of Wady Yabes, is supposed to mark the site of Jabesh-gilead.

JA'BEZ (*he causes pain*). A person named among the posterity of Judah, remarkable for his prayer and for the gracious answer to it (1 Chron. iv. 9, 10).

JA'BEZ (*id.*). A place where some families of scribes resided, who appear to have been Kenites (1 Chron. ii. 55). Jewish tradition supplies some strange conjectures respecting it.

JA'BIN (whom *he*, i.e. God, *observes*).—1. A king of Hazor, who headed a confederacy of northern chiefs against Joshua: they were entirely defeated; and Joshua, turning back to Hazor, whither perhaps Jabin had escaped, destroyed that city, making a special example of it, and slew the king (Josh. xi. 1-13, xii. 19).—2. Another king, of Canaan he is called, into whose hands for twenty years the Israelites were delivered for their sins. Hazor, it would seem, had been re-built, and was the residence of the second Jabin. Sisera was the captain of his host, over which a mighty victory was gained by Deborah and Barak; and Jabin was destroyed (Judges iv.; Psal. lxxxiii. 9). Some critics have chosen to imagine the two Jabins but one, defeated by both Joshua and Barak. Most justly does Winer record his indignant protest against such a mode of dealing with history (*Bibl. RWB.*, art. 'Jabin').

JAB'NEEL (*God lets build*).—1. A town on the border of Judah (Josh. xv. 11). It appears afterwards to have been occupied by the Philistines, for (under the name of Jabneh), it was one of the places which Uzziah dismantled (2 Chron. xxvi. 6). It was known as Jamnia in Maccabean history (1 Macc. iv. 15), and was noted as a school of learning after the fall of Jerusalem. Here, according to Jewish tradition, Gamaliel was buried. The modern name is *Yebna*, on a hill two miles from the sea and eleven south of Jaffa. It contains about 3,000 people, all agriculturists, with threshing-floors ranged all round the town.—2. A town of Naphtali (Josh. xix. 33). Its position is uncertain.

JAB'NEH (*he lets build*) (2 Chron. xxvi. 6). See the preceding article, no. 1.

JA'CHAN (*afflicted*). A chieftain of Gad (1 Chron. v. 13).

JA'CHIN (whom he, i.e. God, *makes firm*).—1. The fourth son of Simeon (Gen. xlvi. 10; Exod. vi. 15; Numb. xxvi. 12): he is also called Jarib (1 Chron. iv. 24).—2. A priest after the captivity (ix. 10; Neh. xi. 10).—3. The head of one of the courses of priests (1 Chron. xxiv. 17). Perhaps the name no. 2 means the representative of this course.

JA'CHIN (*id.*). One of the columns set up in or before the porch of Solomon's temple (1 Kings vii. 21; 2 Chron. iii. 17). It was on the right hand, that is, to the south (1 Kings vii. 39). See BOAZ, TEMPLE.

JA'CHINITES. The family descended from Jachin, son of Simeon (Numb. xxvi. 12).

JACINTH. One of the precious stones enumerated (Rev. xxi. 20) as forming the foundations of the New Jerusalem: it is identical with that elsewhere called 'ligure' (Exod. xxviii. 19, xxxix. 12). It is said to be a red variety of zircon. There is no reference to the gem in Rev. ix. 17: the word is there used simply as descriptive of colour, a dull dark-reddish or purple hue.

JA'COB (*heel-catcher, supplanter*).—1. The second of the twin-sons of Isaac and Rebekah, born when their father was sixty years old (Gen. xxv. 26).

As the brothers grew up the difference of their characters was soon manifested. Esau was 'a man of the field': 'Jacob was a plain man dwelling in tents' (27). Esau was the chief favourite of his father; but 'Rebekah loved Jacob.' Jacob was quiet, fearful, and submissive to those who had acquired an influence over him, but selfish, and not scrupulous as to the means by which he gained anything he desired. The first action of his mentioned in scripture does not tell well for him. Esau had come in faint from hunting; and Jacob would give him his pottage only on condition that Esau resigned to him the birthright. The reckless hunter, perhaps without much thought, agreed to the bargain; and so Jacob purchased that chiefship of the tribe (29-34), involving temporal and spiritual pre-eminence, which indeed it had been said before the children's birth should belong to the younger, but which God could and would have given to Jacob of his own gracious pleasure, without the intervention of any questionable expedient. Jacob's next recorded conduct is still more to be censured. At the instigation of his mother he obtained his father's blessing by deceit: Isaac, however, confirmed it to him even after he became sensible how he had been imposed on (xxvii.). But it was necessary now for Jacob to flee from his brother Esau's vengeance; and Rebekah desired him to go to Padan-aram, which Isaac, ignorant of Esau's threats, sanctioned also, in order that Jacob might marry with his own kindred, and not imitate his brother by taking a wife of the daughters of Canaan. On his solitary journey Jacob was favoured with a divine vision at a place to which he gave in consequence the name of Beth-el; and here, perhaps for the first time, his heart was lifted above mere worldly thoughts, and he took and acknowledged the Lord for his God (xxviii.).

His subsequent history at Padan-aram may be read in the later chapters of Genesis—his love for Rachel, his servitude of seven years for her hand, the cruel deception practised on him, his taking both Leah and Rachel for wives, the birth of his eleven sons and one daughter by these wives and their dotal slaves, his continued service with Laban, and the means, evincing probably some of the old craft of his natural character, by which he became rich, till his departure, unknown to Laban, for the land of Canaan. Laban pursued him in anger, but was forbidden by a divine warning to do Jacob any harm; and the two parted with a friendly covenant. The time Jacob spent in Padan-aram is generally estimated at twenty years; and then he must have been seventy-eight when he left his father's house. But it has

been imagined by some critics that in xxxi. 38, 41 he speaks of two different terms of twenty years each: if this be so, he was fifty-eight when he went to Padan-aram and ninety-eight when he left that country. After Laban's departure Jacob had a fresh fear: his brother Esau might avenge himself for the ancient grudge. Jacob therefore sends him a humble message, and beseeches the Lord's protection in a prayer, almost the first recorded in scripture, which may well serve as a model for all special supplications. He had a gracious answer; and in a visible manifestation of the Deity he was assured that he had power with God to prevail; and a new covenant-name, Israel (*warrior*, or *soldier of God*), was bestowed upon him, to be the appellation of his seed for ever, the name of blessing which was to designate God's church through countless generations (xxxii.). The brothers met in peace; and Jacob re-entered Canaan.

Here peculiar trials awaited him. Benjamin was born; but Rachel died: the ill-conduct of his sons alarmed and distressed him: Joseph his darling was lost; and the aged patriarch was sorely chastened; the trial touching him in his tenderest part. Though, as we have seen, naturally selfish, he loved warmly where he did love—Rachel, Joseph, Benjamin. The first two were taken from him; and in the famine, when he must send down for food to Egypt, Benjamin was demanded. We cannot wonder that his faith well-nigh failed: 'All these things, 'he cried, 'are against me.' Yet God was chastening him in mercy, purging out his dross. Jacob had no doubt experienced this when in his deep sorrow for Rachel he had changed the infant's name from Ben-oni to Benjamin, from a memorial of grief to a name of strength, a name of gladness and of power (xxxv.). With his sorrows he had doubtless their divine consolation. And yet more: his long-lost Joseph was discovered to be the lord of Egypt; and the patriarch and his household went down thither, to be kept under God's shelter till his posterity grew into a nation. He saw and blessed Joseph's sons, and, having predicted the fortunes of the tribes, he died in peace at one hundred and forty-seven years of age; his body being carried into Canaan, to hold it (with the bones of Abraham and Isaac) in pledge, till in the fulness of the time his seed should come to possess it for their pleasant heritage (xlii., xlv.-l.).

In after-days, and in later books of scripture, Jacob's name is mentioned with honour, as one that had the promises, the selfish supplanter mercifully pardoned and sanctified and made a venerated head of God's people.

2. The father-of Joseph, the Virgin's husband (Matt. i. 15, 16).

JACOB'S WELL. The well by which our Lord held his interesting conversation with the Samaritan woman. He was passing through Samaria on his way to Galilee, and being wearied with his journey 'sat thus on the well,' that is to say, as a weary man would. This well was near to Sychar, in the ground which Jacob had purchased of the sons of Hamor. There Joseph was buried; and the children of Joseph had it for their inheritance (Gen. xxxiii. 19; Josh. xxiv. 32; John iv. 5, 6). There is no reason to question the identity of the well at present known as Jacob's. It is about two miles from Shechem or *Nablous*, dug in a firm rock about seventy-five feet deep, and nine feet in diameter. But it is now deserted; and the surrounding terrace of rude masonry has been broken down; so that there is nothing striking in the aspect of it. See SYCHAR.

JACU'BUS (1 Esdr. ix. 48). Akkub (Neh. viii. 7).

JA'DA (*knowing, wise*). A descendant of Judah (1 Chron. ii. 28, 32).

JA'DAU (*loving*). One who had married a foreign wife (Ezra x. 43).

JAD'DUA (*known*).—1. One who sealed the covenant (Neh. x. 21).—2. A Jewish high priest, whose name is given in the genealogy recorded in the book of Nehemiah (xii. 11, 22). This genealogy may be supposed a later addition to the book; for the Darius spoken of as 'the Persian' is perhaps the last Persian monarch of the name, conquered by Alexander the Great: see DARIUS, 2. According to Josephus (*Antiq.*, lib. xi. 8, §§ 1-5), Jaddua went to meet the conqueror, who visited Jerusalem in peace and conferred various privileges on the Jews. There are circumstances, no doubt, with which this story is embellished, but the main fact is not unlikely to be true Jaddua is said to have held the high priesthood twenty years, and probably to have survived Alexander.

JA'DON (*judge*). A person who took part in building the wall of Jerusalem (Neh. iii. 7).

JA'EL (*mountain-goat*). The wife of Heber the Kenite, a nomad chief who, having separated from the body of his tribe, was camping near to Kedesh. There was a treaty of peace between him and Jabin king of Canaan; so that Sisera, when defeated and flying from Barak, thought himself safe if he could but reach the Kenite encampment. He left his chariot, therefore, and, to escape observation, sought the friendly shelter on foot. He was welcomed by Jael, introduced into her own, that is, the women's tent, and, the more effectually to hide him, covered over with some article of dress or furniture. When he asked, in his thirst, for water, she proffered him curded milk or buttermilk, a refreshing beverage, and at least seemed to acquiesce in his request that, if any of his pursuers wandered near, she would say she had not seen him. Sisera having tasted food at her hand might well feel safe: he dropped to sleep; and then Jael, taking one of the tent-pins and a mallet, struck it through his temples and pinned him to the earth. She immediately went to find Barak, and brought him to see the Canaanitish general dead (Judges iv. 11, 17-22). Nothing can excuse this deed, unless a special command were received from God to destroy the enemy of Israel; and that no such command was received we may conclude from Jael's dissimulation and the stealthy way in which she committed the murder. The expression in

Deborah's song (v. 24-27), while extolling the deliverance obtained and the boldness of the Kenite woman, which would doubtless long be commemorated, by no means asserts the moral rectitude of the deed performed. Some have supposed the Jael of v. 6 another person; but this is very unlikely.

JA'GUR (*lodging-place*). A town of Judah to the extreme south (Josh. xv. 21). Wilton, proposing a different reading of this word, and connecting it with the following name Kinah, calls it Hazar-kinah, and supposes it the ruined site *el-Hudhairah*, the main encampment of the Jehâlin, an Arab tribe (*The Negeb*, pp. 74-76).

JAH (Psal. lxviii. 3). A poetic form of JEHOVAH, which see.

JA'HATH (perhaps *union*).—1. A descendant of Judah (1 Chron. iv. 2).—2. A Levite of the family of Gershon (vi. 20, 43).—3. Another chief of the same family in David's time (xxiii. 10, 11).—4. A Levite of the Kohathite family (xxiv. 22).—5. A Levite of the family of Merari, in the reign of Josiah (2 Chron. xxxiv. 12).

JA'HAZ (*a place trodden down*). A place where the decisive battle was fought between the Israelites and Sihon, which resulted in the occupation of the district between the Arnon and the Jabbok (Numb. xxi. 23, 24; Deut. ii. 32; Judges xi. 20). It was allotted to the tribe of Reuben, and afterwards assigned to the Levites of the family of Merari; but at a later period it seems to have been in the possession of Moab (Isai. xv. 4; Jer. xlviii. 34). Jahaz lay probably just north of the Arnon; but it has not yet been quite satisfactorily identified. It is called also Jahaza (Josh. xiii. 18), Jahazah (xxi. 36; Jer. xlviii. 21), and Jahzah (1 Chron. vi. 78).

JA'HAZA, JA'HAZAH (*id.*) (Josh. xiii. 18, xxi. 36; Jer. xlviii. 21). See the preceding article.

JAHAZI'AH (whom *Jehovah beholds*). One who took part with Ezra in investigating the cases of marriage with foreign wives (Ezra x. 15).

JAHA'ZIEL (whom *God beholds*).—1. A Benjamite chief, who joined David at Ziklag (1 Chron. xii. 4).—2. A priest whom David appointed to blow the trumpet before the ark (xvi. 6).—3. A Kohathite Levite (xxiii. 19, xxiv. 23).—4. A Levite of the sons of Asaph, inspired to encourage Jehoshaphat when marching against the Moabites and Ammonites (2 Chron. xx. 14-17).—5. One whose son was the chief of the sons of Shechaniah, who accompanied Ezra from Babylon (Ezra viii. 5).

JAH'DAI (whom *Jehovah directs*). A name in the genealogies of Judah (1 Chron. ii. 47).

JAH'DIEL (whom *God makes joyful*). A chief of Manasseh beyond the Jordan (1 Chron. v. 24).

JAH'DO (*his union*). A Gadite (1 Chron. v. 14).

JAH'LEEL (*hoping in God*). One of the sons of Zebulun (Gen. xlvi. 14; Numb. xxvi. 26).

JAH'LEELITES. A family of Zebulun descended from Jahleel (Numb. xxvi. 26).

JAH'MAI (whom *Jehovah guards*). One of Issachar's posterity (1 Chron. vii. 2).

JAH'ZAH (*a place trodden down*) (1 Chron. vi. 78). See JAHAZ.

JAH'ZEEL (whom *God allots*). A son of Naphtali (Gen. xlvi. 24; Numb. xxvi. 48). He is called Jahziel in 1 Chron. vii. 13.

JAH'ZEELITES. A family of Naphtali, descended from Jahzeel (Numb. xxvi. 48).

JAH'ZERAH (whom *God leads back*). One of the priests (1 Chron. ix. 12). He may be the person called Ahasai in Neh. xi. 13).

JAH'ZIEL (whom *God allots*) (1 Chron. vii. 13). See JAHZEEL.

JA'IR (whom *God enlightens*).—1. The grandson of Hezron, of the tribe of Judah, and of the daughter of Machir, a distinguished descendant of Manasseh (1 Chron. ii. 21-23). Jair is hence sometimes called the son of Manasseh. He took the district of Argob (Trachonitis), and many villages of Gilead, which he called Havoth-jair, *the villages of Jair* (Numb. xxxii. 41; Deut. iii. 14; Josh. xiii. 30).—2. A Gileadite, who judged Israel twenty-two years. He had thirty sons, who possessed thirty places in Gilead, also called Havoth-jair (Judges x. 3-5). Possibly this judge was a descendant of no. 1.—3. A Benjamite, father of Mordecai (Esth. ii. 5).

JA'IR (whom *God awakes*). The father of Elhanan, who killed Lahmi, Goliath's brother (1 Chron. xx. 5). This Jair is also called Jaare-oregim (2 Sam. xxi. 19).

JA'IRITE. A descendant of the first Jair, 1 (2 Sam. xx. 26).

JAI'RUS (the Greek form of Jair, probably the first). The father of a young girl whom our Lord restored to life (Matt. ix 18-26; Mark v. 22-24, 35-43; Luke viii. 41, 42, 49-56). Jairus was ruler of a synagogue.

JA'IRUS (Rest of Esth. xi. 2). Jair, Mordecai's father.

JA'KAN (*he twists*: see JAAKAN). One of the sons of Ezer the Horite (1 Chron. i. 42). He is called Akan in Gen. xxxvi. 27.

JA'KEH (*pious*). The father of Agur, whose words are recorded in Prov. xxx. Nothing is known of him; and consequently conjecture has been busy. Some would alter the text: some would suppose a symbolical meaning. But their guesses cannot be recorded here.

JA'KIM (whom *God sets up*).—1. A Benjamite (1 Chron. viii. 19).—2. The head of one of the courses of the priests (xxiv. 12).—3. A marginal reading of Matt. i. 11, where it means Jehoiakim.

JA'LON (*passing the night, abiding*). A descendant of Judah (1 Chron. iv. 17).

JAM'BRES (2 Tim. iii. 8). See JANNES AND JAMBRES.

JAM'BRI (1 Macc. ix. 36, 37). The name of a tribe who had attacked the Jews in the Maccabean wars. Nothing is certainly known of them.

JAMES.—1. The son of Zebedee and Salome, one of the twelve apostles.

Zebedee was a fisherman, plying his trade on the sea of Galilee, and was therefore, no doubt, a resident in one of the towns or villages close upon the margin of that lake. According to an old tradition he lived at Japhia, a little to the south of Nazareth

but this place must have been too far from the water: it is therefore more probable that Zebedee with his two sons, James and John, belonged to Bethsaida, which we know was the town of Andrew and Peter their partners (John i. 44). Zebedee was a man, it appears, of some property; for besides his sons he employed hired labourers in his fishery (Mark i. 20). John, it is likely, was one of the two disciples of the Baptist who were by him pointed to Jesus (John i. 35-37); but of James we first hear during our Lord's Galilean ministry, when he was called with his brother to a personal attendance upon Christ (Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 1-11; these three accounts most probably referring to the same event: see Wieseler, *Chron. Synops.*, pp. 280, 285, 286). It was not till some time after this (nearly a twelvemonth, according to the computation of some) that Christ formally commenced the framework of his church by choosing the twelve apostles, among whom were James and John; and, as James is mentioned first, and John designated as his brother, it is probable that James was the elder of the two (Matt. x. 2; Mark iii. 17; Luke vi. 14). These brothers were, most likely at the same time, surnamed Boanerges, 'the sons of thunder,' indicating that burning and zealous spirit which we find occasionally manifesting itself in their anger against the Samaritans, and their eagerness for pre-eminence. Peter and Andrew, James and John, are always named first of the apostles, and seem generally to have taken the lead (Mark xiii. 3); and three of them, Peter, James, and John, alone accompanied our Lord on some special occasions (Matt. xvii. 1, xxvi. 37; Mark v. 37). It was on the last journey to Jerusalem that Salome, their mother, the sons joining in the petition, asked for the first place in Messiah's kingdom for James and John (Matt. xx. 20, 21; Mark x. 35-37). It is possible that there was some jealousy, specially in Salome's mind, of the sons of Jonas, the late neighbours and partners of her own children. Be this as it may, the expression of the wish called out the indignation of the other ten apostles; and the ambitious thought had a mild rebuke from the Lord himself. Nothing further is recorded of James, save his presence with the rest of the apostles, till his martyrdom. He is after the passion less prominent in sacred history than his brother John. That he was considered, however, a leader of the disciples is evident from his being the first whom Herod Agrippa seized. He was slain 'with the sword' (Acts xii. 2), about the time of the passover, 44 A.D., the foremost of the 'glorious company' to rejoin his beloved Master.

2. There was another apostle named James, called 'the son of Alpheus' (Matt. x. 3); and there are difficult questions connected with him, whether he was the same with 'James the Lord's brother,' whether it was he that appears in the later chapters of the Acts to have been prominent in the church of Jerusalem, whether he wrote the epistle which bears the name of James, and whether the so-called 'brethren' of Jesus were his brethren really, or his cousins.

It may be convenient to examine the last-named question first. It is freely admitted that some of the reasons for believing that these persons were literally our Lord's brethren are of considerable weight. Thus it is the natural inference we should draw from the scornful words of the people of Nazareth (xiii. 55, 56; Mark vi. 3). Further, these 'brethren' appear to be usually with Mary, the Lord's mother, as if living with her; they are also distinguished from the twelve (Acts i. 13, 14); and, above all, they are said, after the apostles were chosen, not to have believed in him (John vii. 5). These facts, however, admit of explanation. For we know that the word 'brother' is used very commonly in scripture in a large signification. And Mary the mother of James and Joses (Matt. xxvii. 56; Mark xv. 40), the very names which the 'brethren' bore, may well be taken as identical with 'Mary the wife of Cleophas' (John xix. 25), or Alpheus, who was the Virgin's sister. It is not an unnatural supposition that, the father (of whose doings we hear nothing) being dead, the widowed mother, with her children, formed one family with Mary the mother of Jesus—also, most probably, now a widow. Still further, our Lord upon the cross committed his mother to the apostle John, who, '*from that hour* took her unto his own home' (27). It is almost inconceivable that, if she had sons and daughters at home, she should be taken from them to the house of another, even though that other was the beloved disciple of Jesus. It is alleged, indeed, that it was because they did not believe. But this is a very unsatisfactory reason. At all events they believed a few days afterwards (Acts i. 14). And perhaps too great stress is laid on this. For what does the statement of their not believing amount to? Was their unbelief so much greater than the wavering which John evinced when he sent to put the question to Jesus whether he was really the Messiah? or than the unbelief which our Lord was continually reproving in his apostles (Matt. xvi. 8; Mark vi. 52; John xvi. 31, 32)? It must have been near akin to that distorted persuasion of the nature of the Lord's kingdom, which made the twelve utterly discredit his words when he told them of the death he should die, and obstinately refuse to receive the testimony that he was risen. Consequently they were perplexed (as also his mother was) when the report came that he was beside himself, so that they came out to get hold of him to satisfy themselves (Mark iii. 21, 31); and they could not understand why he seemed unwilling to go at the feast of tabernacles to Jerusalem, where of course they expected Messiah's temporal kingdom to be established (John vii. 3-10). It might, indeed, disqualify those who were so faithless for the apostleship; and some of our Lord's brethren seem both here and in Acts i. 14 to be distinguished from the apostles. But some might believe, and others not: and it is allowed on all hands that all

of them were not apostles; whereas, if words are to be taken in their plain meaning, one *must* have been an apostle. For Barnabas brought Paul to the apostles (ix. 27); whereas Paul himself declares that the only apostles he saw on that visit to Jerusalem were Peter and 'James the Lord's brother' (Gal. i. 18, 19). And we can hardly imagine that the writer of the Acts would have asserted that Paul was brought to the apostles if Peter were the only apostle he saw. More cannot be said in this place; but it is submitted, with a full appreciation of the difficulty of the question, that what has been alleged will tend to establish the fact that 'James the Lord's brother' was, strictly speaking, his cousin, and that he was an apostle, and not one so called in a secondary sense, but one of the twelve, that is, James the son of Alpheus. If, however, it be allowed that James the son of Mary, James the Lord's brother, James the brother of Jude, was identical with James the son of Alpheus, we can have little difficulty in admitting further that this is the James whom we find prominent at Jerusalem (Acts xii. 17, xv. 13, &c., xxi. 18; Gal. ii. 9, 12; possibly also 1 Cor. xv. 7), and who was the author of the canonical epistle. See Mill's *Myth. Interp. of the Gospels*, part ii. chap. ii. 3, pp. 219-274.

What is certainly known of the rest of his life is comprised in the passages just referred to. He seems to have been chief pastor of the church in the holy city: he presided in the council held of apostles and elders: to him Paul paid a visit in form, as acknowledging his place of authority: he was held in high esteem by the many thousands who believed who were zealous for the law—more is not recorded in the scripture. But tradition tells us more; and, on the whole, there is no reason to discredit it. Hegesippus (Euseb., *Hist. Eccles.*, lib. ii. 23) and Josephus (*Antiq.*, lib. xx. 8, § 1) relate his death. Their accounts do not exactly tally; but in the main fact of his being martyred they both agree. He observed, we are told, the Nazarite rule, and was so assiduous in prayer and supplication in the temple that he acquired the surname of 'the Just.'

Faithfully confessing Christ, he suffered death for his sake shortly before Vespasian commenced the siege of the city. He is said to have been succeeded in the presidency of the Hebrew church by Simeon or Simon, also a relative of our Lord.

JAMES, THE EPISTLE OF. The author of this epistle, if not James the son of Zebedee, which is very unlikely, must be that prominent James who, it has just been shown, was most probably the son of Alphæus and the Lord's brother. He addressed it to Hebrew Christians of the dispersion (James i. 1), to those primarily that were scattered throughout Judea (Acts viii. 4), but with a further purpose of reaching generally those of Abraham's seed who anywhere had embraced the faith of Christ. His object was to fortify the minds of the disciples against the trials to which for their faith they were exposed, and to warn them against the sins of which as Jews they were specially in danger.

Bengel divides this epistle into three parts:—I. The inscription (i. 1). II. The exhortation (i. 2—v. 18), enforcing (1) patience against external trials and inward temptations (i. 2-15); (2), and then, from regard to the divine goodness (16-18), the importance of being 'swift to hear, slow to speak, slow to wrath' (19-21); the special admonitions for each being that *hearing* must be accompanied by doing (22-25), in silence (26), with compassion and self-denial (27), without regard of persons in public assemblies (ii. 1-13), so that generally faith must not be separated from works (14-26); that *speech* must be bridled (iii. 1-12); that *wrath*, with other swelling passions, must be restrained (13—iv. 17); (3), patience again, which the coming of the Judge, with the consequent destruction of the wicked (v. 1-6), and the deliverance of the just (7-12) should encourage, and which prayer will cherish (13-18). III. The conclusion, in which the apostle, having shown his care for the spiritual welfare of those he addresses, would have them diligent for the salvation of others (19, 20).

The time when this epistle was composed is uncertain. Some critics, believing that if written after the council of Jerusalem there would have been allusion to that, place it early, 45 A.D.: others, seeing a reference to the name of Christian (ii. 7), to what Paul had written upon faith, and to the near destruction of Jerusalem, think its date later, perhaps 61 or 62 A.D. The last supposition seems the more reasonable. The place of writing was doubtless Jerusalem. The canonicity of this epistle has been doubted. Eusebius ranks it among the New Testament books that were excepted against, but testifies that it was acknowledged and read as genuine in very many churches (*Hist. Eccles.*, lib. ii. 23). It formed a part of the ancient Syriac version, which omitted some other of the questioned epistles, and was at length generally acknowledged. At the time of the Reformation doubts were again entertained of it; but they arose mainly from a notion that it did not harmonize with the epistles of St. Paul. On this topic little can be here said. The two apostles had each his own aspect of a cardinal truth; and their expressions have reference to the special need of those they respectively addressed. St. Paul vindicates the power of a living faith: St. James shows that if it be not a living faith it is worthless. The two are not at variance. The style of this epistle is earnest; the Greek comparatively free from Hebraisms.

For commentaries upon it the reader must be referred to those including the New Testament generally.

JA'MIN (*right hand, prosperity*).—1. A son of Simeon (Gen. xlvi. 10; Exod. vi. 15; Numb. xxvi. 12: 1 Chron. iv. 24).—2. A descendant of Judah (ii. 27).—3. One who expounded the law in the time of Ezra (Neh. viii. 7).

JA'MINITES. A family of Simeon, descended from Jamin (Numb. xxvi. 12).

JAM'LECH (whom God *makes king*). A chieftain of Simeon (1 Chron. iv. 34).

JAM'NIA (1 Macc. iv. 15, v. 58, x. 69, xv. 40). Most probably Jabneel.

JAM'NITES (2 Macc. xii. 8, 9, 40). Inhabitants of Jamnia or Jabneel.

JAN'NA (whom *Jehovah bestows*). A person in the line of our Lord's ancestry (Luke iii. 24).

JAN'NES AND JAM'BRES. Two persons mentioned by St. Paul as having withstood Moses (2 Tim. iii. 8). They are generally supposed to have been some of the Egyptian magicians, whose enchantments for a while appeared to rival the miracles performed in the sight of Pharaoh (Exod. vii., viii.). The question is, from what source did the apostle obtain the names? Origen says that there was an apocryphal book extant in his days entitled 'Jannes et Mambres' (*In Matt. Comm. Ser.*, tom. iii. p. 916, edit. Bened.). But the more probable view is that there were some historical facts handed down and known to the Jews, and yet not chronicled in the scripture, and that St. Paul therefore had in this way, by certain tradition, the knowledge of these magicians' names. It is a corroboration that the names are found in the Targum of Jonathan upon Exodus. As to the derivation and meaning of the words Jannes and Jambres, nothing satisfactory can be said; they must have been Egyptian (Jambres being also written Mambres). The rev. D. I. Heath, having examined the contents of some ancient papyri, believed that he discovered there the names Jannes and Jamr. His conclusions have, however, been called in question. A summary of them may be seen in the *Journ. of Sacr. Lit.*, April 1854, pp. 254, 255. Certain legendary accounts have been given of Jannes and Jambres, which do not deserve notice. See Buxtorf, *Lex. Chald. Talm. et Rabb.*, cols. 945, &c.

JANO'AH (*rest*). A place, evidently in the north of Palestine, seized by Tiglath-pileser (2 Kings xv. 29). It is identified as *Yanoah* to the north-east of Acre (Dr. Thomson, *The Land and the Book*, pp. 300, 301).

JANO'HAH (*id.*). A border-town of Ephraim (Josh. xvi. 6, 7). It is the modern village *Yanûn*, about eleven or twelve miles south-east of Nablous.

JA'NUM (*slumber*). A town in the mountain-district of Judah (Josh. xv. 53): for which we find in the margin

JA'NUS (*flight*).

JAPHETH (*widely spreading*). One of the sons of Noah (Gen. v. 32, vi. 10, vii. 13; 1 Chron. i. 4). Japheth is generally mentioned last of the three; yet he was not the youngest (Gen. ix. 24), and indeed he is generally considered the eldest (x. 21); but it is more probable that he was younger than Shem, and that the verse just referred to should be translated, 'Shem .... the elder brother of Japheth.' These two obtained a blessing from their father for their behaviour when Noah lay uncovered in his tent (ix. 18-27). Of Japheth it was predicted that God would enlarge him, and that he should dwell in the tents of Shem—a prediction which has been accomplished by the wide spread of Japheth's posterity, occupying 'the isles of the Gentiles,' i.e. the maritime coasts of Europe and Asia Minor, whence they spread over Europe and much of Asia (x. 1-5; 1 Chron. i. 5-7). See EARTH.

JAPHI'A (*splendid*).—1. The king of Lachish who joined a confederacy against Israel, and was defeated and slain by Joshua (Josh. x. 3-26).—2. One of the sons of David born in Jerusalem (2 Sam. v. 15; 1 Chron. iii. 7, xiv. 6).

JAPHI'A (*id.*). A border-place of Zebulun (Josh. xix. 12). It is now called *Yafa*, about two miles south-west of Nazareth. There is a tradition that this was the birthplace of Zebedee and his two sons.

JAPH'LET (whom God *delivers*). A descendant of Asher (1 Chron. vii. 32, 33).

JAPHLE'TI (*the Japhletite*). A land-mark on the southern frontier of Ephraim (Josh. xvi. 3). It probably had its name from some individual Japhlet, or some tribe or clan of which we have now no knowledge.

JA'PHO (*beauty*). A sea-port town in the allotment of Dan (Josh. xix. 46). It is better known by the name Joppa, by which it is called in 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3, and in the New Testament. See JOPPA.

JA'RAH (*honey*). One of Saul's descendants (1 Chron. ix. 42). He is called Jehoadah in viii. 36.

JA'REB (*an adversary*). It is questioned whether this (Hos. v. 13, x. 6) is the name of a king, or of a country, or whether it is used as an appellative. The grammatical form of the original forbids the first supposition. The second has some reasons in its favour; but perhaps, referring it to the king of Assyria, we may best understand the meaning of the prophet if we adopt the third and translate 'the hostile king.' See Henderson, *Minor Prophets*, note on Hos. v. 13.

JA'RED (*descent*). One of the ante-diluvian patriarchs, the father of Enoch (Gen. v. 15-20; Luke iii. 37). In Gen. v. 15, marg.; 1 Chron. i. 2 he is called Jered by our translators.

JARESI'AH (whom *Jehovah makes fat*). A Benjamite (1 Chron. viii. 27).

JAR'HA (perhaps an Egyptian name; no certain signification of it can be given). An Egyptian servant to whom his master Sheshan gave his daughter (probably Ahlai) in marriage (1 Chron. ii. 31, 34, 35). It is not possible to say when this alliance took place.

JA'RIB (*an adversary*).—1. One of the sons of Simeon (1 Chron. iv. 24). He is elsewhere (Gen. xlvi. 10) called Jachin.—2. One who accompanied Ezra, and was sent by him to invite priests and Levites to go to Jerusalem (Ezra viii. 16).—3. A priest who had married a foreign wife (x. 18). He may be the same with no. 2.

JA'RIB (1 Macc. xiv. 29). Identical with Joarib (ii. 1), i.e. Jehoiarib (1 Chron. xxiv. 7).

JAR'IMOTH (1 Esdr. ix. 28). Jeremoth (Ezra x. 27).

JAR'MUTH (*height*).—1. An Amorite town whose king joined in the confederacy against Gibeon, but was defeated and destroyed (Josh. x. 3-5, 22-26, xii. 11). It is said to have been in the plain country of Judah, to which tribe it was allotted (xv. 35). We find it inhabited after the return from captivity (Neh. xi. 29). Jarmuth is the modern

Yarmûk, situated among the hills which rise from the low Philistine country, about eight or nine miles from Beit Jibrin, the ancient Eleutheropolis.—2. A city of Issachar assigned to the Gershonite Levites (Josh. xxi. 29). It is perhaps the same with Remeth (xix. 21), and Ramoth (1 Chron. vi. 73).

JARO'AH (*moon*). A Gadite (1 Chron. v. 14).

JA'SAEL (1 Esdr. ix. 30). Sheal (Ezra x. 29).

JA'SHEN (*sleeping*) A person of whose sons one at least was among David's warriors (2 Sam. xxiii. 32). The list is somewhat different in 1 Chron. xi. 34: probably there is some transcriber's error.

JA'SHER (*upright?*). 'The book of Jasher,' understood generally to mean 'the book of the upright,' i.e. annals of upright or faithful men, is twice referred to in scripture (Josh. x. 13; 2 Sam. i. 18). Nothing is with certainty known of it. There are various conjectures as to its name; among which one of the most reasonable perhaps is that of bishop Lowth (*Lect. on Sacr. Poetry of the Hebrews*, lect. xxiii. vol. ii. pp. 152, 153, edit. 1787), who, considering it a collection of national poems, thought it might begin with the triumphal ode of Moses (Exod. xv.); the initial words of which are *âz yâshîr*, 'then sang,' and so, after a common Hebrew custom, might receive *yashir* or *jasher* as its distinctive name. It is useless to set down here other conjectures, or to try to amuse the reader with the strange speculations with which ingenious men have pleased themselves. Suffice it to say that, while some fancy it was the book of Deuteronomy, others imagine it that of Judges, some the collection of the minor prophets, and others the book of God's eternal predestination. Those who are desirous of seeing these and other conjectures may refer to Sixtus Senensis, *Biblioth. Sancta*, lib. ii. 'Justorum Liber,' or to Dr. Smith's *Dict. of the Bible*, vol. i. pp. 932-934. The only particulars which can be gathered with anything like certainty are that it must have been a poetical work or collection, and that it is now lost. Josephus has been supposed to allude to it (*Antiq.*, lib. v. 1, § 17); but this is very doubtful.

There are some rabbinical works still extant which bear this title; and an imprudent forgery was printed in English, in 1751 and 1829, pretending to be the book of Jasher. It would be a waste of time to refute such impostures. See Horne's *Introd.*, vol. iv. pp. 741-747. Neither need Dr. Donaldson's strange notions, embodied in his *Jashar*, be noticed here.

JASHOB'EAM (to whom *the people turns*). One of David's chief mighty men, the son of Zabdiel, a Korhite, called also a Hachmonite, perhaps a descendant of one named Hachmoni. He joined David at Ziklag, and attacked on one occasion 300 men whom he slew, very likely with the aid of the troop he commanded (1 Chron. xi. 11, xii. 6). He was captain of the first military course, to which the first month was assigned as the month of duty (xxvii. 2). Jashobeam is the same with the officer called Adino the Eznite (2 Sam. xxiii. 8). Different as the words are in our version, a very slight alteration in the Hebrew letters will make the text there signify 'the Tachmonite, Joshebbassebet (or Jashobeam)': 'he shook it, even his spear against eight hundred.' Whether Tachmonite or Hachmonite is the correct reading is questionable: as to the difference in numbers, it has been supposed that 300 were slain at the first onset, or by Jashobeam himself, and an additional body afterwards, or by the help of others.

JA'SHUB (*he turns*).—1. One of the sons of Issachar (Numb. xxvi. 24; 1 Chron. vii. 1). He is called Job in Gen. xlvi. 13.—2. One who had married a foreign wife (Ezra x. 29).

JASHU'BI-LE'HEM (*a returner from battle*, or *a returner to Beth-lehem*). A person or a place found among the genealogies of Judah (1 Chron. iv. 22).

JA'SHUBITES. A family of Simeon, descended from Jashub (Numb. xxvi. 24).

JASI'EL (whom *God has made*). One of David's warriors (1 Chron. xi. 47). The name in the original is the same with that rendered Jaasiel.

JA'SON (*one who will heal*). A Thessalonian Christian who received Paul and Silas, and was attacked for this by the mob (Acts xvii. 5-9). He is very likely the same that St. Paul calls his kinsman (Rom. xvi. 21).

JA'SON.—1. A Jewish ambassador sent to Rome (1 Macc. viii. 17). He is probably identical with the individual mentioned in xii. 16, xiv. 22.—2. A person of Cyrene, from whose historical work the second book of Maccabees was mainly compiled (2 Macc. ii. 19-32).—3. A high priest of the Jews, son of Simon II. and brother of Onias III., who corruptly obtained the office from Antiochus Epiphanes, 175 B.C. His administration was in every respect ungodly. He was at length supplanted by Menelaus; and, though, on a report of the death of Antiochus, he attempted to recover his power, he was unsuccessful, and died in exile (2 Macc. iv. 7-v. 10). See Winer, *Bibl. RWB.* art. 'Jason, 3.'

JASPER. One of the gems in the high priest's breast-plate (Exod. xxviii. 20, xxxix. 13). It is also mentioned as adorning the king of Tyre (Ezek. xxviii. 13), and is repeatedly introduced by St. John (Rev. iv. 3, xxi. 11, 18, 19). From the Hebrew term *yashpeh*, the Greek and Latin words and our own jasper are derived, which is an opaque species of quartz, red, yellow, or green, sometimes striped or spotted. It takes a fine polish; and that the Hebrew word may imply. But such a stone as jasper does not seem to agree with the characteristics which we must, from the way in which this is mentioned in scripture, suppose that it possessed. Some have therefore imagined that the diamond is intended. We can only conjecture, and cannot in the present state of our knowledge speak with certainty.

JASU'BUS (1 Esdr. ix. 30). Jashub (Ezra x. 29).

JA'TAL (1 Esdr. v. 28). A corrupted form of Ater (Ezra ii. 42).

JATH'NIEL (whom *God bestows*). One of the Levite porters (1 Chron. xxvi. 2).

JAT'TIR (*pre-eminent*). A town among the mountains of Judah (Josh. xv. 48). It was allotted to the priests (xxi. 14; 1 Chron. vi. 57), and was one of the places to the inhabitants of which David sent presents (1 Sam. xxx. 27). It has been identified with *'Attir*, a place about ten miles south of Hebron.

JA'VAN (*clay?*). One of the sons of Japheth (Gen. x. 2, 4; 1 Chron. i. 5, 7). His descendants colonized Greece and other maritime countries.

JA'VAN (*id.*).—1. This name is sometimes used more specifically for Ionia (Isai. lxvi. 19; Ezek. xxvii. 13: see Kalisch, *Comm on Old Test. Gen.*, p. 242); for the Macedonian empire (Dan. viii. 21, x. 20, xi. 2); for the Græco-Syrian empire (Zech. ix. 13); so that it comprehends generally the Greek race.—2. A place in the southern part of Arabia, which traded with the Phœnicians (Ezek. xxvii. 19). It is possible that the reference of Joel iii. 6 may be to this Javan, which Tuch supposes to have been a Greek colony. See UZAL.

JAVELIN (1 Sam. xviii. 11). See ARMS.

JA'ZAR (1 Macc. v. 8). Most probably identical with Jazer, or Jaazer.

JA'ZER (whom God *helps*) (Numb. xxxii. 1, 3; Josh. xiii. 25, xxi. 39; 2 Sam. xxiv. 5; 1 Chron. vi. 81, xxvi. 31; Isai. xvi. 8, 9; Jer. xlviii. 32). See JAAZER.

JA'ZIZ (whom God *moves*, i. e. to whom he gives life and motion). An officer, called a Hagerite, who had charge of David's flocks (1 Chron. xxvii. 31).

JEALOUS, JEALOUSY. The term 'jealous' is sometimes applied to the Deity, as indicating the watchful care with which he requires the whole love of his people, espoused to himself, that his honour be not touched by their infidelity (Exod. xx. 5, xxxiv. 14; Deut. iv. 23, 24, vi. 14, 15, and elsewhere: comp. 1 Cor. x. 22; 2 Cor. xi. 2).

In the Mosaic code was a very remarkable enactment, called 'the law of jealousies.' If a man suspected the virtue of his wife, but had no witnesses for proof in the ordinary way, he might bring her to the priest with an offering, a tenth part of an ephah of barley-meal, but, it is significantly said, with neither oil nor frankincense—oil the symbol of the Spirit, incense the symbol of acceptable prayer. The woman's head was to be uncovered, in a state of humiliation: the offering, as hers, was to be in her hands, that, as maintaining her innocence, she might present a meat-offering, which betokened good works. Then the priest was to charge her with an oath, and make her drink water (holy water it is called) either from the laver, or more probably the 'water of separation' (Numb xix. 9), in which some dust of the floor of the tabernacle was cast. He next took the offering from her hand, waved it, and presented it upon the altar to the Lord, as referring to him the decision. And, if the woman were guilty, her belly would rot, and her thigh would swell, God's curse penetrating to the innermost parts; but, if the curse took no effect, and her offering were accepted, she was free (v. 11-31). The whole was a lesson of the jealous care with which God watched over any infraction of the marriage-vow, and would show that covenant-relations with him must be diligently kept, to escape the curse which will be inflicted on sin exposed and avenged.

JEALOUSY, IMAGE OF. (Ezek. viii. 3, 5) See IMAGE OF JEALOUSY.

JEA'RIM (*forests*). A mount so called was on the border of Judah (Josh. xv. 10). It is said to be Chesalon: perhaps Chesalon stood upon the mountain-ridge. The modern *Kesla* does so stand on doubtless what was mount Jearim. There are still woods in the vicinity; and Kirjath-jearim, *Kuriet-el-'Aineb*, is not far off. See CHESALON.

JEA'TERAI (whom *the Lord shall cause to remain*). A Levite of the family of Gershon (1 Chron. vi. 21). He is also called Ethni (41).

JEBERECHI'AH (whom *Jehovah blesses*). The father of the Zechariah taken as a witness by the prophet Isaiah (Isai. viii. 2).

JE'BUS (place trodden down, threshing-floor). One of the names of Jerusalem, the city of the Jebusites (Judges xix. 10, 11; 1 Chron. xi. 4, 5). See JERUSALEM.

JEBU'SI (Josh. xviii. 16, 28). See JERUSALEM.

JEB'USITES. One of the tribes of Canaan, whom the Israelites were commanded to exterminate. They were descended from Canaan, the youngest son of Ham (Gen. x. 16), and are mentioned last in the various catalogues, possibly because they were but a small clan, or occupied a circumscribed territory (xv. 21; Exod. iii. 8, 17). Their chief abodes were Jerusalem and the surrounding district, together with the mountain-country afterwards belonging to Judah, where they were in close proximity to the Amorites and the Hittites (Numb. xiii. 29). They joined the great confederacy against Joshua under Jabin (Josh. xi. 3), and were defeated, the king of Jerusalem, or Jebus (an Amorite), having been previously killed (x. 1, 5, 26). This city was subsequently burnt by the tribe of Judah (Judges i. 8). But it was not entirely destroyed, or else it was re-built and held by the Jebusites. For we are told that the Benjamites, to whom it was assigned (Josh. xviii. 28), could not clear it of the Jebusite occupants (Judges i. 21: comp. Josh. xv. 63); and indeed it appears afterwards to have had exclusively a Jebusite population (Judges xix. 10-12). It was not till the reign of David that these were altogether conquered and dispossessed of the strong-hold of Zion (2 Sam. v. 6-8; 1 Chron. xi. 4-6). And even still some of them remained (2 Sam. xxiv. 16, 18; 1 Chron. xxi. 15, 18, 28). Solomon made the remnant tributary (1 Kings ix. 20); and some seem to have been still recognizable after the captivity (Ezra ix. 1).

JECAMI'AH (whom *Jehovah gathers*). A person of the royal line of David (1 Chron. iii. 18). This name is the same with Jekamiah (ii. 41).

JECHOLI'AH (*able through Jehovah*). The name of the mother of king Azariah or

Uzziah (2 Kings xv. 2). She is called also Jecoliah (2 Chron. xxvi. 3).

JECHONI'AS (Matt. i. 11, 12). The Greek form of Jeconiah or Jehoiachin.

JECHONI'AS.—1. (1 Esdr. viii. 92). Shechaniah (Ezra x. 2).—2. (Bar. i. 3, 9). Jehoiachin.

JECOLI'AH (*able through Jehovah*) (2 Chron. xxvi. 3). See JECHOLIAH.

JECONI'AH (whom *Jehovah has appointed*) (1 Chron. iii. 16, 17; Esth. ii. 6; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 2). See JEHOIACHIN.

JECONI'AS (1 Esdr. i. 9). Conaniah (2 Chron. xxxv. 9).

JEDAI'AH (*praise Jehovah*).—1. A Simeonite chieftain (1 Chron. iv. 37).—2. One who assisted in repairing the wall of Jerusalem (Neh. iii. 10).

JEDAI'AH (*Jehovah cares for* him).—1. The head of one of the courses of the priests (1 Chron. xxiv. 7). Most probably this course, or the representative of it (divided afterwards into two branches), is intended in ix. 10; Ezra ii. 36; Neh. vii. 39, xi. 10, xii. 6, 7, 19, 21.—2. A person who came from Babylon, and to whom with others certain memorial crowns were given (Zech. vi. 10, 14).

JED'DU (1 Esdr. v. 24). Jedaiah (Ezra ii. 36).

JEDE'US (1 Esdr. ix. 30). Adaiah (Ezra x. 29).

JEDI'AEL (*known of God*).—1. A son or descendant of Benjamin (1 Chron. vii. 6, 10, 11). He may possibly be the same with ASHBEL, which see.—2. One of David's warriors (xi. 45). This is perhaps the chieftain of Manasseh who joined David on his return to Ziklag (xii. 20).—3. A Levite porter (xxvi. 2).

JEDI'DAH (*one beloved*) The mother of king Josiah (2 Kings xxii. 1).

JEDIDI'AH (*beloved of Jehovah*). A name given to Solomon through Nathan the prophet (2 Sam. xii. 25). There seems to have been a play of words in this. David's name was from the same root, *beloved*; and now his child is called *beloved of Jehovah*.

JEDU'THUN (*praising*). A Levite of the family of Merari, appointed as one of the great leaders of sacred music in David's reign. There is strong reason to believe that Jeduthun is identical with Ethan (1 Chron. vi. 44, xv. 17, 19). Asaph of the Gershonites and Heman of the Kohathites were the other two masters to whom with Jeduthun the musical service of the sanctuary was entrusted. Jeduthun first appears as taking part in the solemn procession when the ark of God was brought up to Jerusalem, and afterwards, as the tabernacle was at Gibeon, he with Heman was to serve under Zadok the priest there (xvi. 37-42, xxv. 1-6). We find subsequently his division officiating when the temple was completed (2 Chron. v. 12), in Hezekiah's reformation (xxix. 14), and also under Josiah (xxxv. 15); moreover, after the captivity, a descendant of his house is mentioned 1 Chron. ix. 16; Neh. xi. 17). Three psalms have Jeduthun in their titles (xxxix., lxii., lxxvii.); probably they were to be sung by his musical division.

JEE'LI (1 Esdr. v. 33). Jaalah (Ezra ii. 56).

JEE'LUS (1 Esdr. viii. 92). Jehiel (Ezra x. 2).

JEE'ZER (a shortened form of Abiezer, *father of help*). A descendant of Manasseh through Gilead (Numb. xxvi. 30). See ABIEZER, 1.

JEE'ZERITES. A family of Manasseh, descendants of Jeezer (Numb. xxvi. 30).

JE'GAR-SAHADU'THA (*the heap of witness*). The Aramæan name given by Laban to the witness-heap which Jacob called Galeed. There appear to have been both a pillar and a pile—the pillar set up by Jacob, and the pile or heap gathered by Laban and his sons. There was then a solemn feast, and a sacrifice, and a covenant entered into that neither the one nor the other should pass that pillar and heap to his brother's harm (Gen. xxxi. 43-55).

JEHAL'ELEEL (who *praises God*). A descendant of Judah (1 Chron. iv. 16).

JEHAL'ELEL (*id.*). A Levite (2 Chron. xxix. 12).

JEHDEI'AH (whom *Jehovah makes joyful*). —1. A Levite (1 Chron. xxiv. 20).—2. An officer who had charge of David's asses (xxvii. 30).

JEHEZ'EKEL (whom *God makes strong*). The chief of one of the courses of the priests (1 Chron. xxiv. 16). The name is the same as that of Ezekiel.

JEHEZ'KEL (Ezek. i. 3, marg.). Ezekiel.

JEHI'AH (*Jehovah lives*). One of the door-keepers for the ark (1 Chron. xv. 24). This name is possibly for Jehiel or Jeiel: comp. 18.

JEHI'EL (*God lives*).—1. A Levite porter, appointed for the musical service of the sanctuary (1 Chron. xv. 18, 20, xvi. 5). —2. A Gershonite Levite, treasurer of the house of the Lord (xxiii. 8, xxix. 8): see JEHIELI.—3. One of David's officers, probably governor of his sons (xxvii. 32).—4. A son of Jehoshaphat, put to death by his brother Jehoram (2 Chron. xxi. 2, 4).—5. A Levite of the family of Heman, employed in the reforms of Hezekiah (xxix. 14). He may be the one mentioned in xxxi. 13.—6. A ruler of the house of God in Josiah's time (xxxv. 8).—7. Father of one who returned to Jerusalem with Ezra (Ezra viii. 9). —8. Father of a person who proposed to Ezra the putting away of foreign wives (x. 2).—9, 10. Two who had married foreign wives (21, 26).

JEHI'EL (perhaps *treasured of God*).—1. A Benjamite who dwelt at Gibeon, ancestor of king Saul (1 Chron. ix. 35: comp. viii. 29). —2. One of David's warriors (xi. 44).

JEHIE'LI (*a Jehielite*). One of the Levites whose sons were over the treasures of the Lord's house (1 Chron. xxvi. 21, 22). In xxiii. 8, xxix. 8 the name is Jehiel, who was probably the head of a branch of the family.

JEHIZKI'AH (*Jehovah strengthens*). One of the chiefs of Ephraim, who procured the liberation of the captives of Judah in the reign of Ahaz (2 Chron. xxviii. 12).

JEHO'ADAH (whom *Jehovah adorns*). One of the descendants of Saul (1 Chron. viii. 36). He is elsewhere called Jarah (ix. 42).

JEHOAD'DAN (*id.* fem.). The mother of Amaziah king of Judah (2 Kings xiv. 2; 2 Chron. xxv. 1).

JEHO'AHAZ (whom *Jehovah holds*).—1. The son and successor of Jeroboam II. king of Israel. He reigned seventeen years, 856-840 B.C. His reign was ungodly and inglorious. Hazael oppressed and spoiled the country, till Jehoahaz in his extremity besought the Lord, who pitied his people, and raised up deliverers in the successors of Jehoahaz (2 Kings x. 35, xiii. 1-10, 22, 25, xiv. 8, 17; 2 Chron. xxv. 17, 25).—2. A son of Josiah, placed on the throne of Judah after his father's death, 609 B.C. He reigned but three months, and did evil in God's sight. He was deposed by Pharaoh-nechoh, who, having had him conveyed to Riblah, put him in bonds there, and afterwards carried him into Egypt, where he died (2 Kings xxiii. 30-34; 2 Chron. xxxvi. 1-4). He was called also Shallum (1 Chron. iii. 15; Jer. xxii. 10-12).—3. Another name of Ahaziah king of Judah (2 Chron. xxi. 17). See AHAZIAH, 2.

JEHO'ASH (whom *Jehovah bestowed*).—1. A king of Judah (2 Kings xi. 21, xii. 1, 2, 4, 6, 7, 18, xiv. 13): see JOASH, 3.—2. A king of Israel (xiii. 10, 25, xiv. 8, 9, 11, 13, 15, 16, 17): see JOASH, 4.

JEHOHA'NAN (whom *Jehovah gave*).—1. One of the Levite porters of the family of the Korhites (1 Chron. xxvi. 3).—2. A military chief in the reign of Jehoshaphat (2 Chron. xvii. 15). It was perhaps he that was father of the Ishmael whom Jehoiada associated with him for the purpose of making Joash king (xxiii. 1).—3. One who had married a foreign wife (Ezra x. 28).—4. A priest in the days of Joiakim (Neh. xii. 13).—5. A priest who took part in the dedication of the wall of Jerusalem (42).

JEHOI'ACHIN (whom *Jehovah has appointed*). The son and successor of Jehoiakim king of Judah, 598 B.C. He was eighteen years old when he ascended the throne, and he reigned in an ungodly way for three months and ten days (2 Kings xxiv. 6-9). As he was young, it may be supposed that he was under the influence of the queen-mother (Jer. xiii. 18). The army of Nebuchadnezzar was soon before Jerusalem; and Jehoiachin, his mother, and the principal chiefs surrendered, and were carried, with a great amount of plunder, to Babylon (10-16; 2 Chron. xxxvi. 8-10). In the last-cited passage it is said that Jehoiachin was but eight years old at his accession; but this is manifestly a copyist's error. A child of eight years, however ill-disposed, could not so have administered the affairs of a kingdom as to have drawn upon himself the fearful sentence recorded by Jeremiah (Jer. xxii. 24-30); and the supposition that his father had associated him with himself in the government for ten years has no basis of evidence. Jehoiachin was kept a captive for thirty-seven years through the reign of Nebuchadnezzar, but, on Evil-merodach's accession to the Chaldean throne, he was brought out of prison, placed at the head of the subdued kings in Babylon, with appointments and allowances befitting his rank (2 Kings xxv. 27-30; Jer. lii. 31-34). Whether he survived Evil-merodach, who reigned but two years, we know not. There are few notices of him beside. Ezekiel dates some of his prophecies from the time of Jehoiachin's captivity; and occasional references are made to it (Esth. ii. 6; Ezek. i. 2, and elsewhere). Jehoiachin is also called Jeconiah (1 Chron. iii. 16, 17; Esth. ii. 6; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 2), Coniah (xxii. 24, 28, xxxvii. 1), and Jechonias (Matt. i. 12). It is probable that agreeably to Jeremiah's denunciation Jehoiachin had no children, and that Salathiel, called his son, was the rightful heir to the crown after him, adopted from another branch of the family. See GENEALOGY.

JEHOI'ADA (whom *Jehovah knows*).—1. The father of Benaiah, a well-known officer of David and Solomon (2 Sam. viii. 18, and elsewhere). If he is to be supposed a priest (1 Chron. xxvii. 5: see BENAIAH, 1), it was probably he that joined David with the Aaronites at Hebron (xii. 27).—2. A very noted high priest. He had married Jehosheba, or Jehoshabeath, king Ahaziah's sister, who, when Athaliah destroyed the royal family, secreted Joash, and kept him for six years in a chamber of the temple. In the seventh year Jehoiada found himself able to produce the young prince. Accordingly the principal officers of the kingdom were informed, and their assistance obtained. And, when all proper dispositions had been made, Joash was produced and solemnly crowned; Athaliah being justly put to death for usurpation (2 Kings xi.; 2 Chron. xxii. 11, 12, xxiii.). Joash reigned well during Jehoiada's life; and the aged priest was buried when he died among the kings in the city of David (2 Kings xii. 1-16; 2 Chron. xxiv. 1-17). Jehoiada is said to have been one hundred and thirty years old at his death. Possibly this may be a transcriber's error. Else he must have been born in the reign of Rehoboam; and his marriage with Ahaziah's sister, a young girl at the time, would appear strange. Errors in numbers do sometimes occur; letters, from their similarity likely to be mistaken, being used to denote numerals.—3. One of David's counsellors after Ahithophel (1 Chron. xxvii. 34). But perhaps the names Jehoiada and Benaiah are here transposed.—4. A person who helped to repair the wall of Jerusalem (Neh. iii. 6).—5. The second priest in the reign of Zedekiah, succeeded by Zephaniah (Jer. xxix. 25-29: comp. 2 Kings xxv. 18).

JEHOI'AKIM (whom *Jehovah sets up*). The eldest son of Josiah king of Judah, by one of his wives, Zebudah. On the death of Josiah the people placed his son Jehoahaz upon the throne; but he was speedily (in three months) removed by Pharaoh-nechoh king of Egypt, then by his victory over Josiah in military possession of the kingdom. Pharaoh carried Jehoahaz into Egypt, and made his elder brother Eliakim king, thenceforward better known by the name of Jehoiakim, whose reign lasted eleven years, 609-598 B.C. (2 Kings xxiii. 31-37). Jehoiakim had profited little by his father's instruction and example. He had to rule

an impoverished people; for Pharaoh had imposed a fine of one hundred talents of silver, and a talent of gold; and Jehoiakim raised this sum as he could by taxing the land. Probably discontents arose; more especially as Jehoiakim had not been the choice of his subjects. And, though we have no special record of his encouraging idolatry, we may see that he settled down into a hard, cruel, faithless, worldly man, careless alike of the honour of God and of the welfare of his kingdom (Jer. xxii. 13-17).

It was not for long that Jehoiakim was tributary to Pharaoh. Nebuchadnezzar defeated the Egyptian king at Carchemish (xlvi. 2), deprived him of all his Syrian possessions, and having marched against Jerusalem made Jehoiakim his vassal. It was in this invasion that Daniel was carried away captive (Dan. i. 1, 2), and very possibly at this time that Jehoiakim was made prisoner with the declared intention of carrying him away too (2 Chron. xxxvi. 6, 7). The intention, however, was not fulfilled; and Jehoiakim was left at Jerusalem as a vassal of the king of Babylon. There is some difficulty in settling the chronology of this part of his reign; for Jeremiah places the battle of Carchemish in the fourth year of Jehoiakim (Jer. xlvi. 2), while according to Daniel Jerusalem was taken in the third year. It may be that the march of Nebuchadnezzar commenced in one year, though the campaign was not ended till the next. Or one prophet may date from the death of Josiah, not reckoning the short and troubled reign of Jehoahaz. But it is more probable that the march on Jerusalem was prior to the victory of Carchemish: Nebuchadnezzar being then the lieutenant of his father, but known to the Jews as the terrible chief of the imperial armies, and naturally by them called king. It is absurd to object, as some have done, that no Chaldean invasion of Judea could have occurred before the fourth year of Jehoiakim, because God promised *then* that, if the Jews were obedient, he would do them no hurt (xxv. 6-9), threatening fresh judgment if they still rebelled, or before the fifth year, because then a fast was proclaimed (xxxvi. 9). The fast, it is most likely, was preparatory to the revolt from the Babylonish yoke; and hence the special rage of Jehoiakim at Jeremiah's minatory warnings, then publicly announced: see DANIEL, THE BOOK OF, p. 198.

We may therefore conclude that probably in his third year Jehoiakim became subject to Nebuchadnezzar, continued his vassal three years, and then rebelled. The king of Babylon was not at once able to chastise him; but various bands of Chaldeans, Syrians, Moabites, and others plundered his land; till at last the great conqueror appeared himself. Whether Jehoiakim was killed in battle, or had previously died, we cannot be certain; but his end was ignominious; and his son was permitted to reign but three months (2 Kings xxiv. 1-8; Jer. xxii. 18, 19). Josephus says that Jerusalem surrendered on conditions, which were ill-observed, and Jehoiakim slain (*Antiq.*, lib. x. 6, § 3); while some have believed that he came to a violent end, either by the hands of his own subjects, or in some previous engagement. The scripture gives no details, simply saying that he 'slept with his fathers', i.e. died. Jehoiakim's evil character is exemplified in his putting Urijah the prophet to death (Jer. xxvi. 20-23), as well as in his burning the roll of prophecy against him (xxxvi.), above referred to.

JEHOI'ARIB (whom *Jehovah defends*). The head of the first course of the priests (1 Chron. xxiv. 7), whose descendants appear to have returned from captivity (ix. 10): his representatives are mentioned (Neh. xi. 10, xii. 6, 19) in the contracted form Joiarib. To this course the Maccabean family belonged (1 Macc. ii. 1).

JEHON'ADAB (whom *Jehovah impels*). A son or descendant of Rechab the founder of the Rechabites. He met Jehu proceeding to Samaria, just after the slaughter of the princes, and, having declared his cordial concurrence with the new king, was taken by him into his chariot, and attended him to the treacherous slaughter of the worshippers of Baal (2 Kings x. 15-23). We again hear of Jehonadab as imposing on his children the rule of abstinence from wine, agriculture, and residence in cities (Jer. xxxv., where he is called Jonadab); which rule was exactly observed till in one respect at the Babylonian invasion it was necessarily relaxed. See RECHABITES.

JEHON'ATHAN (whom *Jehovah gave*).—1. The superintendant of David's store-houses (1 Chron. xxvii. 25).—2. A Levite sent by Jehoshaphat to teach the people (2 Chron. xvii. 8).—3. A priest, the representative of the family or course of Shemaiah (Neh. x. 18). He is probably the same with the Jonathan mentioned in 35; Jonathan being the contracted form of Jehonathan.

JEHO'RAM (whom *Jehovah has exalted*). A name very frequently found in its contracted form, Joram.

1. The eldest son of Jehoshaphat king of Judah, who succeeded his father and reigned eight years, 892-885 B.C., perhaps the first two years in conjunction with his father (1 Kings xxii. 50; 2 Kings viii. 16, 17; 2 Chron. xxi. 1-3). He was a most abandoned prince: he had married the wicked Athaliah daughter of Ahab and Jezebel, and in their sinful ways he walked. He destroyed his brothers, and, regardless of a warning from the prophet Elijah, persisted in crime. Judgments came thick and fast upon him. Edom revolted, and Libnah; and the Philistines and Arabians attacked him, plundered his palace, and carried off or destroyed his wives and sons, save Ahaziah the youngest. And then God smote him with an incurable disease. Two years he lingered in misery, till his bowels fell out, and he expired, and was buried without the customary honours (2 Kings viii. 18-24: 2 Chron. xxi., xxii. 1). Jehosheba, the prudent wife of the priest Jehoiada, was his daughter (2 Kings xi. 2). There has been a difficulty felt in regard to the warning to Jehoram from the prophet Elijah; as it is usually supposed that Elijah had been translated previously. We may well therefore

believe that by divine monition the great prophet was instructed to leave a writing to be conveyed at the proper juncture to the sinful king. But lord A. C. Hervey supposes (see notice below), that Elijah's translation did not occur till Jehoram's second year: comp. ELIJAH, p. 256.

2. The son of Ahab king of Israel, by Jezebel. He succeeded his brother Ahaziah on the throne and reigned twelve years, 896-884 B.C. (i. 17, iii. 1). He discountenanced the worship of Baal, but maintained the idolatrous calves which Jeroboam had set up (2, 3). At an early period of his reign he marched, in conjunction with Jehoshaphat king of Judah and the vassal king of Edom, against the Moabites, who had rebelled against Israel after the death of Ahab. The confederates were reduced to straits for want of water, and consulted the prophet Elisha, who uttered a severe rebuke against Jehoram, but, respecting the pious Jehoshaphat, gave the counsel which resulted in a victory. The war, however, ended abruptly with an atrocity committed by the king of Moab on (most probably) the king of Edom's son (4-27: comp. Amos ii. 1). Afterwards, perhaps in consequence of the putting down of Baal-worship, we find more intercourse between Elisha and Jehoram: there was the miraculous cure of Naaman; and the supernatural information given which enabled the king several times to elude the hostile designs of the Syrians (2 Kings iv. 13, v., vi. 8-23). But then, when Samaria was besieged, Jehoram seems to have imagined that the judgment was a consequence of Elisha's rebukes; and, irritated by a fearful crime perpetrated under the pressure of hunger, he hastily resolved to put Elisha to death. It was but a momentary outburst of passion; and he himself hurried after the executioner, to reverse (as we may suppose) the order. He had then the cheering assurance that in four-and-twenty hours there would be plenty in Samaria; which was accomplished by the unexpected flight of the panic-struck Syrians (24-33, vii.). In the course of Jehoram's reign there was a famine for seven years. It is not clear at what period we are to place this; the 'then' of viii. 1 being no note of time: possibly it is the same famine mentioned in iv. 38-44. At its close we find the king questioning Gehazi as to Elisha's wonderful works, and restoring her lands to the Shunammite lady, who was come at that very time to pray restitution of her property (viii. 1-6).

Then occurred the revolution in Syria; and Jehoram seized the opportunity, in conjunction with his nephew Ahaziah king of Judah, to attack Ramoth-gilead. He was wounded in the battle; and, having returned to Jezreel to be cured, his general Jehu, whom he had left to hold Ramoth-gilead, conspired against him. It is likely that Jehoram had again introduced or sanctioned Baal-worship, which Jehu found in full vigour (x. 18-28). And this may have provoked the awful judgment by which Jehoram fell. He could offer no resistance to Jehu: he was slain at once in his chariot; and his corpse was thrown ignominously into the plot of ground which his father had unjustly wrested from Naboth (viii. 25-29, ix. 1-26; 2 Chron. xxii. 5-7). Thus was fulfilled the word spoken by the prophet Elijah (1 Kings xxi. 17-29).

There is some difficulty in adjusting the chronology of Jehoram's reign; and several events usually assigned to it may have happened under some other monarch; the king's name not being distinctly mentioned. Lord A. C. Hervey would remove the clause 'in the second year of Jehoram the son of Jehoshaphat king of Judah' (2 Kings i. 17) to the head of chap. ii., and makes some other suggestions, for which his article in Smith's *Dict. of the Bible*, vol. i. pp. 947-949, may be consulted: see also Browne's *Ordo Sæclorum*, part i. chap. iv. §§ 215-223, pp. 221-239.

3. A priest employed by Jehoshaphat to teach in Judah (2 Chron. xvii. 8).

JEHOSHAB'EATH (*Jehovah is her oath*). The daughter of Jehoram king of Judah, and wife of the priest Jehoiada (2 Chron. xxii. 11). She is also (2 Kings xi. 2) called JEHOSHEBA, which see.

JEHO'SHAPHAT (whom *Jehovah judges*, i.e. whose cause he sustains).—1. A great officer, called 'recorder' or annalist, under David and Solomon (2 Sam. viii. 16, xx. 24; 1 Kings iv. 3; 1 Chron. xviii. 15). 2. The head of one of Solomon's commissariat departments in Issachar (1 Kings iv. 17).

3. The son of Asa, who succeeded his father on the throne of Judah, at the age of thirty-five, and reigned twenty-five years, 914-890 B.C. (xv. 24, xxii. 42).

He was a man of piety; and his reign was upon the whole prosperous. At first, the jealousy of Judah and Israel still subsisting, Jehoshaphat placed his kingdom in a posture of defence against that of the ten tribes, garrisoning the cities which Asa had conquered. He also took away the idolatrous high places and groves in Judah, and in the third year of his reign sent princes, priests, and Levites with the book of the law to teach the people. And the blessing of God was upon him: he had riches and honour in abundance; and neighbouring tribes respected him and brought him presents and tribute (2 Chron. xvii.). But then came the great error of his life and reign. He not only contracted friendship and alliance with the weak and wicked Ahab, possibly from mutual fear of Syria, but sanctioned, it would seem, the marriage of his son Jehoram with the atrocious daughter of Ahab and Jezebel, a marriage which inflicted evil for several generations upon Judah. Jehoshaphat after this frequently aided the kings of Israel. He was with Ahab in the disastrous battle of Ramoth-gilead, and, appearing in the field in royal state, nearly lost his life, being mistaken for the Israelitish king. His cry to the Lord who delivered him ought to be noticed (1 Kings xxii. 1-40; 2 Chron. xviii.). Jehoshaphat had shown, while at Samaria, his distrust and dislike of the idolatrous priests; but when he returned to Jerusalem he was rebuked by the prophet Jehu for having at all allied himself with the ungodly. He took the rebuke in good part,

and set himself again, both personally and by delegated officers, to carry out religious reforms in his own kingdom, and to render the administration of justice pure (xix.). The fatal alliance, however, with Israel still hampered him. He joined in a commercial project with Ahaziah, and prepared a fleet at Ezion-geber. For this he was reproved by Eliezer, who predicted the loss of the fleet. Jehoshaphat then refused any further partnership with Ahaziah in such enterprises (1 Kings xxii. 48, 49; 2 Chron. xx. 35-37). Afterwards he was attacked by the Moabites, Ammonites, and other tribes. In the prospect of this great danger he proclaimed a fast, and humbly sought the Lord's help, which was promised through Jahaziel, a Levite. Accordingly God supernaturally interfered. The invaders set upon each other, and were destroyed; and Jehoshaphat returned to Jerusalem in triumph (1-29); this deliverance being supposed, not without probable reason, to be alluded to in Psalms xlviii., lxxxiii. It was perhaps, subsequently to this event that Jehoshaphat, with his vassal the king of Edom, joined Jehoram, king of Israel, in that expedition against Moab which was terminated by the fearful deed of the Moabitish king (2 Kings iii.).

The last years of Jehoshaphat were peaceful. Probably he admitted his son Jehoram to partnership with him, whom also, when previously he joined Ahab, it is thought he had left in authority at home. He had many sons, to whom he gave gifts, and made them governors of cities; but to Jehoram, the eldest, he left the crown (2 Chron. xxi. 1-3). He is called Josaphat in Matt. i. 8.

4. The father of king Jehu (2 Kings ix. 2, 14).—5. A priest in the time of David (1 Chron. xv. 24).

JEHO'SHAPHAT, THE VALLEY OF. The name now given to the valley of the Kidron. It is broad and shallow where it commences to the north-west: passing eastward, it has the general platform of the city to the south. Then, when it meets the north-western corner of Olivet, it turns due south, pursuing this direction to Bir Eyub, or the well of Job, at the junction with the valley of Hinnom, where it bends again to the south-east. From the church of the Virgin it is a narrow ravine, sinking rapidly between Ophel and Olivet, till at the Bir Eyub it is more than 500 feet below the top of Zion. Into the depth of this melancholy glen, one could hardly look down from the roof of the temple above without dizziness. 'This rapid slope is grey and bare: some scanty tufts of herbage scarce find root in its loose ashy soil; and towards its base a few flat tombs are niched upon any practicable spot, hanging like the very image of oblivion just above the channel of the Kidron, loosened from their precarious hold by its wintry torrent' (Bartlett, *Walks about Jerusalem*, p. 111). Various sepulchres are found along the course of this ravine, among them the so-called tomb of Absalom, and close to it the reputed tomb of Jehoshaphat, from which possibly the valley may have taken its name. But it is not so called either in scripture or by Josephus; nor can the use of this appellation be traced higher than the fourth century after Christ. Both Jews and Mohammedans believe that it is to be the scene of the last judgment; and the latter show a stone pillar, on which they say Mohammed is to sit. This notion is probably derived from Joel iii. 2, 12; but there is a strong objection against the identification of the valley, *'emek*, there mentioned, with the ravine, *nahhal*, of the Kidron. It has otherwise been imagined that Joel alludes to 'the valley of Berachah' or 'blessing' (2 Chron. xx. 26); 'but, as neither of these localities,' says Henderson, 'at all comports with the magnitude of the subject treated of by the prophet, we have no alternative but that of considering the words, not as constituting a proper name, or the name of any specific locality, but as symbolical in their import, and designed to characterize the theatre of the bloody wars that took place after the Babylonish captivity, by which the hostile nations contiguous to Judea had signal vengeance inflicted upon them. They literally signify *the valley where Jehovah judgeth*, and mean the scene of divine judgments. The term *valley* appears to have been selected on account of such locality being mentioned in scripture as the usual theatre of military conflict' (*Minor Proph.*, p. 118).

JEHO'SHEBA (*Jehovah is her oath*). The wife of Jehoiada the priest. She was the daughter of king Jehoram, but in all probability not by Athaliah. When the royal family were destroyed by that abandoned woman, Jehosheba saved and secured her infant nephew Joash, with his nurse, and, no doubt by means of her husband, kept him for six years in the house of the Lord, till the seasonable time came for Jehoiada to produce him, and place him on the throne (2 Kings xi. 2, 3). Her name is given as Jehoshabeath in 2 Chron. xxii. 11. No other princess is mentioned as being married to a high priest.

JEHO'SHUA (*Jehovah his help*). The full form of the name generally found as Joshua (Numb. xiii. 16). See JOSHUA, 1.

JEHO'SHUAH (*id.*). This form, identical in the Hebrew with the preceding, occurs in some copies of our version (1 Chron. vii. 27). See JOSHUA, 1.

JEHO'VAH (*he will be*, or *become*?). The special and significant name of the Deity as developing himself in a covenant-relationship with his people. It is derived from a Hebrew root which means 'to be.' The exact form of it however, is doubtful, because the Jews always attach to it the vowels of another word. But it is likely that it is a future form, *Jahveh*, in accordance with the declaration to Moses, 'I am that I am' (Exod. iii. 14), or 'I will be that I will be,' the coming one. The ground-notion, then, is that of *manifestation*, of God's *becoming* all that his purposes intend, and his promises foreshadow. Essentially he changes not, but he manifests himself with greater clearness to the perceptions of his creatures, as they see him developing his glorious attributes in the advancing steps

of that redemption, that great victory over evil, which, announced just after the fall, had its successive illustrations in the choice of a peculiar people, in the deliverances wrought for them, in the types which their history furnished, in the prophecies entrusted to them, till the coming of that Great One, towards whose unrivalled sovereignty all things are still tending. And yet more and more is Jehovah, the Redeemer-God, accomplishing his will in the sight of men, till the crowns of the universe shall be placed together, symbol of his single authority, upon his brow. In Jehovah, then was to be understood the idea of development. The name was known before: Moriah (Gen. xxii. 2) was probably a compound of it; but in its full meaning, in the covenant-relationship signified by it, the early patriarchs knew it not (Exod. vi. 3).

A diversity of authorship has been supposed in the Pentateuch; and those portions in which Jehovah, rendered in our version 'the Lord,' is used, have been attributed to one writer; while those in which the Deity is termed *Elohim*, 'God,' are believed to proceed from another. Differences of style and tone have also been imagined to characterize the two. If it be understood merely that Moses used existing documents, no great objection need be made to such a theory. But, if, as some critics have endeavoured to show, the two writers—the Jehovist and the Elohist they have been termed—wrote not under divine guidance, or according to the exact truth of matters, but rather according to the peculiar bent of their own minds, the notion must be decidedly rejected. On a careful examination of the sacred text, it would seem that generally these two names are adopted according as each in its place best expresses that character in which in the recorded history God specially revealed himself. When speaking or acting as the great and powerful Creator and Ruler of the universe, he is properly called Elohim; when appearing as carrying out the provisions of his covenant with his people, developing his gracious purposes, he is rightly designated Jehovah. So that there is a propriety in the double use, just as there is in the use, according to circumstances, of 'Jesus' and 'Christ' in the New Testament, which now we are accustomed to employ indifferently. The topic cannot be further discussed here. It is investigated at some length in Horne's *Introd.*, edit. Ayre, vol. ii. pp. 549-561: see also, for a succinct notice, PENTATEUCH.

JEHO'VAH-JI'REH (*Jehovah will see*, or *provide*). The name given to the place where Abraham erected his altar for the sacrifice of his son, and the Lord provided a ram instead of Isaac; whence came the proverbial expression 'In the mount of the Lord it shall be seen' (Gen. xxii. 14). Kalisch would translate 'On the mount of the Lord one shall be seen' (*Comm. on Old Test. Gen.*, p. 448), i.e. people appear: it is only, if sacrifices are offered as God selects and appoints them, that the presence of the offerer at the temple is acceptable to him. Other interpretations have been proposed; but the most obvious is probably the most satisfactory: God's interposition will be manifested: when human help is vain, and no way appears of extrication from difficulty, those who trust him shall find that, at the critical moment, the Lord will interfere for them. Man's extremity is God's opportunity: in the mount of the Lord he shall be seen. There is very likely a reference to the meaning of Moriah, *manifestation of Jehovah*.

JEHO'VAH-NIS'SI (*Jehovah my banner*). So the altar was called which Moses raised on occasion of the defeat of the Amalekites (Exod. xvii. 15). Perhaps the allusion is to the sacred rod which Moses held in his hand during the battle, as a kind of banner, and which, as it was raised or lowered, influenced the result of the fight.

JEHO'VAH-SHA'LOM (*Jehovah is peace*). The name given by Gideon to the altar he built at Ophrah after the angel of the Lord had appeared to him (Judges vi. 24).

JEHO'VAH-SHAM'MAH (*Jehovah is there*). The name to be given to the city prophetically described by Ezekiel (Ezek. xlviii. 35, marg.).

JEHO'VAH-TSID'KENU (*Jehovah our righteousness*). A name applied by the prophet Jeremiah to the King who should spring from David's line (Jer. xxiii. 6, marg.), thus describing Messiah's divine character. The same appellation is given to the church (xxxiii. 16, marg.), who, by her union with Christ, shares his titles. Some critics, however, propose a different translation: 'This is he who shall call to her, Jehovah our Righteousness.'

JEHO'ZABAD (whom *Jehovah bestows*).—1. One of the conspirators who slew Joash king of Judah (2 Kings xii. 21; 2 Chron. xxiv. 26).—2. One of the Levite porters (1 Chron. xxvi. 4).—3. A military commander in Jehoshaphat's reign (2 Chron. xvii. 18).

JEHO'ZADAK (whom *Jehovah makes just*). The son of the high priest Seraiah. He was carried into captivity to Babylon (1 Chron. vi. 14, 15), and was the father of Jeshua, or Joshua, who returned with Zerubbabel. He is more frequently called Jozadak and Josedech.

JE'HU (*Jehovah is he*).—1. A prophet, who pronounced the divine sentence against Baasha, king of Israel (1 Kings xvi. 1-4, 7, 12). He also rebuked Jehoshaphat king of Judah (2 Chron. xix. 1-3), and compiled some annals of the last-named monarch (xx. 34).

2. The son of Jehoshaphat, the son of Nimshi. He was designated as the future king of Israel to Elijah in the wilderness of Horeb (1 Kings xix. 16, 17); and his commission should be to extirpate the idolatrous house of Ahab, slaying those whom the sword of Hazael would not touch. Though so designated, the solemn anointing of Jehu to his office was to be not yet. Elijah passed first into the eternal world; and it was not till Ahab had ended his weak and godless career, and Ahaziah had committed his daring acts of impiety, and Joram had for some years swayed the sceptre with sinful hand, that Elisha, who had succeeded to Elijah's office, monished it is likely by God that the time of repentance was past, and judgment must now be done, sent a

messenger, one of the sons of the prophets, to Ramoth-gilead, which Jehu and the other Hebrew commanders were keeping, to anoint him king. Jehovah was sovereign paramount; and he had a right to choose who should reign under him (2 Kings ix. 1-10). When Jehu's companions were made aware of the real nature of the young prophet's message, they entered heartily into the conspiracy, and proclaimed Jehu king. With little delay he set out for Jezreel, where Joram had gone to be healed of his wounds. From the towers of the city he is espied hasting with his company across the plain; and, when two messengers brought back no answer, Joram and his nephew, Ahaziah of Judah, who had come to visit him, both went out to meet Jehu. Both were slain, and the prophecy against Ahab's house fulfilled literally when Joram's dead body was cast into the plot of ground which had been illegally wrested from Naboth, and when Jezebel, who had taunted the avenger as he entered Jezreel, was crushed beneath his chariot-wheels, and her carcase devoured by the hungry dogs that prowled about the city (11-37). Jehu accomplished God's command: he destroyed all the rest of Ahab's family (x. 1-17). And he gathered the worshippers of Baal by a stratagem, and slew them in Baal's temple (18-28). But his deeds were done from his own lust of reigning; and, though he boasted of his zeal for God, it was simply because that zeal he perceived was making him a king. And so, though God set his seal upon the judgment of Ahab's house by promising Jehu that for four generations his seed should reign, yet, because Jehu had gratified therein his own ambition, God declared also that judgment should come on his ungodly posterity (Hos. i. 4). Jehu reigned twenty-eight years, 884-856 B.C., still keeping up the calf-worship of Jeroboam. His kingdom was harassed by Hazael, king of Syria (2 Kings x. 29-36); and the Assyrian power was beginning also to make its pressure felt. Jehu's name, as the son, i.e. one of the successors, of Omri, has been read on the black obelisk in the British Museum.

3. A descendant of Judah (1 Chron. ii. 38). 4. A Simeonite chief (iv. 35).—5. A Benjamite, one of those who joined David at Ziklag (xii. 3).

JEHUB'BAH (*he will be hidden*). A chieftain of Asher (1 Chron. vii. 34).

JEHU'CAL (*potent*). An eminent person in Jerusalem in the reign of Zedekiah (Jer. xxxvii. 3). He is also called Jucal (xxxviii. 1).

JE'HUD (*praised*). A city allotted to the tribe of Dan (Josh. xix. 45). It is probably *el-Yehudiyeh*, about seven miles east of Jaffa.

JEHU'DI (*a Jew*). A person who was sent for the roll of Jeremiah's prophecies, and read it to king Jehoiakim (Jer. xxxvi. 14, 21, 23).

JEHUDI'JAH (*the Jewess*). This is perhaps not a proper name, but used to distinguish one wife of Mered from the other, who was an Egyptian (1 Chron. iv. 18). She is the same with Hodiah (19).

JEHU'SH (to whom *God hastens, a collector?*). A descendant of king Saul (1 Chron. viii. 39). The word is the same with that rendered Jeush.

JEI'EL (perhaps *treasured of God*).— 1. A Reubenite chief (1 Chron. v. 7).—2. A Levite porter appointed for the musical service of the sanctuary (xv. 18, 21, xvi. 5).—3. A Levite of the sons of Asaph (2 Chron. xx. 14).—4. A scribe in the time of Uzziah (xxvi. 11).—5. A Levite who took part in Hezekiah's reformation (xxix. 13).—6. A chief Levite in Josiah's time (xxxv. 9).—7. One who accompanied Ezra on his journey from Babylon to Jerusalem (Ezra viii. 13).—8. A person who had married a foreign wife (x. 43).

JEKAB'ZEEL (which *God gathers*). A city in the extreme south of Judah (Neh. xi. 25). It is the fuller form of Kabzeel (Josh. xv. 21; 2 Sam. xxiii. 20). See KABZEEL.

JEKAM'EAM (who *gathers the people*). A Levite in David's time (1 Chron. xxiii. 19, xxiv. 23).

JEKAMI'AH (whom *Jehovah gathers*). A descendant of Judah (1 Chron. ii. 41), called also Jecamiah (iii. 18).

JEKU'THIEL (*piety towards*, or *trust in, God*). One of Judah's descendants (1 Chron. iv. 18).

JEMI'MA (*dove*, or perhaps beautiful *as the day*). The eldest of Job's daughters, born after his restoration to prosperity (Job xlii. 13, 14).

JEMI'NI (1 Sam. ix. 1, marg.). The textual rendering is no doubt right: see GEMINI.

JEM'NAAN (Judith ii. 28). Perhaps Jamnia or Jabneel.

JEMU'EL (*day of God*). The eldest son of Simeon (Gen. xlvi. 10; Exod. vi. 15). But in Numb. xxvi. 12; 1 Chron. iv. 24 the name is given as Nemuel.

JEPH'THAE (Heb. xi. 32). The Greek form of Jephthah.

JEPH'THAH (whom God *sets free*). An Israelitish hero and judge, the son of Gilead by a concubine. Discountenanced and driven out by his brethren, he established himself in a district called Tob, and gathered round him a band, who, probably by marauding expeditions, acquired a formidable renown; so that, when the Ammonites had occupied some of the trans-Jordanic territory, and had even passed the Jordan and attacked the western tribes (Judges x. 8, 9), Jephthah was solicited to take the command against them. He reproached the Gileadites with their conduct towards him, but consented to lead them on condition of being appointed their governor. He then sent envoys to the Ammonitish king, maintaining Israel's right to the territory north of the Arnon, seeing that it had been conquered from the actual possessors and had been occupied for 300 years. The negotiation came to nothing; and then Jephthah, having collected troops from Manasseh and Gilead, utterly defeated the Ammonites. But prior to his march he had vowed to devote and sacrifice to the Lord whatever might first welcome him on his return in triumph to his residence at Mizpeh. It was his only daughter that first came forth, to Jephthah's

atter dismay; and he did with her according to his vow (xi.).

Scarcely any scripture topic has been more keenly discussed than the question, What did Jephthah do? Did he actually sacrifice his daughter? or did he merely devote her to perpetual celibacy? and learned men will never agree in the solution. It is clear that there are formidable difficulties in the way of believing that an Israelite instructed in the law and history of his country could offer human sacrifice; especially as Jephthah is mentioned with commendation among the worthies of the race (1 Sam. xii. 11; Heb. xi. 32). But yet he could not have expected that any animal would come out to meet him: he must therefore have contemplated human sacrifice. His daughter, it is evident, was not aware of his vow; but the intended sacrifice of an animal would no doubt have been at once proclaimed. There was perhaps little intercourse between the tribes east and west of the Jordan at the period. Besides, Jephthah, a kind of brigand-chief, though he knew much of the history of Israel, might know little of the law; and human sacrifices were practised by neighbouring nations. Further, we have no instance of females being devoted to celibacy; and, if this girl were so devoted, she needed not to ask delay in order to bewail her lot. All these reasons, briefly given, and more might be added, incline to the fearful alternative that Jephthah did sacrifice his daughter. But the opinion is expressed with diffidence; and many will dissent from it (see Kitto, *Daily Bible Illustrations*, twenty-fifth week, second day; Winer, *Bibl. RWB.*, art. 'Jephta'; Smith's *Dict. of the Bible*, vol. i. pp. 963, 964). It may be added that there is no ground for imagining that the high priest sanctioned the act, as the Jews believe.

One more fact in Jephthah's history is to be noticed. The Ephraimites, angry that they had not been summoned, crossed the Jordan and threatened to destroy Jephthah and his property. He therefore gathered his army, attacked and entirely defeated them, detecting the fugitives by their dialect, as they tried to re-cross the river. Forty-two thousand Ephraimites fell. Jephthah retained his power in the trans-Jordanic region six years, till his death (Judges xii. 1-7).

JEPHUN'NE (Ecclus. xlvi. 7). Jephunneh.

JEPHUN'NEH (*may he be regarded with favour*, or *a beholder*).—1. The father of Caleb the spy (Numb. xiii. 6). He is called a Kenezite (Josh. xiv. 14, and elsewhere).—2. A chieftain of Asher (1 Chron. vii. 38).

JE'RAH (*the moon*). A son of Joktan, or name of a tribe descended from him, in southern Arabia (Gen. x. 26; 1 Chron. i. 20). There is a difficulty in identifying the locality of this tribe; and various conjectures have been made respecting them. There is, it seems, a fortress still bearing the name *Yerakh* at the extremity of the Yemen. Or their settlements may have been in the neighbourhood of *Hadramaut* (Hazar-maveth); as there are there a 'moon-mountain,' and a 'moon-coast.' But nothing certain can be stated.

JERAH'MEEL (*on whom God has mercy*).—1. The son of Hezron, Judah's grandson (1 Chron. ii. 9, 25, 26, 27, 33, 42).—2. A Levite of the family of Merari (xxiv. 29).—3. A person, son of Hammelech (or of the king), who was with others commanded to arrest Baruch and Jeremiah (Jer. xxxvi. 26).

JERAH'MEELITES. A tribe or clan descended from Jerahmeel, 1 (1 Sam. xxvii. 10, xxx. 29). They occupied the southern district of Judah.

JER'ECHUS (1 Esdr. v. 22). Jericho.

JE'RED (*descent*).—1. (1 Chron. i. 2). See JARED.—2. A descendant of Judah, and father or founder of Gedor. He appears to have been the son of Mered by his Jewish wife (iv. 18); but the text is not very clear.

JER'EMAI (*dwelling in heights*). One who had married a foreign wife (Ezra x. 33).

JEREMI'AH (whom *Jehovah sets up*).—1. The father of Hamutal, wife of Josiah. He is described as of Libnah (2 Kings xxiii. 31, xxiv. 18).—2. A chief of Manasseh (1 Chron. v. 24).—3. A Benjamite who joined David (xii. 4).—4, 5, Two Gadite chiefs (10, 13).

6. A celebrated prophet and priest (2 Chron. xxxv. 25), the son of Hilkiah of Anathoth, a Benjamite city allotted to the priests, about three miles from Jerusalem. It is not probable that this Hilkiah was the high priest in Josiah's reign, because we may conclude (1 Kings ii. 26; 1 Chron. xxiv. 3) that the priests at Anathoth were descendants of Ithamar; whereas Hilkiah the high priest was of the family of Eleazar (vi. 4-13).

Jeremiah's lot was cast in troublous times. The long wicked reign of Manasseh had thoroughly demoralized the people of Judah. And, though ere his death that monarch had repented and striven to repair the evil he had caused, yet Amon his son returned to idolatry. It was in a darkened sky, therefore, that the star of the youthful Josiah gleamed forth; and all his efforts at reformation when he grew towards man's estate were powerless to arrest the growing wickedness of the people, or to avert the judgments which were coming on them (2 Kings xxii. 16, 17, xiii. 26, 27). Amid the fierce struggles for empire then going on in Asia, the small kingdom of Judah could not hope to be independent; and the Lord had destined the rising Babylonian power to be the instrument of inflicting deserved punishment upon Judea. Had the Jews humbled themselves and meekly submitted to the chastisement, though they might not have escaped the Babylonian yoke, they would have found it light. But they resisted and rebelled against God's purposes, and looked round for some alliance which, as they thought, would protect them. It had often been a favourite policy to seek help from Egypt (Isai. xxx. 1, 2, xxxi. 1-3, xxxvi. 6); and accordingly it would seem that there was a powerful Egyptian party in Jerusalem, and a belief that thus they should be strong enough to resist the Chaldeans, and yet continue in the sins which had provoked the Lord to threaten the judgment of

invasion. It is likely, too, that in resisting the Chaldeans the Jews were violating treaty engagements. Already the Assyrian power had overshadowed Israel; so that their kings were little more than vassals; and, as Babylon had now succeeded to the Assyrian supremacy, there was some kind of allegiance due from the princes of Judah to the sovereign of Babylon. It must have been on some such principles that Josiah acted when he resisted the march of Pharaoh against Carchemish.

Bearing in mind the facts which have just been adverted to, we shall easily see how perilous was the position to which Jeremiah was called. God would raise up a prophet who should announce the coming judgments—judgments which even repentance would only partially avert. Heretofore the divine messengers, when they called to humiliation for sin, were empowered to promise full deliverance. The Lord (Isaiah declared) would defend Jerusalem; and the hosts of the great king should melt away like snow before the sun from the impregnable walls of Zion. Heretofore the city of David towered in independent glory: the spoiler that touched it touched the apple of God's eye. But sin persisted in had destroyed that security: obstinate rebellion had ruined the hope of successful resistance. Those whose eyes God had opened saw that now all that could be done was to make the best terms possible with a foreign lord. The longing eye might still look forward to the distant splendour of Messiah's reign; but for the present there was only submission, vassalage. Former prophets had sounded the trumpet, and stirred up the Israelites: they had cheered them when desponding to fight valiantly for the cities of their God. Now there was a mournful change. The prophetic voice was sad. It was to discourage instead of to incite to resistance: its office was to counsel prostration before a heathen power. The awful words of Moses had indeed come to pass (Deut. xxviii.): the bitter cup must now be drained: the only hope was meekly and reverently to take it at the Lord's hand. We have here the clue to much that would otherwise surprise us in Jeremiah's history and Jeremiah's writings. We have here the key to the mournfulness of his tone, to the disappointments, persecutions, griefs, that weighed him down. We might have imagined that a hard, an iron man, would have been selected for the office he was to fill, that another Tishbite would be sent down from Gilead with the fatal message. But God's thoughts are higher than our thoughts. He chooses his instruments after no maxims of worldly wisdom. It was a youth, who was to bear the tidings, one of a tender spirit, one ready to shrink from the burden, and to have the bitter disappointment, so far as that evil generation was concerned, of prophesying in vain.

It was in the thirteenth year of Josiah (Jer. i. 2) that the word of the Lord first came to Jeremiah. He was then, it would seem, residing at Anathoth, and, as already said, very young. For, although the word used (6) is not determinate, yet, as we know that Jeremiah prophesied at least forty years, to the taking of Jerusalem, and possibly longer, it must have been in early life that the commission was entrusted to him. And this, with his residence at Anathoth, will explain why, when the book of the law was found five years after, counsel was sought of Huldah (2 Kings xxii. 14) rather than of him. The burden of the prophet's message was soon perceived. He was to testify that recourse to Egypt was sinful and in vain (comp. Ezek. xvii.), and that their own sins were bringing destruction upon the people (Jer. ii. 17). And he announced the coming woe: a mighty nation from the north was the destined avenger (i. 15, v. 15, vi. 22). This was openly declared in Jerusalem, and through the various cities of Judah (xi. 6). And the prophet's ordinary habits would show the fearful character of the crisis. He was, at least for a time, to enter neither the house of feasting nor that of mourning, to take no wife, but as a solitary man to be a sign to the thronged and busy city that she should ere long be lone and desolate (xvi. 2, 5, 8).

The message was most unwelcome. His townsmen conspired against his life (xi. 19, 21); and it is probable that after this he took up his residence in Jerusalem. The judgments were now beginning. Josiah fell in battle; and Jeremiah composed lamentations for him. Jehoahaz succeeded, and was soon removed by the Egyptian king, who placed Jehoiakim upon the throne. Jehoiachin, Zedekiah, reigned in turn; and again and again did the Chaldeans spoil Jerusalem, and carry away the chief of the nation captive; while in vain did Jeremiah urge submission. He was denounced as a traitor. The priests and the false prophets demanded his life (xxvi. 11); and it was only by the interference of Ahikam that he was delivered. Jehoiakim himself once endeavoured to apprehend him (xxxvi. 26); and, when under the last weak king, seeing the fruitlessness of his expostulations, he was taking an opportunity of leaving Jerusalem to go into the territory of Benjamin, probably to his ancient home, he was seized, accused of deserting to the enemy, cast into a dungeon, and his life again demanded, as weakening, they said, the hands of the men of war (xxxvii., xxxviii.). When the city was taken, Jeremiah received kind treatment from the Chaldean chiefs: he then joined Gedaliah, the son of his friend Ahikam, and, after his murder, was carried by the remaining captains, whom he warned in vain, into Egypt (xxxix.-xliii.), where, according to one tradition, he was stoned by his own people, while, according to another, he afterwards went to Babylon, and died there. Other legendary stories there are about him which need not be here repeated. We learn much of this prophet's own mind from his writings. He has recorded his communings with God, his grief at the ruin of his nation, and for the cruelty with which he was treated. He describes his misgivings lest he was misapprehending God's message, and the burning fire of the word within him (xx. 7-9),

and sometimes he breaks forth into passionate exclamations, lamenting that ever he came out of his mother's womb 'to see labour and sorrow' (18). Intermingled with his predictions is his own experience, very instructive for the church in every age.

7. A priest, or representative of a course of priests, who sealed the covenant (Neh. x. 2). The priest mentioned in xi. 2 was either the same, or the person who gave name to the course. At a later period Hananiah was the head of it (xii. 12).—8. One of the Rechabites (Jer. xxxv. 3).

JEREMI'AH, THE BOOK OF. 628-586 B.C. The arrangement of this book is on the face of it so chronologically inexact that some critics have imagined that the chapters have been altered from their original order.

Attempts have therefore been made to assign their proper historical place to the various portions. Thus, Jer. i. is evidently at the beginning of Jeremiah's ministry, in the thirteenth year of Josiah; the latter part of the inscription (3) being of course added afterwards. Then we may also consider ii. 1—iii. 5 as of early date. The Scythian invasion of Media, Asia Minor, &c., must have occurred in Josiah's reign: it was checked by Psammetichus, king of Egypt; and, though Jeremiah does not appear to refer to it, yet it must have created alarm in Judah; and Egypt would be looked to for protection. This section was evidently delivered while the eyes of the Jews were directed towards Egypt. The next portion, iii. 6—vi. 30, is expressly stated to belong to the days of Josiah. The nation from far (v. 15, vi. 22) is not the Scythians but the Chaldeans. Chaps. vii., viii., ix., are also generally assigned to Josiah's reign. There is some difficulty in deciding; for it seems unlikely that that pious king would have permitted the idol practices 'in the streets of Jerusalem' (vii. 17, 18). Some critics, as Hengstenberg and Keil, regard these chapters as a kind of *resumé* of Jeremiah's early ministry, in which he has collected the substance of what he said at different times. But they are not (as they would in that case be) a continuous whole; and the fresh titles and directions (iii. 6, vii. 1) are a great objection to such a theory. We may further suppose xi. 1-17 to have been uttered just when the book of the law was found in the temple, in the eighteenth year of Josiah.

The earlier ministry of the prophet had lasted twenty-three years, from the thirteenth of Josiah to the fourth of Jehoiakim; and the portions of the book above mentioned seem to be all that we can with any degree of certainty ascribe to this period. In the last-named year we find many oracles delivered. These are xxv., to which may be appended xlvi. 2-12, also xxvi., xxxv., evidently when the Chaldeans were first approaching (comp. Dan. i. 1), xxxvi., xlv., and probably the sections xvi. 1—xvii. 18, and xvii. 19-27. We may perhaps refer xiv., xv., delivered in the time of famine, to this reign, and xviii. To this last chapter the account of the murderous purpose of the prophet's townsmen at Anathoth, together with the resulting complaint and predictions (xi. 18—xii. 17) may be supposed a supplement.

To the short reign of Jehoiachin, so soon deposed and carried with many other captives to Babylon, the section x. 17-25 may be assigned, and possibly xiii., relating a symbolical act, of which it is difficult to say whether it was literally performed.

Zedekiah was now placed upon the throne. To the beginning of his reign we may ascribe chap. xxiv.; and, as about the same time an embassy was sent to Babylon, the prophet directed to the captives there the letter which we find in chap. xxix. And we may not improbably suppose that the section x. 1-16 was addressed to the exiles at the same time. It was very suitable for those who were living among the heathen; and then the curious fact of verse 11 being written in Chaldee will be accounted for. Next in chronological order very possibly come xxvii., xxviii.; 'Jehoiakim' in xxvii. 1 being obviously a transcriber's mistake for 'Zedekiah.' And, according to li. 59, the prophecy against Babylon (l., li.) was delivered in the fourth of Zedekiah. We may place next xxii. 1—xxiii. 8, a reference to the fate of the king's three predecessors, and a warning to him, concluding with a remarkable prophecy of Messiah. The oracle against false prophets succeeds (xxiii. 9-40). Chaps. xix., xx. may be assigned to the time of Zedekiah's rebellion before the avenging Chaldean armies appeared; xxxiv. 1-7, when they had entered Judea, and reduced all the fortresses except Lachish and Azekah, which they were attacking; xxi., a little later, while yet the Jews were not cooped up within their walls. In their distress the people had agreed to grant liberty to their slaves; but, when the Chaldeans retired on the approach of the Egyptians (xxxvii. 5), they revoked the grant of freedom. To this juncture must be referred xxxiv. 8-22 and xxxvii. 3-10. Jeremiah wished to retire into Benjamin, but was stopped and placed in custody, first in Jonathan the scribe's house, and afterwards, with less rigour, in 'the court of the prison' (11-21). While here the transaction related in xxxii. took place; and in this dark time there were cheering utterances of future joy, in xxxiii., when several houses were demolished for purposes of the siege, and in xxx., xxxi., comprehending Israel as well as Judah. Chap. xxxviii. must be assigned to the closing scene: the bread in the city was well-nigh spent; and in desperation the princes cast Jeremiah into a foul pit, from which he was raised by Ebed-melech, to whom the message (xxxix. 15-18) was communicated, no doubt immediately after. The sections xxxix. 1-14, xl. 1—xliii. 7 narrate the capture of the city and other events till the going-down of the remnant into Egypt; where the prediction of xliii. 8-13 was delivered, and xliv. perhaps somewhat later: xlvi. 13—xlix. 39 are oracles against various heathen nations, of which that against Elam (xlix. 34-39) is dated at the beginning of Zedekiah's reign: it is not improbable that the rest were delivered contemporaneously with that against

Egypt (xlvi. 2-12), before noted as in the fourth of Jehoiakim, and the closing section; and lii. is an historical appendix, nearly identical with 2 Kings xxiv. 18—xxv. 30.

The chronological distribution which has here been followed is almost entirely that of Bleek (*Einleitung in das A. T.*, pp. 469, &c.); and, though there must be some uncertainty in regard to several portions, yet it appears for the most part to be based (where the notes of time are not given in the text) on very probable grounds. But it must not be imagined, because these prophecies are not now ranged in chronological order, that they have been carelessly displaced, and thrown together at random. We can discover traces of a classification according to their subjects, and we can see reasons, from some incidental notices, why the collection was made as we have it. Keil (*Einleitung*, § 75) finds a general distribution into two parts; and Bleek's view, though he makes three parts, is not very different.

The two parts are:—I. Domestic prophecies and histories (i.—xlv.), including 1. Longer discourses (i.—xxiv.); 2. Special predictions of the destruction of Jerusalem and the captivity, placed together on account of the subject being the same, introduced by an announcement of the judgment of many nations (xxv.—xxix.); 3. Predictions of future blessing, united because of their similarity (xxx.—xxxiii.); 4. Shorter utterances on special occasions, with an account of the occasions (xxxiv.—xxxix.); 5. Historical narrative, with the special message to Baruch (xl.—xlv.). II. Prophecies against foreign nations (xlvi.—li.); lii. being an appendix.

A writer in the *Princeton* (*U.S.*) *Review* (reprinted in *Brit. and For. Evangelical Review*, April 1860, pp. 396-413) proposes an ingenious plan of distribution. Leaving out the appendix, lii., he finds three parts:—

I. Prediction of the judgment on Judah, and the future restoration (i.—xxxiii.), comprising—
   1. Denunciation of the people as a whole (i.—xx.).
   2. Denunciation of their civil and spiritual leaders (xxi.—xxiii.).
   3. The design and duration of the judgment (xxiv.—xxix.).
   4. The blessings which would succeed it (xxx.—xxxiii.).

II. The history of the judgment (xxxiv.—xlv.), containing—
   1. Evidences of ripeness for judgment (xxxiv.—xxxviii.).
   2. The destruction of the city (xxxix.).
   3. The fortunes of the surviving remnant (xl.—xlv.).

III. Predictions against foreign nations xlvi.—li.).

There is every reason to believe that the collection of these prophecies was made by Jeremiah himself, or at least by his amanuensis Baruch. According to what we read in xxvi., xlv., he was instructed to have written in a roll the threatenings against Israel and Judah and other nations. These were probably not dictated from memory, but read to Baruch from earlier memoranda When the roll so produced was destroyed by Jehoiakim, it was re-written with additions, but containing of course only those which had been delivered down to that time. At a later period the prophet received another command (xxx. 2) to collect his utterances. And it is very probable that while in Egypt, with these two collections before him, he embodied them into the book we have. There is no trace (excepting the appendix, lii.) of a later date. And, though some critics have chosen to except against portions as being from a different hand, careful examination (a detail of which the size of the present volume forbids) shows that the arguments they have alleged are not of weight.

There is indeed one puzzling circumstance connected with the book of Jeremiah, respecting which a few words must be said. The Septuagint version is generally good and faithful; but there are extraordinary variations from the Hebrew text. Thus, many omissions occur in the LXX., e.g. x. 6-8, xxvii. 19-22, xxix. 16-20, xxxiii. 14-26, &c. There are also some additions, and numerous differences. There is, further, a remarkable transposition of chapters; as may be seen in the following table:—

LXX.			Hebrew.
xxv. 34-39	corresponds	with	xlix. 34-39.
xxvi. 1-11	,,	,,	xlvi. 2-12
12-26	,,	,,	13-28.
xxvii., xxviii.	,,	,,	l., li.
xxix. 1-7	,,	,,	xlvii. 1-7.
7-22	,,	,,	xlix. 7-22.
xxx. 1-5	,,	,,	1-6.
6-11	,,	,,	28-33.
12-16	,,	,,	23-27.
xxxi.	,,	,,	xlviii.
xxxii.	,,	,,	xxv. 15-39.
xxxiii.-li.	,,	,,	xxvi.-xlv.
lii.	,,	,,	lii.

Several hypotheses have been devised to explain this diversity. Keil argues strongly in favour of the Masoretic text (*Einleitung*, § 77); while Bleek believes that the LXX. better represents the text as it came from the prophet, and that the book as placed in the Hebrew canon in the time of Nehemiah had various alterations and additions made (*Einleitung*, pp. 490, &c.). Perhaps, though in some cases the LXX. may present a better reading, Keil is substantially right. For the full discussion of the subject students must be directed to the works just named, and those to which they refer.

The style of this book is elegant, and the sentiments pathetic and tender. And, while for the most part it contains denunciations of judgment, there are consolatory promises, and predictions of the Messiah and the blessings of the new covenant. See Jer. xxiii. 5, 6, xxxi. 31-37.

Among the commentaries on Jeremiah may be named those of Blayney, 1784; Umbreit, 1842; Henderson, 1851.

JEREMI'AS (Matt. xvi. 14). A Greek form of Jeremiah; used likewise in the Apocrypha, as in Ecclus. xlix. 6.

JEREMI'AS (1 Esdr. ix. 34). Probably Jeremai (Ezra x. 33).

JER'EMOTH (*heights*).—1. A Benjamite chief (1 Chron. viii. 14).—2. A Levite of the family of Merari (xxiii. 23), called also (xxiv. 30) Jerimoth.—3. The head of one of the divisions of singers (xxv. 22); he also is named (4) Jerimoth.—4. 5. Two persons who had married foreign wives (Ezra x. 26, 27).

JER'EMY (Matt. ii. 17, xxvii. 9). Another form of Jeremiah. This, too, is found in the Apocrypha, as in 1 Esdr. i. 28.

JERI'AH (*founded* or *constituted of Jehovah*). A Kohathite Levite (1 Chron. xxiii. 19, xxiv. 23). He is called Jerijah in xxvi. 31.

JER'IBAI (for whom *Jehovah pleads*). One of David's warriors (1 Chron. xi. 46).

JER'ICHO (*place of fragrance*). A city of Palestine first mentioned in the Pentateuch as defining the position of the Israelites, who, when encamped in the plains of Moab, were over-against it (Numb. xxii. 1, xxvi. 3) It was a rich and strongly-fortified place. The walls must have been thick, for Rahab's house was on the wall (Josh. ii. 15); and the spoil was large which was taken into the Lord's treasury (vi. 24); the abundance of it being further proved by the possibility of a single man like Achan being able to appropriate property of so much value (vii. 21). Some territory, too, belonged to this city; for its border is said to have reached to Gilgal (iv. 19).

Jericho, opposite to which the Israelites crossed the Jordan, was the first town they attacked; and orders were given utterly to destroy it; partly, perhaps, by this first terrible example to strike fear into the rest of the Canaanites, and partly because, if occupied by an enemy, it might have been dangerous to Israel. Accordingly, after it was taken and destroyed, the walls having supernaturally fallen down, Joshua pronounced a curse against any one who should subsequently re-build it. Rahab alone, who had sheltered the Hebrew spies previously despatched to view the place, was, with her family, spared (ii., vi.) The site, just upon the border of Ephraim, was assigned to Benjamin (xvi. 7, xviii. 21). And possibly there might be an unwalled town there. For, if Jericho be the 'city of palm-trees' (Deut. xxxiv. 3; 2 Chron. xxviii. 15), then, as such a city is mentioned later (Judges i. 16, iii. 13), and as David appointed Jericho for the place of retirement to his ambassadors whom the Ammonites had maltreated (2 Sam. x. 5), it does not seem an unreasonable supposition that Joshua's curse was directed against the re-fortifying rather than the re-building of Jericho. Hiel's conduct is, if this be so, more easily understood. Still, whether he acted carelessly or defiantly, the curse was fulfilled in judgment on his family (1 Kings xvi. 34). The re-building or fortifying was in Ahab's reign; and Jericho must then have belonged to the northern kingdom. It flourished; a school of the prophets was established in it; and Elisha miraculously healed its waters—the only thing wanting for its prosperity (2 Kings ii.). We hear little more of the place in the Old Testament history. It was to 'the plains of Jericho' (the sunken valley, the Ghor) that Zedekiah fled and was taken there (Jer. xxxix. 5, lii. 8); and some of the inhabitants returned from Babylon (Ezra ii. 34; Neh. iii. 2, vii. 36). Jericho was again fortified in the Maccabean times (1 Macc. ix. 50). It was subsequently enlarged and adorned by Herod the Great, and again by Archelaus, who planted palm-trees in the plain; and it was rich and flourishing in our Lord's time, the country around it fertile, and its trade considerable, as may be gathered from a chief publican or tax-collector being stationed there (Luke xix. 2). Christ visited Jericho on his last journey to Jerusalem, and healed there two, perhaps three, blind men (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43): see Davidson, *Sacr. Herm.*, chap. xii. pp. 558, 559; Horne, *Introduct.*, vol. ii. edit. Ayre, pp 473, 474: there he tarried with and brought salvation to the house of Zaccheus (Luke xix. 2-10); and on the road between Jericho and Jerusalem he laid the scene of the parable of the good Samaritan (x. 30-37).

The history of Jericho in later times cannot be here given: it is enough to say that it was an almost-uninterrupted decline, till it is become a miserable village called *Riha*, in which the sheikh's house, a square castle-like building, is the only one of any pretension. The palm-trees have entirely disappeared; and the plain is intensely hot, fig-trees, maize, and cucumbers still being cultivated there, and bright wild flowers growing luxuriantly. The original Jericho probably stood close by the fountain of Elisha, doubtless the present *'Ain es-Sultan*: that city which our Lord visited was some distance away at the opening of the Wady Kelt. A graphic sketch of the present appearance is given by Dr. Thomson (*The Land and the Book*, pp. 613, 617).

JERI'EL (*founded of God*). A descendant of Issachar (1 Chron. vii. 2).

JERI'JAH (*founded* or *constituted of Jehovah*) (1 Chron. xxvi. 31). See JERIAH.

JER'IMOTH (*heights*).—1. 2. Two Benjamites, one of the family of Bela, the other of that of Becher (1 Chron. vii. 7, 8,).—3. A Benjamite, perhaps identical with one of the preceding, who joined David at Ziklag (xii. 5).—4. A Merarite Levite (xxiv. 30); see JEREMOTH, 2.—5. The head of one of the divisions of singers (xxv. 4): see JEREMOTH, 3.—6. Ruler of Naphtali in David's reign (xxvii. 19).—7. A son of David, whose daughter was one of Rehoboam's wives (2 Chron. xi. 18). His name does not appear in the lists of David's sons (2 Sam. iii. 2-5; 1 Chron. iii. 1-9, xiv. 4-7); but other sons by concubines are referred to.—8. One of the overseers of offerings and tithes in the reign of Hezekiah (2 Chron. xxxi. 13).

JERI'OTH (*curtains*). The wife of Caleb, the son of Hezron, Judah's grandson (1 Chron. ii. 18). According to the Vulgate she was his daughter.

JEROBO'AM (whose *people is many*).—1. The successful leader of the revolt against Rehoboam, and first king of the ten tribes (975-954 B.C.). He is called 'an Ephrathite' (see EPHRATHITE) of Zereda: his father's name was Nebat, who seems to have died early; for Jeroboam is said to

have been the son of a widow called Zeruah. The young man was capable and industrious; and Solomon employed him in his works, and made him superintendent of the duties which fell, in regard to those works, upon the house of Joseph. He was so employed when the prophet Ahijah gave him to understand, by a symbolical action, that for Solomon's sin the kingdom should be divided, and ten parts placed under Jeroboam's rule. And, if he would be faithful to the Lord's service, the kingly dignity should be made hereditary in his family, as in David's. A bright prospect thus opened before him: had he, like David, patiently waited the Lord's time, and obediently trod the path of holy service, his name, instead of being (as it is) a name of awful warning, might have survived of happy memory, enshrined among the worthies of Israel. Apparently Jeroboam, intoxicated with the greed of power, raised some insurrection, and, utterly unsuccessful, had to flee from Solomon's vengeance into Egypt. There he remained under Shishak's protection till Solomon's decease (1 Kings xi. 26-40).

Rehoboam succeeded to the throne, and was to go to Shechem for a solemn inauguration. But the tribes had groaned under the burdens of Solomon, and were determined to obtain remission of them from the new king. And there was doubtless the ancient jealousy fermenting between the two chief tribes of Judah and Ephraim. It was thought a politic measure to send for Jeroboam from Egypt, and place him at the head of the remonstrance to be made to Rehoboam. Rehoboam's folly alienated the people; and the schism was complete. Judah with Benjamin, in some degree afterwards augmented, remained to the house of David; while the ten tribes formed a new state, of which very naturally, especially when his bold conduct at Shechem was generally known, Jeroboam was made the sovereign (xii. 1-20). Again, then, was Jeroboam put upon his trial; the path of security and peace being opened before him. For the prophet Shemaiah forbade Rehoboam to attempt to subjugate the revolted tribes: they were left therefore quietly to pursue their course. Jeroboam's first step was not unwise. He fortified Shechem, his residence, and also Penuel, a town beyond the Jordan. But then his carnal reasoning suggested that, if he permitted the people to go up to Jerusalem to worship, they would return to Rehoboam's allegiance. Had he trusted the Lord's promise, all would have been well. But no: he must execute his own wicked device: he erected calves of gold at Dan and Beth-el, the two extremities of his dominions, as if they might lawfully be visible symbols of Jehovah: he prescribed festivals himself, and, as the priests and Levites abhorred the sacrilegious service, he made priests of his own, every one who desired the office, and would sacrifice certain victims by way of consecration (2 Chron. xiii. 9); and thus, introducing idolatrous worship, he acquired the frightful title, to cling to his name for ever, of the man 'that made Israel to sin' (1 Kings xii. 25-33).

Two solemn warnings were given to the wretched king. A prophet came from Judah, and denounced the worship at Beth-el. Jeroboam, who stood ready to burn incense on the altar, hastily stretched forth his hand and commanded the prophet to be seized. But instantly the sacrilegious hand was withered; and he was fain to entreat the prayers of the man he had tried to outrage, for the recovery of his hand. If the portent caused a temporary check, Jeroboam returned speedily to his evil course, till the sin grew great and foul enough to cut off his house, and destroy it from the face of the earth (xiii. 1-7, 33,34). Once again, a son, dearly loved, was stricken with sickness; and sorrow filled the father's heart. Alas! it was but the 'sorrow of the world,' working only death. He bethought him then of his earlier and brighter days, and of the hopes that kindled in his heart when Ahijah had met him long ago in the field and told him he should be a king. He will consult that aged seer. Perchance some relief may be found, some gleam of better fortune. But he dares not go himself. His ill-omened name must not be announced at Shiloh: he will send his wife: 'Get thee to Shiloh; behold there is Ahijah the prophet, which told me that I should be king . . . he shall tell thee what shall become of the child.' Even she, however, must disguise herself. But what is whispered in corners will be proclaimed on the house-top. Ahijah was blind; the instant, however, he heard the sound of her footsteps while yet she was at the door, he cried, 'Come in, thou wife of Jeroboam: I am sent to thee with heavy tidings.' The child, he added, should die, and evil hunt the house of Jeroboam to destruction. The mother saw her son alive no more: as soon as she came to the threshold of the palace-door at Tirzah, he died, mercifully taken (for in him alone of the family was grace) from the evil to come. And Israel mourned for him (xiv. 1-18). Of course Rehoboam had always maintained a hostile attitude; but we do not read of any actual battle between Israel and Judah till Abijah or Abijam had succeeded to the throne in Jerusalem. Vast armies were then drawn out, Jeroboam's by far the largest; but he was utterly defeated; and various towns were taken from him, and he never recovered strength; 'and the Lord struck him; and he died.' He had worn for two-and-twenty years his uneasy crown. His son Nadab reigned after him for two years; and then Baasha executed judgment, and, according to the prophetic word, 'left not to Jeroboam any that breathed . . . because of the sins of Jeroboam which he sinned, and which he made Israel sin' (19, 20, xv. 25-30; 2 Chron. xiii. 1-20).

2. Jeroboam II., great-grandson of Jehu, succeeded his father Joash as king of Israel, and reigned forty-one years, 825-784 B.C. The records we have of his reign are very scanty, but they are very remarkable. Israel had suffered much from Syria; and perhaps the overshadowing influence of Assyria was already felt. It is true that Joash, Jeroboam's father, had gained some victories: still the nation was afflicted; and

there seemed little prospect of the return to prosperity. But the prophet Jonah was instructed to promise better times. Jeroboam, indeed, was not a godly man: he retained the idolatrous worship which Jeroboam I. had introduced. Still the Lord pitied his people. He had not yet pronounced final sentence on them. And he gave wonderful success to the Israelitish arms. The full extent of ancient sovereignty was recovered, from the entering of Hamath in the north with all the possessions of the trans-Jordanic tribes, down to the eastern border of the Dead sea, and the river Arnon. The king did not indeed (as some have imagined) subdue Moab and Ammon; but he did take Hamath, which had belonged to Judah under Solomon, and occupy Damascus; no king of the northern state having ever been so victorious as he (2 Kings xiii. 13, xiv. 23-29). But the heart of Israel was lifted up. Pride, and luxury, and corruption, prevailed (Amos ii. 6-8, iii. 14, 15, v. 11, 12, vi. 4-6, 13); and therefore the terrible destruction of the Assyrians was threatened (14, vii.). The fulfilment of the threatening was not far distant. Jeroboam died; and his son Zachariah succeeded, though not perhaps immediately: see ZACHARIAH. One usurper after another seized the crown for a short period; and then came Pul, and Tiglath-pileser, and afterwards Shalmaneser; and the land was desolate (2 Kings xv. 8-31, xvii.).

JERO'HAM (who *finds mercy*).—1. The father of Elkanah, and grandfather of the prophet Samuel (1 Sam. i. 1; 1 Chron. vi. 27, 34).—2. A Benjamite chief (viii. 27).—3. Another Benjamite (ix. 8).—4. A priest (12); probably the same with the one mentioned in Neh. xi. 12.—5. The father of some warriors who joined David at Ziklag (1 Chron. xii. 7).—6. The father of the ruler of Dan in David's time (xxvii. 22).—7. The father of one of the captains whom Jehoiada associated with himself for placing Joash on the throne of Judah (2 Chron. xxiii. 1).

JERUB'BAAL (with whom *Baal contends*, or, *let Baal plead*). A name given to Gideon on account of his having destroyed the altar of Baal (Judges vi. 32, vii. 1, viii. 29, 35, ix. 1, 2, 5, 16, 19, 24, 28, 57; 1 Sam. xii. 11). See GIDEON.

JERUB'BESHETH (with *whom the idol contends*). A name of Gideon, changed from Jerubbaal; Baal being an idol-god or shameful thing (2 Sam. xi. 21). The same change is observable in other names: comp. Esh-baal with Ish-bosheth.

JERU'EL (*founded of God*). The place where Jehoshaphat was forewarned that he should meet the hostile Moabites and Ammonites (2 Chron. xx. 16). It must have been near the southern extremity of the Dead sea.

JERU'SALEM (*foundation of peace*, or *inheritance of peace*, otherwise *vision of peace*). The earliest mention of this city by this name in scripture occurs in Josh. x. 1. But it is probably intended by the designation Salem, where Melchizedek reigned (Gen. xiv. 18). For we find Jerusalem expressly called Salem in Psal. lxxvi. 2; and Josephus asserts the identity (*Antiq.*, lib. i. 10, § 2; lib. vii. 3, § 2). Besides, the name of a later king very nearly resembled that of Melchizedek (Josh. x. 1); and this, though of no great weight, is still some presumption that the place where each ruled was the same. It may be added that Psal. cx. seems to connect Melchizedek with Zion. The city had also the appellation Jebus or Jebusi, as occupied by the Jebusites, one of the nations found in Canaan when the Israelites crossed the Jordan (comp. Ezek. xvi. 3). It is then mentioned as just upon the frontier-line of Judah and Benjamin (Josh. xv. 8, xviii. 16), being itself actually within the Benjamite border (28).

Little is told us of its early history. But we may well believe that close by, on one of the eminences, Moriah, subsequently included within the city, Abraham's offering was made, a place thus hallowed for all succeeding generations (Gen. xxii. 1-18). The king of Jerusalem, already referred to, Adoni-zedek, was slain by Joshua (Josh. x. 5, 16, 26); and the place was afterwards sacked by the tribe of Judah (Judges i. 8); but the original inhabitants retained possession of the citadel or strong-hold of Zion, which neither Judah nor Benjamin could wrest from them (Josh. xv. 63; Judges i. 21). And it would seem that, though some Israelites might locate themselves there, it was regarded as a 'city of a stranger,' where a Hebrew was not very willing to pass even a single night (xix. 10-13).

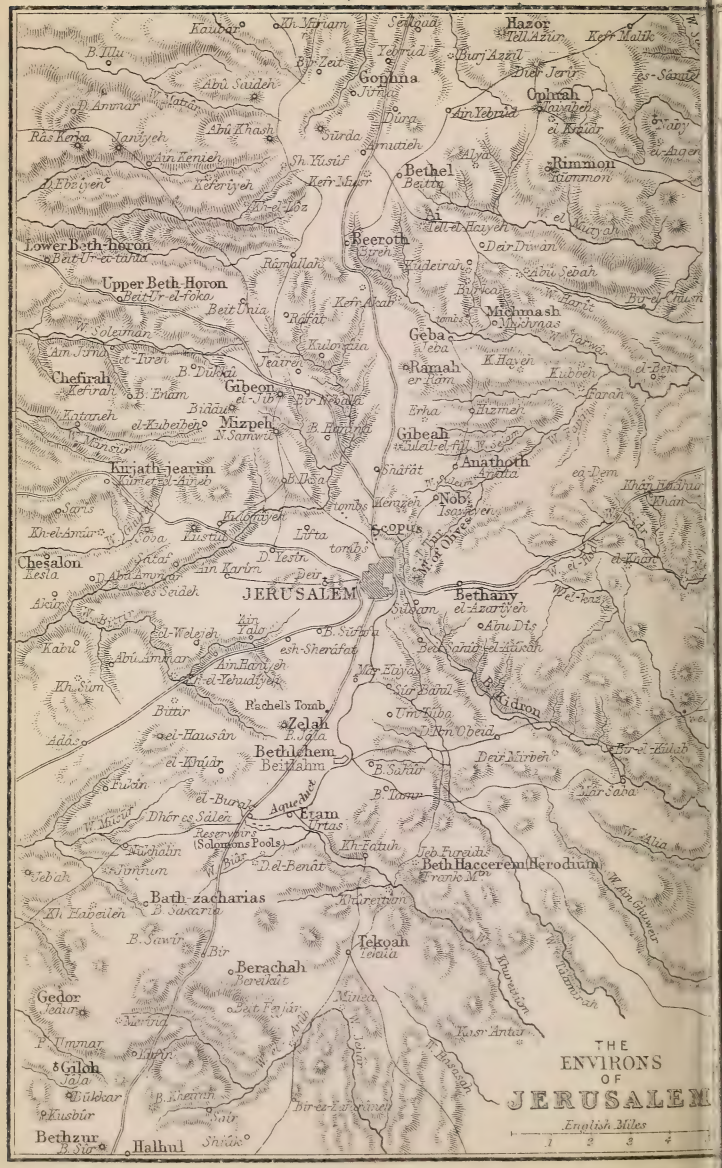
It is not till the establishment of the Israelitish monarchy that we hear of Jerusalem again. Saul, warrior as he was, and a Benjamite who might have been supposed eager to secure the full inheritance of his tribe, did not attack it. But, when David had united the whole nation, one of his first expeditions was against Jerusalem. The Jebusites, confiding in their hitherto-impregnable fortress, derided his attempts, and either placed literally the weakest of their population, the lame and the blind, upon their ramparts in bitter scorn, or, possibly, set in array the images of their gods, who had eyes but could not see, feet but could not walk, as a sufficient defence against the Israelitish king. David thereupon promised the chieftainship of his forces to the man who would storm the citadel. And accordingly his nephew Joab led the forlorn hope and gained the prize. Zion was taken; and David established himself there; so that it was subsequently distinguished as 'the city of David.' He built a wall, too, round the city, connecting the lower town (which Joab repaired) with the fortress, and constituted Jerusalem, we cannot doubt by divine intimation, the capital of his consolidated monarchy (2 Sam. v. 6-10; 1 Chron. xi. 4-9). This achievement produced a deep impression upon the neighbouring powers. The Philistines made two expeditions in the vain hope of wresting David's conquest from him. They were defeated under the walls of Jerusalem; while Hiram, king of Tyre, sent an embassy, and supplied artificers and materials for the works in which the Israelitish sovereign was engaged (2 Sam. v. 11, 17-25; 1 Chron. xiv. 8-17), cementing an alliance which lasted into Solomon's

time. David now thought fit to assume more of the state of an oriental monarch. He increased his harem, and had several more children by his numerous wives and concubines, of whom many sons are expressly said to have been born in Jerusalem (2 Sam. v. 13-16; 1 Chron. iii. 5-9). And then he resolved to remove the ark of God thither, which since its captivity among the Philistines had been separated from the tabernacle, and had had no fitting place of abode. The king's first attempt was frustrated by an awful catastrophe; but afterwards, carried as it ought to be by the priests and Levites, the sacred ark was brought with great rejoicings into the city, where David prepared a tabernacle for it (2 Sam. vi.; 1 Chron. xiii., xv.). Thus Jerusalem or Zion became more peculiarly 'the city of the Great King.' 'Beautiful for situation' was it; and bright in happy anticipation was now its early promise.

In Zion appears to have been the sepulchre of the house of David; but we do not read of any other works constructed by this monarch in the city, except the king's gardens, which he is said by Josephus to have made on the slopes where the valleys of Hinnom and the Kidron meet (*Antiq.*, lib. vii. 14, § 4; lib. ix. 10, § 4). Solomon it was who especially adorned and enriched his capital. Besides his works in the immediate neighbourhood we read of his fortifications—the wall of David was apparently rude and simple—his palace, which must have been of vast size to accommodate the women of his harem, his aqueduct for supplying the city with water, the palace he prepared for Pharaoh's daughter, which was not on Zion, his stables, and above all his magnificent temple (1 Kings iii. 1, vii. 1, 8, ix. 1, 10, 15, 24; 2 Chron. i. 14, viii. 11). The wealth thus accumulated in Jerusalem must have been enormous; and luxury must have reigned there. Gold was plentiful; and silver was hardly valued, so vast was its abundance (1 Kings x. 24-27; 2 Chron. ix. 11, 27). It would seem that Solomon had always something on hand, some addition of superb structures. He made large levies of workmen, over whom he placed Jeroboam in a post of trust (1 Kings xi. 27, 28), until his subjects grew weary of the requisitions made upon them (xii. 4, 14).

Jerusalem continued in its splendour but a few years. Rehoboam, who by his folly had caused the ten tribes to revolt, by his sin provoked the Lord's sorer judgments. In consequence Shishak, king of Egypt, invaded the land and entered Jerusalem apparently without resistance. He did not, so far as we read, injure the town, but he carried off an enormous mass of plunder (xiv. 22-28; 2 Chron. xii. 1-12), and reduced Rehoboam to a position of vassalage.

It would of course be very much out of place to interweave the history of the southern kingdom into this brief chronicle of the metropolis: only those events in the reigns of the various princes can be noted which specially concerned the city. Jehoshaphat established there a supreme court, empowered, we may conclude, to hear appeals from provincial cities (xix. 8-11). In the days of his wicked son Jehoram, Jerusalem was again plundered by the Philistines and Arabians (xxi. 16, 17); and in Amaziah's reign a still more serious disaster befel it The king of Israel defeated and took prisoner the king of Judah at Beth-shemesh: he then marched to Jerusalem, broke down 400 cubits of the wall, from the gate of Ephraim to the corner-gate, and carried off a great deal of spoil (2 Kings xiv. 11-14; 2 Chron. xxv. 21-24). Uzziah, the next sovereign, repaired the breach: he erected towers and strengthened generally the fortifications, furnishing the place with warlike engines for defence (xxvi. 9, 15). Jotham his son built a gate to the temple, repaired the walls, and added to their strength (2 Kings xv. 35; 2 Chron. xxvii. 3). In Hezekiah's reign the city was again threatened with siege. The king, therefore, took care to divert the water-courses (2 Kings xx. 20; 2 Chron. xxxii. 4, 30): see CONDUIT: he strengthened the ramparts, and built additional towers, and a fresh wall; also he constructed works in the citadel, and provided abundance of weapons (5: Isai. xxii. 9-11). But the Lord was the effectual shield of his people; and under his protection the daughter of Jerusalem could afford to shake her head at the most formidable foe. The Assyrian invading host were supernaturally destroyed (2 Kings xix. 32-35). Manasseh in the beginning of his reign filled the city with idols and their shrines; but after his captivity he removed them, and added to the walls and fortifications (2 Chron. xxxiii. 1-16). But now the ruin of Zion, so favoured once, so dear still, the joy of the earth, the place of the Lord's abode—her sad ruin was approaching. The king of Egypt probably, the king of Babylon certainly, entered Jerusalem in the reigns of Jehoahaz, Jehoiakim, and Jehoiachin, setting up and pulling down vassal kings, and carrying off much treasure and many captives (2 Kings xxiii. 31-xxiv. 16; 2 Chron xxxvi. 1-10). Then came the reign of the weak and unprincipled Zedekiah. He revolted against his liege-lord; and ere long the avenging armies of Nebuchadnezzar beleaguered the city. Fearful was the dissension and distress which soon reigned there. There was the hope at one time that help would come from Egypt; and indeed Pharaoh's army did march forward; and the siege was raised for a brief interval. Then those that despaired of their country endeavoured to escape (Jer. xxxvii. 5-15). But speedily the Chaldeans returned. In vain did Jeremiah mournfully entreat the king to yield: faction was strong; and an obstinate resistance was made. Famine soon prevailed: defence became hopeless; and at length a breach was made in the walls, and in the dead of night the besieging troops poured in, and their officers took post in the middle court of the temple. The awful news soon reached the wretched king, who fled with a few followers, but was pursued and captured near Jericho and carried to Nebuchadnezzar at Riblah to suffer a cruel punishment. There was massacre and plunder in the city, and then a month of terrible suspense, till the Babylonian captain of the guard came with orders from his master


Kaubar
Kh. Miriam
Sellaud
Hazor
Tell Azûr
Kefr Malik
B. Illu
Bir Zeit
Yebrud
Burj Azzûl
Gophna
Jifna
Deir Jerir
es-Sâmit
Abû Saideh
Jatta
Ain Yebrud
Ophrah
Et Taiyibeh
D. Ammar
Jurg
el Kuzar
Ras Kerka
Jantiyeh
Abû Khash
Surda
Amuteh
Alya
Rimmon
Ain Yenieh
Sh. Yûsif
Bethel
Beitin
Rummon
el Ebeiyeh
Keferiyeh
Kefr Musr
Ai
Tell el Hajyeh
el Mutiyah
Lower Beth-horon
Beit Ur et tahta
Beeroth
Birch
Deir Diwan
Ramallah
Kadeirah
Abû Sebah
Upper Beth-Horon
Beit Ur el foka
Beit Ûnia
Rafat
Kefr Akab
Bukiya
Bir Harit
Bir Jaun
Michmash
Mukhmas
Soleiman
Geba
Jeba
Am Jurn
Et Tiren
Kulonia
Jarmuz
Ramah
er Ram
Khayen
Kubbeh
el Beit
Chefirah
Kefirah
B. Dukâ
Teatro
Gibeon
el Jib
Bir Nebâla
B. Eram
Biddu
Hizmeh
Farah
Kuriet
el Kubeibeh
Mizpeh
N. Samwil
Erha
Gibeah
Kulat el Ful
Mansur
Kirjath-jearim
Kuriet el Anab
Shafat
Anathoth
Anata
Ain Dem
Saris
D. Dûsa
Tombs
Nob
Isawiyeh
Khân Hadhrûr
Khan
Kh. el Amûr
Lifta
Opus
Chesalon
Kesla
D. Abû Ammar
Ain Karim
Deir
D. Iesh
el Hizmeh
Akûr
Ain Sâideh
JERUSALEM
Bethany
el Azariyeh
Sultan
Wely Ishak
Ain Yalo
Abû Dis
Kabû
Abû Ammar
B. Sûrafa
esh Sherafat
Beit Sahûr el Atika
Ain Hanjeh
Mar Elyas
Kh. Sim
el Yehudiyeh
Sûr Bahil
Kidron
Rachel's Tomb
Umm Tuba
Bittir
Zelah
Ain Obeid
el Haus
Bethlehem
Beit Lahm
Deir Mirbeh
el Khidr
B. Sahûr
Fukin
Tur Sâba
el Burak
Aqueduct
Etam
Artas
Dhûr es Sâleh
Reservoirs
(Solomons Pools)
Kh. Fatuh
Jeb Faraih
Beth Haccerem
Herodium
Frank Mt.
Jebiah
el Benât
Jurfurn
Bath-zacharias
Kh. Habeileh
B. Sakaria
Wady Arrub
B. Sawir
Tekoah
Teiaka
Bir
Berachah
Bereikût
Gedor
Jedur
Beit Fejar
Minta
Ummar
Kurtas
Goloh
Jala
Bukkar
B. Khemmi
Kusbûr
Sûr
Bir es Es Shineh
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OF
JERUSALEM
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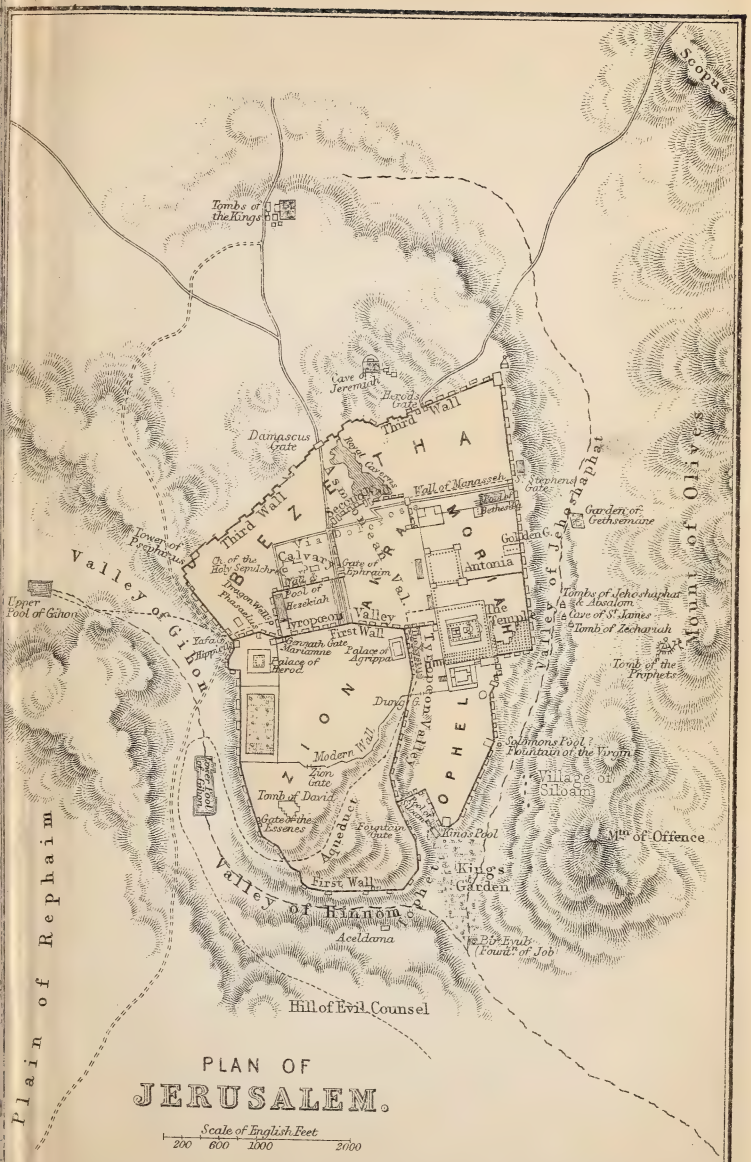

PLAN OF JERUSALEM.

Scale of English Feet

200 600 1000 2000

Edwd. Weller, F.R.G.S.

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and then the temple and the royal palace and all the considerable houses were burnt with fire, the walls were demolished, and Jerusalem was a desolation. The throes of this last agony had continued for eighteen months. It was in the ninth year of Zedekiah, on the tenth day of the tenth month, that the siege was first formed, and on the ninth day of the fourth month in Zedekiah's eleventh year that the city was taken. On the seventh of the fifth month the captain of the guard arrived; and on the tenth the city was destroyed (2 Kings xxv. 1-10; 2 Chron. xxxvi. 11-19; Jer. xxxii. 24, xxxviii., xxxix. 1-8, lii. 1-14: comp. Joseph., *Antiq.*, lib. x. 8, § 2). Vast numbers of the people were carried into captivity (Jer. lii. 15, 28-30): others went into Egypt (xliii. 4-7); and there was none to pity the fallen capital (Lam. i. 1-3, 7, 12-17).

It was not till Babylon had been itself humbled and taken by Cyrus that Jerusalem revived. The Persian conqueror gave leave (536 B.C.) for the Jews to return to their own country. A large caravan accordingly proceeded to Judea under Zerubbabel and the high priest Joshua, and on the first day of the seventh month they set up in a solemn assembly at Jerusalem the altar of burnt-offering. And in the second year after their return, on the first of the second month, they laid the foundation of a new temple. It was a day of gladness and yet of bitter sorrow—of glad hope that the presence of the Lord might again be there, of grief when the old men among them, who remembered Solomon's glorious structure, surveyed the ruins around, and thought how little their feeble means could do to raise a temple like the one destroyed (Ezra iii.). And soon there was the busy malice of adversaries at work; and it was not till the reign of Darius Hystaspis that the building was effectually carried on, nor till the twenty-first year after the decree of Cyrus that the new house was dedicated (vi.). All the while, and for much longer, Jerusalem lay without walls and gates, till, about 446 B.C., Nehemiah, the cup-bearer of Artaxerxes Longimanus, obtained leave to go to the city of his fathers. Sad was the spectacle as he viewed it—ramparts broken down, and the marks of fire yet upon the gates (Neh. ii.). By his exertions, however, under the king's commission, in spite of opposition, the walls were re-built, and there was a solemn day of rejoicing kept after the completion of the work (iii., iv., vi., xii. 27-43). Still there were many vacant spaces in the city, and the population was small: it was agreed, therefore, that one tenth part of the whole people should dwell in the capital (vii. 4, xi. 1, 2). Thus was the holy city re-established.

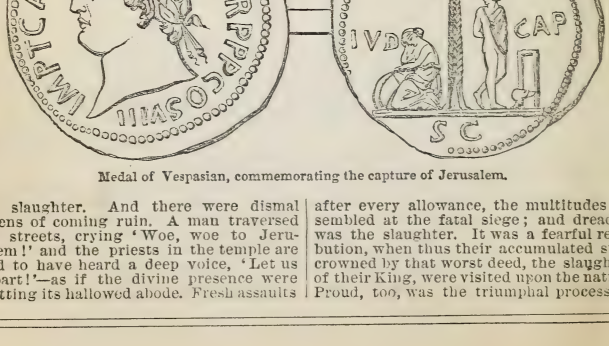
We here lose the guidance of scripture; and succeeding notices must be very brief. It is said to have been visited by Alexander the Great: see *ALEXANDER*, 1. It was taken by Ptolemy, the son of Lagus, called Soter, king of Egypt, about 320 B.C. Under the high priest Simon the Just, about 300 B.C., much was done for the repair and embellishment of the temple, and in strengthening the ramparts of the city (Ecclus. l. 1-4). According to a description of Jerusalem in the name of Aristeas, in the third century before Christ, but to which generally little credit is to be given, the temple is said to be enclosed with three lofty walls seventy cubits high, and the city to have occupied the summit and eastern slopes of Zion. The streets were curved like those of a theatre, and had raised pavements; the shops or bazaars were furnished with abundant provisions and merchandise (*De Leg. Div. Transl. Hist.*, ap. Joseph. Op., Havercamp, tom. ii., pp. 111-114). But, though thus flourishing, the city was subjected from time to time to various calamities. Ptolemy Philopator entered it, and would have penetrated into the holy place, but was withstood by the high priest. Antiochus the Great took it, 203 B.C.: it was re-taken by Scopas, the Alexandrian general, four years after, but soon re-occupied by Antiochus. For an account of Heliodorus's marauding visit see 2 Macc. iii. And then Jerusalem fell under the power of Antiochus Epiphanes; for a notice of whose excesses see *ANTIOCHUS*, 3: then it was besieged by Eupator: see *ANTIOCHUS*, 4. It was held with varied fortune by the Maccabean princes, by whom much was done to strengthen it. A fortress called the Baris was built contiguous to the north-west wall of the temple enclosure; and the palace of the Asmoneans was south-west of the temple on Zion. Ere long the Roman eagles appeared before Jerusalem. Pompey took it 63 B.C., entered the holy of holies, but did not plunder the temple. Nine years later, however, Crassus carried off vast treasure Then, after the disputes between Antigonus, Hyrcanus, Phasaelus, and Herod, the Parthians got possession of the city 40 B.C. Herod, however, obtained the title of king of Judea from Rome, and with a Roman force besieged, and ultimately, in conjunction with Sosius, governor of Syria, stormed Jerusalem.

Herod did much during his reign to embellish the city. He built a new palace which he fortified strongly, and connected with three towers which he raised on the town-wall—Hippicus, Phasaelus, and Mariamne—with another called Psephinus as an outwork. The palace thus became the citadel of the upper city. Herod also erected a theatre, to the intense dissatisfaction of the orthodox Jews. But his greatest work was the re-building of the temple. He announced his purpose of doing this at the passover of 19 B.C. Two years were occupied in preparations; and, in a year and a half afterwards, the sanctuary and most holy place with the porch were completed amid great rejoicings. But it was long before all the courts and cloisters were finished.

Of the history of Jerusalem in our Lord's time nothing need be said. Herod Agrippa I. resided frequently there, and, as a suburb had grown up on the high ground north of the temple, called Bezetha, he enclosed this and the adjacent district with a new wall, stopped once by the emperor Claudius, but afterwards completed. But unquiet times

were approaching The Redeemer had wept over the doomed city, and had declared that not one stone would be left upon another. Instead of humbling themselves before God for their sins, faction was arrayed against faction, and tumults frequently occurred, till at length a direct defiance was offered to the Roman power, and the insurgents under Eleazar became masters of the city and temple. Cestius Gallus, the prefect, in consequence marched upon Jerusalem. He was unsuccessful in his attacks, and drew off, receiving a serious defeat in November, 66 A.D. Of course the Roman supremacy must be asserted. But there was delay: Vespasian, now in command, occupied himself in Galilee, and, on his reducing Giscala, John, a leader there, escaped thence to Jerusalem, to take a prominent part in the defence of the capital. Vespasian had become emperor; and his son Titus headed the forces which formed the siege of Jerusalem in the beginning of 70 A.D. The city was crowded with strangers who had gone up to the passover; and two hostile parties formed, if it may be so called, the garrison. Eleazar and John of Giscala held the temple and Antonia; while Simon Ben Gioras occupied Phasaelus, the upper and lower city, and Akra: there was also a body of Idumeans. The outer wall was first gained by the besiegers, and then the second wall. Both the city and the temple were next attacked; but the Romans made at first little way. Then, as the southern and western parts had not been invested, and the inhabitants could go out, and supplies be brought in, Titus determined to surround the whole of Jerusalem with a wall: it was thirty-nine furlongs (nearly five miles) in extent, and was completed in three days. Now the people were penned up, in awful fulfilment of Christ's words (Luke xix. 43, 44) as sheep for the slaughter. And there were dismal omens of coming ruin. A man traversed the streets, crying 'Woe, woe to Jerusalem!' and the priests in the temple are said to have heard a deep voice, 'Let us depart!'—as if the divine presence were quitting its hallowed abode. Fresh assaults were delivered: at length, on the tenth day of the fifth month, the anniversary of the burning of the temple by Nebuchadnezzar, contrary to Titus's command the temple was fired, and but the bare walls of the sanctuary remained. Still the upper city held out; and Titus, standing on the bridge that joined it to the temple, offered terms. It was in vain; and in other desperate assaults the last defences were overcome, and the leaders Simon and John ultimately taken; and all was demolished save the west wall of the upper city and Herod's three towers, left as memorials of what Jerusalem had been; and so thoroughly was the site levelled and dug up that Josephus declares none would have imagined that it had ever been inhabited (*Bell. Jud.*, lib. vii. 1, § 1).

The number of persons who perished in this siege was enormous. Josephus reckons two millions and a half assembled at the passover when Cestius was governor, and declares that 1,200,000 were shut in the city by the army of Titus; of whom 1,100,000 were destroyed. Doubtless these numbers are exaggerated; and Mr. Fergusson, in Smith's *Dict. of the Bible*, vol. i. pp. 1025, 1026, denies that the city could ever have contained more than 50,000 ordinary inhabitants, and supposes that, at the festivals, these might be increased to 60,000 or 70,000. Dr. Thomson, well qualified to judge, deems this estimate far too low. He believes that 100,000 could find homes even now within the circuit of modern Jerusalem, and that, allowing for the greater extent of the ancient town, twice as many may have dwelt comfortably there. He also reminds us that, at their sacred solemnities, the Jews were able to camp out, and that doubtless multitudes located themselves in the gardens and on the slopes around. Vast, therefore, must have been, after every allowance, the multitudes assembled at the fatal siege; and dreadful was the slaughter. It was a fearful retribution, when thus their accumulated sins, crowned by that worst deed, the slaughter of their King, were visited upon the nation. Proud, too, was the triumphal procession



Medal of Vespasian, commemorating the capture of Jerusalem.

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which swept through the streets of Rome, when the treasures of the temple and the sacred vessels were borne as trophies by the victor, the iron entering indeed now into the souls of the vanquished. The representation of these trophies may be seen on the yet-existing arch of Titus: and a medal is preserved which commemorates the subjugation of the sons of Jacob.

The cup of retribution was even yet not full. There was a Roman garrison on the spot; and some inhabitants returned; and a kind of town gradually gathered round. At length the emperor Adrian placed a military colony there. But the Jews rose in violent rebellion under Bar-chochebas, possessed themselves of the restored Jerusalem; and it required all the might of the empire again to subdue it, 135 A.D. Then Adrian carried out his design. The site was occupied by a colony of soldiers: foreigners alone might dwell in it; and Jews were forbidden to approach: temples to the heathen deities were erected; and the name was changed to Ælia Capitolina.

When the empire became Christian, the ancient designation revived; though the name Ælia was not obsolete for many centuries. Helena, mother of Constantine the Great, made a pilgrimage thither, and tried to identify the holy places. Churches were erected; and Jerusalem was a Christian city. Julian, in his hatred of the gospel, allowed the Jews to re-build the temple. But the design was frustrated. The work was, there can be no question, interrupted by fire, which was attributed to supernatural causes. For a long while afterwards Jerusalem appears to have been unmolested. But the Persian Chosroes II. took it in 614 A.D. It was re-occupied by the emperor Heraclius in 628; but surrendered to the khalif Omar in 637. Then it became one of the sacred cities of the Mohammedans. Little more remains to be said. It passed from one conqueror to another, till July 15, 1099, it was stormed by the crusaders under Godfrey of Bouillon, who was elected king. In 1187 it was taken by Saladin. Again and again assaulted and captured, it passed in 1517 into the possession of the Ottoman monarch Selim I.: his son Solyman built the present walls. Mohammed Ali of Egypt occupied it in 1832; but in 1840 it was restored to the Turkish sceptre. And so the holy city is still 'trodden down of the Gentiles;' for 'the times of the Gentiles' are not yet 'fulfilled' (Luke xxi. 24).

Jerusalem stands in a central position, but off the great road between Egypt and Syria. It is about thirty-six miles south of Samaria, and twenty north of Hebron, eighteen west of the Jordan, and thirty-two east of the Mediterranean. It is in latitude 31° 46′ 35″ N., in longitude 35° 18′ 30″ E. 'In several respects,' says Dr. Stanley, its situation is 'singular amongst the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest tablelands of the country. Hebron, indeed, is higher still by some hundred feet; and from the south accordingly (even from Beth-lehem) the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the traveller, approaching Jerusalem from the west or east, it must always have presented the appearance beyond any other capital of the then-known world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness' (*Sinai and Palestine*, pp. 170, 171).

From the plain of Esdraelon, southward, runs a broad mountain-ridge, forming a precipitous wall to the east, but sinking gradually towards the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the tongue of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south—it is the valley of the Kidron or Jehoshaphat, the other to the west—the valley of Hinnom, runs a while south, then bending to the east, it joins that of the Kidron, the further course of which is to the Dead sea. The city therefore is separated on the east, south, and western sides by deep and precipitous ravines, as it were the ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or part of it, was called the Tyropœon. On the west of this was the upper city, or mount Zion, on the east was mount Moriah, also Akra or the lower city, less elevated than the western part. From this central valley a branch about half-way up extended westward; and there was another depression, north of Moriah, between it and Bezetha the new city, enclosed (as above noted) after our Lord's time by Herod Agrippa. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south, and west, by deep ravines, it had room for enlargement on the north and north-west.

It may be desirable to give the heights of different points in and near the city above the level of the Mediterranean: they are those assigned by Van de Velde:

	feet
NW. corner of the city (*Kasr Jalud*)	2610
Mount Zion (*Cœnaculum*)	2537
Mount Moriah (*Haram esh-Sherif*)	2429
Bridge over the Kidron, near Gethsemane	2231
Pool of Siloam	2114
Bir Eyub, at the confluence of Hinnom and Kidron	1996
Mount of Olives, church of Ascension on summit	2724

We may perhaps form some idea of the ancient city from the modern aspect of Jerusalem. Many of the great features of the scenery must be the same. Doubtless there was then life, stirring life; whereas now there is desolation and death. Heretofore

there were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes instead of the huge mounds of rubbish from the demolition of buildings, of which travellers speak as having been shot over the precipices, and lying still soft and loose, giving a dull monotonous hue to the general view, while the houses look dingy and dilapidated. Still the houses of the ancient city were most probably of the same character as those at present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazaars presented, it is likely, a similar appearance. And those of one trade may have congregated together. Thus we read of a 'bakers' street' (Jer. xxxviii. 21). The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates. The following list of those mentioned in scripture and by Josephus, is taken from Dr. Smith's *Dict. of the Bible*, vol. i. pp. 986, 987, some errors being corrected:

'1. Gate of Ephraim (2 Chron. xxv. 23; Neh. viii. 16, xii. 39). This is probably the same as the

2. Gate of Benjamin (Jer. xx. 2, xxxvii. 13; Zech. xiv. 10). If so it was 400 cubits distant from the

3. Corner-gate (2 Chron. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10).

4. Gate of Joshua, governor of the city (2 Kings xxiii. 8).

5. Gate between the two walls (2 Kings xxv. 4; Jer. xxxix. 4).

6. Horse-gate (2 Chron. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40).

7. Ravine-gate, i. e. opening on ravine of Hinnom (2 Chron. xxvi. 9; Neh. ii. 13, 15, iii. 13).

8. Fish-gate (2 Chron. xxxiii. 14; Neh. iii. 3; Zeph. i. 10).

9. Dung-gate (Neh. ii. 13, iii. 13).

10. Sheep-gate (Neh. iii. 1, 32, xii. 39).

11. East-gate (Neh. iii. 29).

12. Miphkad (Neh. iii. 31).

13. Fountain-gate—Siloam? (Neh. xii. 37).

14. Water-gate (Neh. xii. 37).

15. Old-gate (Neh. xii. 39).

16. Prison-gate (Neh. xii. 39).

17. Gate Harsith (perhaps the sun): A.V. east gate (Jer. xix. 2).

18. First-gate (Zech. xiv. 10).

19. Gate Gennath, gardens (Joseph., *Bell. Jud.*, lib. v. 4, § 2).

20. Essenes'-gate (*ibid.*).

To these should be added the following gates of the temple:

Gate Sur (2 Kings xi. 6). Called also Gate of foundation (2 Chron. xxiii. 5).

Gate of the guard, or behind the guard (2 Kings xi. 6, 19). Called the High-gate (2 Kings xv. 35; 2 Chron. xxiii. 20, xxvii. 3).

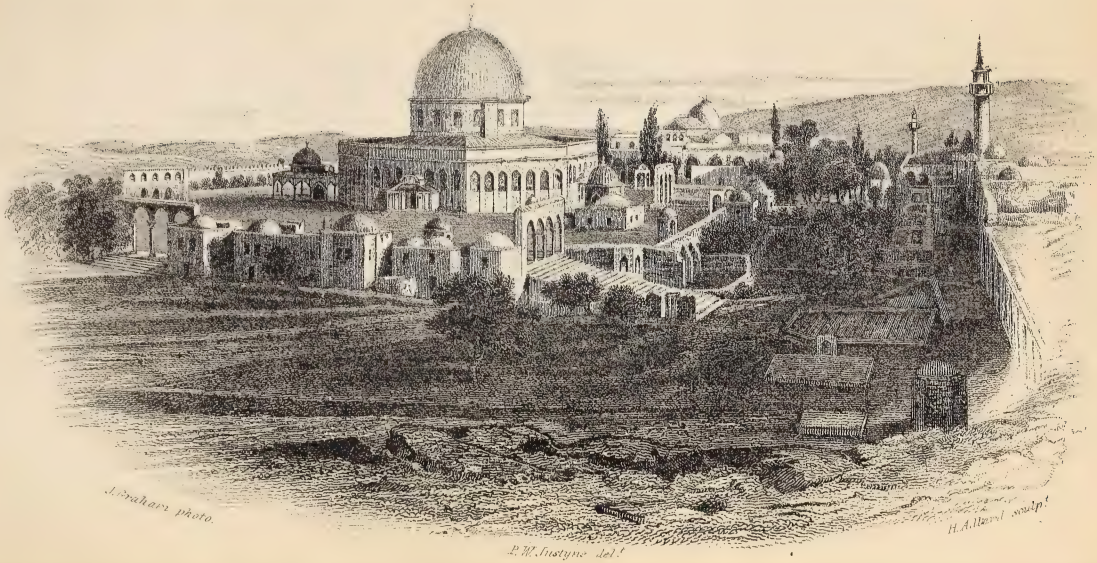
Gate-Shallecheth (1 Chron. xxvi. 16).'

Of course with so many gates there must have been corresponding roads into the country. Solomon is said to have carefully paved them with black stone (Joseph., *Antiq.*, lib. viii. 7, § 4). But probably even then there were not above two or three of what we may call principal roads to the capital. That from Beth-lehem to Gibeah did not, at least when the Jebusites occupied the fortress, pass through Jerusalem (Judges xix. 10-13). And, in later times, travellers from or to the north and east seem to have taken the road by Jericho (2 Chron. xxviii. 15; Luke xviii. 31, 35). There was, however, a great western road to the Philistine plain and sea-coast by Beth-horon. At the gates were open spaces, often called streets in our version (e.g. 2 Chron. xxix. 4, xxxii. 6; Ezra x. 9; Neh. viii. 1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, &c.: see POOL. We also find burial-places mentioned. Those of the kings were in the city of David (2 Chron. xii. 16, xiv. 1, and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (e.g. xxviii. 27). Many tombs were in the valley of Hinnom, or that of the Kidron, hewn, as so many are still seen, in the rock.

Doubtless Jerusalem, as it stood in its entirety, with its hills around, with its cisterns and springs, with its gardens and its sumptuous buildings, was a noble city, and it might have continued the 'joy of the earth' had its people been faithful to the covenant of their God. From a hill-fortress it had grown into a metropolis. It was wealthy and populous (see above, p. 456): it was peaceful, for the God of Israel dwelt there; and splendid were the ceremonies with which his worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the 'mountain of the Lord's house' 'established in the top of the mountains' (Isai. ii. 2).

It is no easy matter to identify modern remains with ancient sites. Very much has been written on the subject; and very widely do learned explorers differ. Of course only a brief notice can be given here of some of the more salient points.

The two to which the attention would naturally be most directed are the temple, and the place where our Lord suffered, nigh to which he was buried. With regard to the first-named, there can be no question that the ancient temple occupied a part at least of the ground now covered by the enclosure of the Haram, in which are two noted Mohammedan mosques, those of Omar and el-Aksa. The admeasurement of this area, as given by Catherwood (Bartlett's *Walks about Jerusalem*, p. 161), is on the east 1,520 feet, on the south 940, on the west 1,617, and on the north 1,020. The mosque of Omar, standing on a platform which is raised 15 or 16 feet above the area, and is 450 feet from east to west, and 550 from north to south, is octagonal in form, each side measuring 67 feet. It has a double dome of elegant proportions, covered with lead, and surmounted by a gilt crescent. Corridors run round this building, which is highly decorated; the lower portion of the walls being composed of various-coloured marbles, and the windows, of which there



JERUSALEM - THE MOSQUES IN THE HOLY PLACE FROM N.W.

are fifty-six, being filled with beautiful stained glass. Under the dome is a remarkable limestone rock of irregular shape: it fills a great part of the area, and is surrounded by a gilt iron railing. It is the natural summit of mount Moriah, and bears in a few places the marks of the chisel. At the south-east corner of this rock is an excavated chamber of considerable size, reverenced, according to tradition, as the praying-place of Abraham, David, Solomon, and Jesus. South of the mosque of Omar is el-Aksa, to which other mosques are attached. Besides these mosques, there are in the Haram various praying-places, fountains overshadowed with cypress and planetrees, archways, lodgings for pilgrims, &c. Now Josephus describes the temple—that built by Herod—as an exact square, a stadium, or about 600 feet on each side (*Antiq.*, lib. xv. 11, § 3). And it is remarkable that, at the south-western part of the Haram enclosure, there is such a square, measuring 602 feet, apparently marked out by special solidity, and just reaching from the southern wall to the platform on which the mosque of Omar stands. It is not an improbable conclusion that this square was the site of the temple; more especially as it is contiguous to the remains of the bridge which connected the temple with Zion; and in the western wall, the wailing-place of the Jews, the stones are peculiarly massive, seeming as if they had never been disturbed. This conclusion, however, which would place the temple where el-Aksa now stands, is by no means generally admitted. It is thought by some that it was farther north, where the mosque of Omar is; and some imagine that the altar of burnt-offering stood upon the rock already mentioned.

If the exact position of the glorious 'house' be uncertain, it is at least nearly ascertained: it must have stood somewhere in the Haram area. It is far more difficult to fix upon the spots where the Lord was crucified and buried. There are three principal theories, each of which has its devoted adherents—that the traditionary sepulchre is really the place of burial; that this place was within the Haram area; that it is now impracticable with any degree of probability to identify the site.

It must be premised that it is impossible to describe here the church ordinarily called that of the Holy Sepulchre. Suffice it to say that the great feature of it is the dome, beneath which is the actual tomb, of which the upper part is masonry, the lower formed by the native rock. All around are spots said to be hallowed, by the appearance of the angel who rolled away the stone, by the unction of the body, by the rending of the rock at the earthquake, &c.

The whole question of the locality has been well examined by a writer in the *Museum of Classical Antiquities*, No. viii. and supplement, April and May 1853. From this paper shall be taken the following compendious view of the objections against the site commonly believed to be that of the holy sepulchre—'its being in the centre of the modern city, its requiring the position of the western wall of Akra to be such as to greatly restrict the area of the ancient city; its requiring such wall to be built on greatly-disadvantageous ground, across the lower slope of a hill; its being in such immediate neighbourhood of the pool of Hezekiah, which we know to have been within the city, that the wall could not have enclosed one without taking in the other; its being considerably to the east of the position which must have been occupied by the gate Gennath; its too great proximity to what its advocates show as the line of the second wall; its locating the place of crucifixion and the place of burial at too close vicinity to each other; the probability of mistake, owing to the acknowledged error of several traditional sites, the absence of proof of many others, and the certain falsehood of all the rest' (pp. 393, 394). There are also historical objections, taken from the fact that the place of the tomb was unknown for more than two centuries, and that there were such lying wonders at the pretended discovery of it by the empress Helena, as to make it most probable that she was deceived by Macarius, then bishop of Jerusalem. Doubtless the advocates of the received site produce many plausible arguments for their belief, and have their answers to the objections ready. And it is fair to say that some of the latest and most diligent investigators support this view. Pierotti, for example, in his *Jerusalem Explored*, 1864, maintains it (vol. i. chap. iv. pp. 102-134). But it must be allowed that there is much that is suspicious in the theory, and that some of its pretensions must be given up, as where the pillar of flagellation is shown almost close to the place of crucifixion and burial.

Another theory has been advocated by Mr. Fergusson. His arguments may be found succinctly stated in Dr. Smith's *Dict. of the Bible*, vol. i. pp. 1028-1034. He maintains that the so-called mosque of Omar, termed otherwise the Dome of the Rock, is not really a mosque; that it was erected prior to the Mohammedan occupation of Jerusalem; that it is in fact of the age of Constantine, and was built over the then-identified place of the sepulchre. He also supposes that, when the Christians were deprived by Mohammedan conquerors of the possession of this spot, they built another church on the site now generally considered the true place of our Lord's death and burial. There is something certainly to be said for this theory; and its establishment would explain some difficulties. But it involves two questionable assumptions. Granting that it was here that the original church of the Sepulchre was built, it yet remains to be proved that the right spot was then fixed upon. And, further, evidence is produced by the writer before referred to (*Mus. of Class. Antig.*, pp. 387-390), that the church of the Sepulchre was seven times destroyed by fire, and that the Dome of the Rock was erected by Mohammedans. If this evidence be accepted, Mr. Fergusson's strongest argument for the identity of the present structure with that

built in Constantine's days is untenable. There is certainly great antecedent improbability in the idea that our Lord suffered close under the walls of the temple. That the way from the place of judgment to the place of execution was somewhat long is evident from the fact that on the road it was necessary to find some one to help Jesus in carrying his cross. But the distance on Mr. Fergusson's supposition is under eighty yards. Besides it was just this district which ten or twelve years after the crucifixion formed part of the enclosure comprised within Agrippa's wall, Bezetha, or the new city. The wall was built round a place already inhabited. It is reasonable to believe, then, that, so far from the quarter just outside the temple northward being waste, it was at our Lord's death a populous suburb. Various other objections, which cannot be detailed here, are forcibly urged by a writer in the *Imp. Bible Dict.*, vol. i. pp. 892, 893.

A remarkable theory has been propounded by the writer in the *Mus. of Class. Antiq.*, pp. 450-464. He conceives that Golgotha was situate in the valley of Hinnom, and that the tomb of Joseph of Arimathea was among the neighbouring rocks. The southern valley doubtless was a place favourable for garden purposes; and even now it is described as 'a pleasant shaded valley' (Bonar and M'Cheyne, *Narrative of Mission*), and as 'planted with olive and other fruit-trees, and in some places tilled . . . . the southern hill steep, rocky, and full of tombs' (Robinson, *Bibl. Res.*, vol. i. p. 274, 2nd edit.). In this neighbourhood might well be the place of public execution, a place become loathsome and accursed as idolatrous rites had been celebrated in it. The writer further imagines that he discovers in the prophets certain intimations as if the great sacrifice would be consummated there (e.g. Isai. xxx. 33); and he adduces certain ancient testimonies connecting Golgotha with this spot, a 'spot of infamy' he says, which 'only made the cross more glorious.' 'What so probable,' he proceeds, 'as that such a quarter of the city, so abhorred by the good on account of its past idolatry, so hated by the evil on account of its typifying the place of future punishment, so desecrated by all men from its being made the receptacle of the filth and offal of the city, should be selected as the place of "outer darkness," as the place of punishment for capital offences? What so natural as that he, who took upon him the nature of man, who was born in a manger, who had not where to lay his head, who was made a curse for us, who was condemned to the death of a malefactor, who had his grave with the wicked, should complete the work he had taken upon him, by suffering in this place of infamy? What so consistent as that the spot so long polluted by the most horrible of idolatries should be "ordained" in the pre-determined counsel of God as the place most suited for divine satisfaction, that this "valley of dead bones," this valley of the grave, should become the place of victory?' (pp. 462, 463). If we compare the scriptural requirements of the spot as pointed out in the article on CALVARY, it will be seen that they very well correspond with the view here advocated.

But no definite conclusion can be yet ventured on. All that can be said is, that the traditional identification in the present church of the Holy Sepulchre is encumbered with difficulties, that the theory of the Dome of the Rock being the sacred spot has grave objections, that the view last mentioned, argued on plausible grounds, cannot claim to be established. Jerusalem has not yet been fully explored. Possibly future research may bring to light something which may go farther than we can yet advance in settling the position of that cross whereon the Lamb of God shed his blood, and of that tomb from which he rose triumphant. A survey, it may be here noted, has lately been undertaken by a body of the Royal Engineers under the direction of Capt. Wilson, with the sanction of home authorities; and much may be expected from it. Already it is reported that an arch of the causeway which led from the city to the temple has been discovered. It is in a good state of preservation, composed of large stones like those at the wailing-place, and its span is between forty and fifty feet. The area of the Haram, too, is ascertained to be perfectly honeycombed with passages and cisterns.

As to the identification of other localities but a cursory view of them can be here taken. Let us suppose ourselves traversing the walls of Jerusalem, and noting some objects which we pass or to which our attention may be pointed. These walls, be it said, rise from 30 to 40 feet, and are about 15 feet in breadth. Steps at intervals lead up to the breastwork. They are studded with battlements and pierced with gates—five is the present number, besides others walled up—and loop-holes. In some places there are enormous stones in the lower courses, the materials probably of the ancient defences. From the walls the interior of the city is seen, irregular and decayed, with narrow and uneven streets. Commencing with the north-east angle the eye ranges over Bethesda to the enclosure of the Haram, while on the left hand the valley of the Kidron runs gradually descending the whole length, and more, of the eastern wall. Across it is a dark plot of olives seen, Gethsemane, beyond which rise three peaks or rounded hill-tops: the centre is Olivet, the southernmost the mount of Corruption. Proceeding at the foot of the eastern wall, which also bounds the Haram, there is the rocky Jewish burial-ground, with Absalom's tomb in the deep valley below. Outside the south wall of the Haram is Ophel, and opposite, beyond the Kidron, is the village of Siloam. The wall then crosses the Tyropœon, supposed by some to be really Hinnom. Just where it joins the Kidron valley is the pool of Siloam, communicating with the fountain of the Virgin higher up, while some distance south is En-rogel. From the Tyropœon the wall climbs the hill of Zion, on the level top of which is a group of buildings, where the cemeteries of the Armenians are scattered round the traditionary tomb of David. And here is the

JERUSALEM. OLD OLIVE TREES IN GETHSEMANE FROM S.E.

Cœnaculum, said to be the large upper room where the last supper was eaten. Much of Zion is now outside the wall, which anciently ran no doubt close by the ravine of Hinnom, in which are the lower and upper pools of Gihon. From the upper pool 'started,' says Pierotti, 'the deep canal by which Hezekiah brought the waters of Gihon within the western part of the city, when he closed up the fountains on the approach of Sennacherib's army. The subterranean conduit still exists, though it is now exposed and devastated in places, and is used to convey the rain-water from the upper pool to that of Amygdalon within the city; for which reason the latter is still called the pool of Hezekiah' (*ubi supr.*, chap. vii. p. 241). On the opposite side of the ravine of Hinnom rises the hill of Evil Counsel, where according to legend was a house of Caiaphas: there are some ruins on this hill. Some writers have doubted whether this south-western height be really Zion; and Mr. Fergusson would identify Zion with the site of the temple; but, besides other objections to this theory, there is the fact that Solomon removed the ark *from* the city of David, when he transferred it to the temple (1 Kings viii. 1, 6). Turning northwards the wall reaches the citadel near the Jaffa gate; and at the north-east extremity of this is a massive tower, its lower portion especially of antique character. This has been supposed the tower of Hippicus, one of those erected by Herod, and preserved at the destruction of the city. Near it is the English church, a cruciform Gothic building, and then northward the pool of Hezekiah, and close by the church of the Holy Sepulchre, with the Latin and Greek convents. The wall then sweeps north-westward to the point where we commenced; and beyond it northward is the camping-ground of invaders from Sennacherib to Titus. The whole circuit is computed at something under two-and a-half English miles.

The positions of several remarkable spots have thus been roughly indicated. It has been already observed that several of them are questioned; and there are others about which critics are by no means agreed; as, for example, the tower of Hippicus, the pools of Gihon, and even that of Siloam; though it must be said with regard to the last-named that doubts are surely unreasonable. The identification, too, has been perplexed with legendary stories.

Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which scripture tells: here is the city, which sages, and monarchs, and prophets of old time inhabited. Within the small circuit on which you look, Jesus taught, and suffered, and rose again. But, when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is perhaps impossible. But the overthrow and dislocation must be allowed to be no small corroboration of that sacred book from which Jerusalem and Zion derive all their interest. And, as Dr. Thomson reminds us, when contemplating the ruins of the city of David, 'there is another Zion, whose towers are still more glorious, and shall never be overthrown. "God is known in her palaces for a refuge" (Psal. xlviii. 3). And "this God is our God for ever and ever." How often is this name synonymous with the church of the living God; and no other spot but one can divide with it the affection of his people: no other name but one can awaken such joyful hopes in the Christian's heart. The temporal Zion is now in the dust; but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when he comes to reign over the whole earth' (*The Land and the Book*, p. 631).

It may be well expected that Jerusalem shall literally become again a glorious city. Her children, it is to be believed, shall again people her; for the time of her long desolation shall be ended. It will be when they look with faith on him whom their fathers have here pierced. Into the secrets of futurity, however, we must not pry; but we may certainly say, 'Pray for the peace of Jerusalem: they shall prosper that love thee' (Psal. cxxxii. 6).

The present population of Jerusalem is variously estimated. Pierotti, the latest authority, supposes that there are 5,068 Christians, 7,556 Mohammedans, 7,706 Jews; in all 20,330. But, though there are so many of the children of Jacob, they are strangers in the city: they do not possess any of the soil. One privilege indeed they are said to have. When the sultan dies, they can demand the keys of the city. They then perform some ceremonies, and, after a few hours, restore the keys to the pacha.

There is little inviting in the present state of Jerusalem apart from its associations. The commerce is small; and progress through the streets dangerous. 'Heaps of ruins and filth are seen in the public places; and no one frequents them for business: beggars crave an alms: lepers exhibit their sores: vagrant curs snarl over their booty. Camels crouched down await their burdens, and fill the air with a disgusting odour, caused by the ointment with which they are smeared to cure skin-diseases. Disgust, fear, hypocrisy, slavishness, and distrust are the common expressions in the faces of the men, showing the different races of which they are composed, opposed to one another in religion and fortunes, victors and vanquished, jealous and distrustful one of the other. The women are generally covered with a white cloth, looking like ghosts, or, if uncovered, would look better veiled. If, wearied with the dulness within, we go outside the walls, we find a few olive-trees on the north-west, a few young plantations on the west, and the rest barren and desolate. Everywhere deep valleys or steep hills, stony and rocky roads, impracticable for carriages, difficult for horses, and painful for foot-travellers. Wherever we go, memorials of the dead are before our eyes; for the cemeteries are the places of general resort. Escaping, however, from the city, from its bad smells and

loathsome and importunate beggars, we can ascend the hills and contemplate a panorama, where every stone is a witness of God's revelation, and every ruin a monument of his wrath' (Pierotti, *ubi supr.*, chap. ix. p. 267).

The works which have been published on Jerusalem are very numerous. Several have been referred to in this article: those of Williams, Barclay, Lewin, Buchanan, &c., supply abundant information.

JERU'SALEM, NEW. The term Jerusalem is sometimes used in a figurative or symbolical sense. St. Paul so employs it when he contrasts 'the Jerusalem which now is' with 'the Jerusalem which is above' (Gal. iv. 25, 26), the church of the covenant of bondage with that free and blessed church, the spiritual mother of all believers. And, similarly, we find 'the heavenly Jerusalem' noted elsewhere (Heb. xii. 22) as 'the city of the living God,' the happy home of ransomed multitudes. Further, the prophet Ezekiel had described a glorious and perfect city, when, according to his metaphorical language, the tribes should be re-distributed and re-settled in their own land. Twelve gates it was to have, being four-square; and the name of it should be 'The Lord is there' (Ezek. xlviii. 30-45). St. John borrows the imagery of Ezekiel, and describes the New Jerusalem, the name of which should be written on the Christian conqueror (Rev. iii. 12), as of unequalled magnificence, 'descending out of heaven from God,' with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of God and of the Lamb. Nothing that defiled must enter there; but the gates stand ever open; and ample are the large dimensions (xxi. 10-27). This city is called 'the bride, the Lamb's wife' (9), the abode of the gathered company of such as are redeemed from among men.

> 'They stand, those halls of Sion,
> All jubilant with song,
> And bright with many an angel
> And all the martyr throng.
> The Prince is ever in them:
> The daylight is serene:
> The pastures of the blessed
> Are deck'd in glorious sheen.'

By some interpreters the New Jerusalem is regarded as a happy city to be founded upon earth in the days of millennial blessedness, by others it is deemed a representation of the glory of heaven. For a discussion of this question, commentaries and expositions of prophecy must be consulted.

JERU'SHA, or JERU'SHAH (*possessed*, i.e. by a husband). The mother of king Jotham (2 Kings xv. 33; 2 Chron. xxvii. 1).

JESAI'AH (*saving, salutary*).—1. A descendant of David (1 Chron. iii. 21).—2. A Benjamite (Neh. xi. 7).

JESHAI'AH (*help of Jehovah*: this name is identical with Isaiah).—1. A son of Jeduthun, chief of a division of singers (1 Chron. xxv. 3, 15).—2. A Kohathite Levite, descended from Moses (xxvi. 25): see Isshiah, 1.—3. One who returned from Babylon with Ezra (Ezra viii. 7).—4. A Levite of the family of Merari (19).

JESHA'NAH (*old*). One of the places taken by Abijah from Jeroboam I. (1 Chron. xiii. 19).

JESHARE'LAH (*right towards God*). The head of one of the divisions of singers (1 Chron. xxv. 14). He is called also Asarelah (2).

JESHEB'EAB (*seat of one's father*). Chief of the fourteenth course of priests (1 Chron. xxiv. 13).

JESH'ER (*uprightness*). One of the sons of Caleb the son of Hezron (1 Chron. ii. 18).

JESHI'MON (*the waste*). Some tract of country which Pisgah and Peor are said to face (Numb. xxi. 20, xxiii. 28). Again, the hill of Hachilah is described as being to the south of (1 Sam. xxiii. 19) and before (xxvi. 1, 3) Jeshimon. Also when David and his men were in the wilderness of Maon they were in 'the plain,' i.e. the *Ghor*, the sunken district of the Dead sea, 'south of Jeshimon' (xxiii. 24). Probably it was some high waste land to the east of the Dead sea, in view of the hill-country on the west.

JESHI'SHAI (*an old man*). A Gadite (1 Chron. v. 14).

JESHOHAI'AH (whom *Jehovah bows down*). A descendant of Simeon (1 Chron. iv. 36).

JE'SHUA (*Jehovah the salvation*).—1. The head of one of the courses of the priests (1 Chron. xxiv. 11, where he is called Jeshuah; Ezra ii. 36; Neh. vii. 39).—2. A Levite in the time of Hezekiah (2 Chron. xxxi. 15).—3. A high priest after the captivity. He returned with Zerubbabel to Jerusalem, and took a leading part in the restoration of the sacred rites, and the building of the second temple (Ezra ii. 2, iii. 2, 8, 9, iv. 3, v. 2, x. 18; Neh. vii. 7, xii. 1, 7, 10, 26). He is represented, especially by the prophet Zechariah, as an eminent type of Christ (Hagg. i., ii.; Zech. iii., vi. 9-15, where he is called Joshua).—4. A head of the family of Pahath-moab (Ezra ii. 6; Neh. vii. 11).—5. The progenitor of a Levitical house (Ezra ii. 40; Neh. vii. 43). It was perhaps the representative of this house that signed the covenant (x. 9).—6. A Levite (Ezra viii. 33).—7. The father of one who helped to repair the wall of Jerusalem (Neh. iii. 19).—8. A Levite who took part in the solemn reading of the law (viii. 7, ix. 4, 5, xii. 8, 24, where probably we should read Jeshua and Kadmiel). He may be the same with No. 6; and, indeed, it is not easy accurately to distinguish several so designated, or to know whether a family or an individual is meant.—9. The great Joshua (viii. 17).

JE'SHUA (*id.*). A town, as it would seem, in the south of Judah, inhabited after the return from Babylon (Neh. xi. 26).

JE'SHUAH (*id.*) (1 Chron. xxiv. 11). See Jeshua, 1.

JESHU'RUN (*supremely happy*, or *dearly-beloved*). A symbolical name for Israel (Deut. xxxii. 15, xxxiii. 5, 26). It is Jesurun in Isai. xliv. 2. The reference of Deut. xxxiii. 5 is not as sometimes supposed to Moses, but to the Lord, who was Israel's true and rightful King.

JERUSALEM.

EAST CORNER OF THE SOUTH WALL AND THE MOUNT OF OLIVES FROM S.W.

JESI'AH (whom *Jehovah lends*).—1. A warrior, apparently a Korhite, who joined David at Ziklag (1 Chron. xii. 6).—2. A Levite of the family of Kohath (xxiii. 20): he is the same with Isshiah (xxiv. 25).

JESI'MIEL (whom *God has set up*). One of Simeon's descendants (1 Chron. iv. 36).

JES'SE (*firm, strong*). A descendant of the tribe of Judah, resident at Beth-lehem, most noted as the father of king David, and consequently an ancestor of Messiah (Ruth iv. 17-22; Matt. i. 5, 6; Luke iii. 31, 32). Jesse had eight sons, David being the youngest, the child it would seem of his declining age; for it is said that he was counted as an old man in the days of Saul (1 Sam. xvii. 12). The names, however, of only seven of his sons are recorded (1 Chron. ii. 13-16), unless it be supposed that Elihu (xxvii. 18) is not the same with Eliab. Jesse had also, it appears, two daughters. His wife's name is not mentioned. Some, however, imagine that Nahash (2 Sam. xvii. 25) was Jesse's wife; while others have amused themselves with fancying that Jesse had married the wife or concubine of Nahash king of the Ammonites, a conjecture which, if it has no decisive proof against it, may certainly be said to have no tolerable argument for it: see NAHASH. Of Jesse's personal character and history little is recorded. He was probably a man of some wealth. He received Samuel respectfully (1 Sam. xvi. 5-13). He sent a present to Saul by David (20). He was, as an affectionate father, anxious to know of his sons' welfare, who were with the army (xvii. 17, 18). And, when David was pursued by Saul, he and his wife were carefully placed with the king of Moab (xxii. 3, 4). We hear no more. But it is noteworthy that Jesse's name is repeatedly mentioned in reference to Messiah. Thus we have the 'rod from the stem of Jesse' (Isai. xi. 1), and 'the root of Jesse' (10).

JES'SUE (1 Esdr. v. 26). Jeshua (Ezra ii. 40).

JE'SU (1 Esdr. viii. 63).

JES'UI (*even, level*). A son of Asher (Numb. xxvi. 44). He is also called Isui (Gen. xlvi. 17), and Ishuai (1 Chron. vii. 30).

JES'UITES. A family of Asher, descended from Jesui (Numb. xxvi. 44).

JESU'RUN (*supremely happy*) (Isai. xliv. 2.) See JESHURUN.

JE'SUS (*Saviour*).—1. The name by which, when the Son of God was born into the world, he was known among men. This name was given him according to a divine message to his mother before his conception, and also to Joseph her husband (Matt. i. 21, 25; Luke i. 31). It is proposed in the present article to give a compendious history of the life of the Lord Jesus. But it must be premised that, if the evangelistic narrative is accepted as credible, Jesus must be more than man; and for some proofs of its credibility see SCRIPTURE. It is only by supposing that the sacred historians have put a false colouring upon his words and actions, it is only by imputing pious fraud that modern sceptics have been able to represent Jesus as they are fond of representing him, a well-meaning and superior Jewish teacher, who found himself compelled sometimes to change his plans, and, after struggling vainly with the prejudices of his countrymen, failed and perished in his praiseworthy attempts at reformation. The simple majesty of the inspired narrative is in itself an answer to such speculations; and the exalted grandeur of the life and actions of Jesus stamp the divinity of his Person. We have no need of formal proof that the material sun is the central light of our system: we need as little to assure us that Jesus is the Divine Light of the world (John v. 12).

Mary the Virgin dwelt at Nazareth. She was of lowly position in society, and was betrothed to a carpenter named Joseph. One day, prior to the actual marriage, she was startled by the appearance of a strange visitor, who apprised her of the coming birth of the Holy Child. It was the angel Gabriel: the Holy Ghost, he said, should come upon her, and the power of the Highest overshadow her, so that the offspring of her womb should be called and be the Son of God. And, to assure her of the truth of his message, the angel added that her cousin Elisabeth, so long barren, had already conceived a son. Mary upon this meekly acquiesced in the privilege vouchsafed her, and hastened into the hill-country of Judah, to the town—variously supposed Hebron, Juttah, and a village not far from Jerusalem, now called *'Ain Kartm*—where Elisabeth and Zacharias her husband dwelt. Possibly she stayed there till after the birth of John, subsequently named the Baptizer or Baptist (Luke i. 26-80).

Mary's marriage with Joseph took place; and while they were living at Nazareth a decree of the Roman emperor Augustus obliged them to repair to Beth-lehem—for Joseph, and we may conclude Mary also, were of David's lineage—there to be enrolled in the ancient seat of their family. Thus it was at Beth-lehem, in accordance with prophecy (Mic. v. 2), that Jesus was born. The town was crowded: the inn offered no accommodation to the humble pair; so, when Jesus entered this world as a babe, he was laid in a manger (Matt. i. 18-25, ii. 1; Luke ii. 1-7). No place upon earth was prepared to welcome earth's rightful Lord. The very spot of the birth is, according to tradition, still pointed out and hallowed: see BETH-LEHEM. Of course the miraculous conception is denied or explained away by modern enlightened philosophers, who discover no more in Jesus than the child of a Jewish artizan (See some good observations in Mill's *Myth. Interp. of Gospels*, part ii. chap. i. 1, pp. 91-96, chap. iii. 1, pp. 276-280). The date of the birth is variously placed. Wieseler gives a table of the conjectures of different learned men, assigning it from 7 B.C. to 1 B.C. (*Chron. Synops. der vier Evang.*, pp. 485, 486). His own judgment would fix on February, 4 B.C.; and with this bp. Ellicott is disposed to coincide (*Hist. Lect.*, lect, ii. p. 63, note). Mr. Browne prefers Dec. 8, 5 B.C., as an approximate date (*Ordo Sæcl.*, part i. chap. i. sect. i. p. 36: comp. append. pp. 37-39). Be the exact time what it may, it was a day of special gladness to the universe, the dawning

of a new creation, the source of life to a dead world, when the Godhead was mysteriously united to human flesh. The heavenly host rejoiced; and their song of praise was heard by mortal ears, not indeed of the powerful and wealthy, who were too much engrossed with the pursuit of things that perish in the using, but of humble shepherds, whose thoughts, peradventure, as those of David on those very hills long before, were rising by what they saw of the starry firmament to the Creator of it. Strains of wondrous sweetness floated round them; and a strange glory illuminated the scene. They were at first afraid, but were reassured by the words of the angelic message; and then they hurried to pay their homage to the infant King, whom they found lying in the manger. Doubtless the story of the shepherds must have awakened curiosity in the neighbourhood, but probably it did not pass far: it was a wonder soon forgotten; and few, it would seem, save Mary, pondered these things in their hearts. On the eighth day the child was circumcised; and the name Jesus was solemnly given him. And then when three-and-thirty days more had passed he was taken to Jerusalem to the temple, where the offerings must be made—and those made evinced the poverty of the family—for Mary's purification. Two aged saints were present, Simeon and Anna; and their hearts rejoiced; and they spoke prophetic words of Jesus being the Christ (Luke ii. 1-38).

We may certainly suppose that the holy family returned to Beth-lehem: it was but a moderate walk. They were there at the visit of the eastern sages, which must surely have been after (how long we cannot tell) the presentation in the temple. The enquiries of these excited the attention and anxiety of the king, Herod, and of the inhabitants of Jerusalem. And, after they had gone and offered their rich gifts, and were returning by divine monition to their own land without further communication with Herod, the king, urged by his guilty fears and jealous of a rival to his throne, ordered the slaughter of the young children who were at Beth-lehem. But Jesus was preserved. According to an angelic message he was taken into Egypt; so that there was a fulfilment of Hos. xi. 1—not that that utterance was, strictly speaking prophetical; but, as it recorded what occurred to Israel, God's son, and as Christ was the antitypical or true Israel, so what was done in the type must be done again in the antitype. How long the residence in Egypt continued we know not: it was till Herod's death; and we are not certain how long Herod survived the birth of Jesus, perhaps not many months: see Wieseler, *Chron. Synops.*, part i. 3, pp. 150-159. When Herod was no more, Joseph returned with Mary and Jesus to Palestine, and was probably intending to settle at Beth-lehem; but he feared Archelaus, Herod's son, who succeeded him, and, still guided by divine command, went to Nazareth, a city despised; its inhabitants being subjects of ridicule and reproach even to the rest of the Galileans (John i. 46). Hence 'Jesus the Nazarene' was a name of scorn; and the ancient prophecies were fulfilled which described Messiah as contemned and vilified (Matt. ii.): see Horne's *Introd.*, edit. Ayre, vol. ii. p. 115, note. One more circumstance of the childhood of Jesus is recorded, perhaps, like some of the preceding, told by Mary herself to the evangelist. At twelve years of age he was taken by Joseph and Mary to the passover at Jerusalem. And when they returned he tarried behind and was found with the doctors in the temple. Hillel, and Shammai, and rabban Simeon, Hillel's son, and Jonathan (supposed to be the paraphrast), men highly venerated by the Jews, were then alive: perhaps they were among the doctors. The words of Jesus to his mother on the occasion had a deep significance, which she did not then fully understand, but which she carefully treasured in her mind. And Jesus grew, his human faculties gradually expanding, and becoming more conscious of the mystic union of God with man in his person (Luke ii. 40-52), and increasingly manifesting the divine wisdom with which he was ever fully endowed.

There was then an interval. It seems to have been passed in private life. Possibly Jesus laboured as Joseph did (Mark vi. 3): no doubt he was wise and loving in all the domestic relations of society. For he was holy and free from sin. And words of power must have been continually dropping from his lips; and his deeds were an unerring pattern to those around. But there is a veil over this portion of his history; and we cannot raise it: only we may conclude that this youth so pure, this man so faultless, was among his relatives and acquaintance a *very* man. They did not as yet suspect from what they saw in him that he was God incarnate.

At length the hour of his public career arrived. John his cousin, though perhaps not personally acquainted with him, had preached repentance and the approaching kingdom of God to the people, and had made by his stirring words a deep impression. Multitudes he baptized with the baptism of repentance. And among the crowds that resorted to him came Jesus, then about thirty years of age (it is thought the season was winter), and, after some hesitation on John's part, for that it seemed incongruous that the greater should receive such a rite at the hands of the lesser, was baptized too. He submitted to every ritual observance, fulfilling therein all righteousness; but it was not to repentance that he was baptized: repentance he needed not. At his baptism an awful sign was displayed, whether to others than to John we cannot tell. From the opened heaven the Spirit descended like a dove and lighted upon Jesus, while the Father's voice pronounced the words, 'This is my beloved Son, in whom I am well-pleased' (Matt. iii.; Mark i. 4-11; Luke iii. 1-22; John i. 26-34). Then came the mysterious temptation. Jesus was led away by the Spirit into the wilderness, and there encountered and foiled the tempter, becoming by his own personal conflict the better able to sympathize with and succour his people in their

temptations (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-11; Heb. ii. 17, 18, iv. 15, 16). Into the secrets of that solemn season we cannot pry: suffice it to say that the temptation was real, the victory complete: see TEMPTATION.

After the temptation Jesus returned into Galilee, for how long a time we know not: some, as Wieseler (*ubi supr.*, p. 258), would extend it to months; others, as bishop Ellicott (lect iii. p. 114), allow only a few days: perhaps the shorter space is the more probable. But, be the interval long or short, it was just, so to speak, the silent pause preparatory to the mighty struggle. For no more was Jesus to rest in private: he must now commence his public mission, now lift up his voice as the world's Teacher, till he laid down his life as the world's Victim. Meeting again his fore-runner, he received the noticeable testimony from him, 'Behold the Lamb of God, which taketh away the sin of the world' (John i. 29). The next day it was repeated; and two of the Baptist's disciples, Andrew, and perhaps John the son of Zebedee, at once attached themselves to Jesus. Andrew soon brought his brother Simon; and, Jesus having invited Philip, this last prevailed on Nathanael to accompany him to him whom he believed to be the Great One of whom Moses and the prophets had written (35-51).

Here, then, was the beginning of the kingdom of God: here was the small nucleus, five disciples, round which so many would cluster till the little band became an exceeding great multitude whom no man could number. With these five Jesus returned to Galilee. He had left that district a while before, probably alone: he returned the Teacher of whom his newly-attached followers would have much to tell, —how the celebrated Baptist had designated him, how he had shown himself acquainted with Nathanael's most secret acts. Doubtless they would speak of these things to the Virgin, who had left her home at Nazareth to attend a wedding at Cana, where Jesus and his company were gladly welcomed. It was what she heard, probably, that induced the Virgin to mention the want of wine to her Son. But his reply let her see, as Dr. Ellicott says, 'that earthly relations must now give place to heavenly, and that the times and seasons in which the Eternal Son is to display his true nature are not to be hastened even by the longings of maternal love' (pp. 120, 121). Yet he performed a miracle, revealing his glorious power, and confirming the faith of his disciples' (John ii. 1-11). Thence he went for a short time to Capernaum (12), and afterwards proceeded to Jerusalem to keep the passover-feast.

Of the early Judean ministry of Jesus St. John alone has given an account. He drove out the money-changers from the temple, a significant act, which he justified, when asked for his authority, by a prediction misunderstood at the time, and raked up afterwards by the Jews at his trial as a charge against him, but found by his disciples to be corroborative proof of his mission. He also wrought some miracles (12-25), and held his wonderful conversation with Nicodemus, and then, leaving the capital, he went into some part of the Judean country, possibly near the Jordan. John Baptist was still at large, and continued baptizing. Jesus also, or rather his disciples, baptized too; and his fame began to transcend that of John, to the discomfort of some of John's followers. But John solemnly bore again his witness to Jesus: 'He must increase; but I must decrease' (iii., iv. 1). This ministry in Judea lasted several months in all. For it began before the passover, in the spring, and, when it was ending, and Jesus was returning into Galilee, it was within four months of the following year's harvest (35), that is to say, in winter. At this season Jesus was crossing Samaria, where occurred his interesting conversation with the woman at Jacob's well, and a consequent two days' sojourn in the country (1-43). He then repaired to Cana, and cured the Capernaite nobleman's son, and was well received by the Galileans, who had seen what he did at Jerusalem during the last passover (45-54). Here he taught for some brief space in the synagogues (Matt. iv. 17; Mark i. 15; Luke iv. 15), preaching repentance.

Afterwards there was a feast of the Jews; and Jesus again visited the metropolis (v. 1). It is a matter of great difficulty to determine what feast this was: there are critics who have respectively supposed it nearly every Jewish festival. And yet the accurate decision is of importance; because the total length of our Lord's ministry is affected thereby. It is quite impossible to argue the question here: it must be enough to state one or two of the principal opinions, and to direct the reader to sources where he may obtain full information. It seems likely that this festival was in the spring, more especially if Robinson (*Harmony of the Gospels*, §§ 36, 37) be right in assigning the plucking of the ears of corn (Matt. xii. 1; Mark ii. 23; Luke vi. 1) to the return into Galilee soon after this feast. But, if in spring, it must have been the passover, or the feast of Purim. There are difficulties in the way of each supposition. The article is wanting; and it is hard to believe that St. John would have characterized the passover as '*a* feast.' But then as to Purim, the Jews did not usually resort to Jerusalem at that time; and Jesus would by going then have chosen to celebrate the inferior feast with more observance than the greater. Bishop Ellicott, however, after carefully weighing all the arguments, decides for Purim (*ubi supr.*, pp. 135-139). Dr. Alford enumerates the different opinions, and, though with some leaning to Purim, leaves the matter undecided (note on John v. 1). Dr. Robinson declares for the passover (*Harmony*, part iv., notes on §§ 36, 37). The reader may consult the works here mentioned; and he will find in them reference to many others. Whatever the feast might be, we are told that at that time Jesus healed the impotent man at the pool of Bethesda, on the sabbath-day, for which he was persecuted by the Jews as though he were guilty of profaning the

sacred day (John v.). And with this the Judean ministry terminated.

It is well known that there is considerable difficulty in arranging chronologically the events recorded by the evangelists of the life of Jesus, because the order in which they occur in the four frequently varies. Accordingly expositors widely differ; and several of the circumstances yet to be alluded to are thought by some to be prior in time to some of those already noted. Bishop Ellicott's judgment will for the most part be followed here. And he arranges the remainder of the life of Jesus, prior to the last scenes, in three divisions—the ministry in eastern Galilee, the ministry in northern Galilee, the journeyings toward Jerusalem—occupying a period somewhat upwards of a twelvemonth. It is scarce necessary to repeat that the first three Gospels, after giving an account of the birth, baptism, and temptation, confine themselves almost exclusively to the transactions of this period.

Departing from Jerusalem after the cure of the impotent man, as above noted, Jesus proceeded to Nazareth, where his family still resided. On the sabbath after his arrival he attended the service at the synagogue, and as a member of that synagogue he stood up to read the lesson from the prophets. It was a prediction in regard to himself; and so he expounded it. At first his exposition was seriously listened to; but, when he intermingled warnings with it, the wretched congregation were maddened at words they should have welcomed. They seized him, and were about to cast him from a precipitous height, which may still be probably identified, when by his divine power he extricated himself and passed away (Luke iv. 16-30). Alas for Nazareth! the Sun of Righteousness, in whose healing beams they might have had salvation, was gone from them to shine in other regions. Jesus found a temporary home at Capernaum, henceforth 'his city.' There he performed many miracles, teaching in their synagogue; and there his presence was welcome; multitudes flocking to him, and begging him, when about to visit other places, not to depart from them. The casting out of the devil in the synagogue, the healing of Peter's mother-in-law, and the curing of all the sick and possessed in the evening, are thought to have been the work of one eventful day (Mark i. 21-34; Luke iv. 31-41). At this time, too (prior, it may be thought, to the sabbath) he specially called Peter and Andrew, James and John, to be his constant attendants. And they left for ever (with perhaps one brief exception) their worldly calling: they were now to be exclusively 'fishers of men' (Mark i. 16-20). Then with his little company Jesus went from place to place in Galilee; and among other deeds he performed would seem to be the curing of a leper (Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-15). Hitherto, so far as we know, no leper had been healed: human skill had ever been powerless against this frightful malady. Strong, therefore, must have been the faith of the leprous man that knelt before Jesus. He felt sure he *could*, but *would* he? there was the agonizing doubt: 'Lord, if thou wilt, thou canst'—would he not rather shrink from such a loathsome object? But it was with kind eye the great Teacher looked on him: Jesus was 'moved with compassion,' and did not disdain with his pure hand to touch the suppliant: 'I will: be thou clean.' O the unutterable joy of that moment! The corrupt disfigurement of the body passed away: the skin resumed its natural hue: the fresh blood coursed healthily through the veins: no wonder that, in spite of the charge he received, the man, as he went for his official cleansing to the priest, told out his marvellous story, and extolled the power of him that had relieved him: no wonder, too, that the country rose at the recital, and so thronged Jesus that he could not enter the towns, and had to retire into the waste. We may pause one moment to ask if such accounts *could* have been published as we have them a few years after in the life-time of multitudes who must have had perfect knowledge of what occurred, if they were not true?

The circuit lasted probably but a few days; and Jesus returned again to Capernaum, where his presence was soon known, and the people gathered round him. But enemies had now arrived. These were not only Galilean Pharisees, but men from Judea and Jerusalem. Captious objections were made against him, because he healed a man, telling him his sins were forgiven; and because he called Matthew from the receipt of custom, and accepted an invitation to his house where publicans were guests; and because his disciples did not fast like the Pharisees; and because they plucked the ears of corn on the sabbath, and a man was actually healed on the sabbath-day. And so were the people stirred up by these emissaries, that they began wickedly (Pharisees and Herodians in ill-omened alliance) to concert plans against his life (Mark ii., iii. 1-6; Luke v. 17-39, vi. 1-11). Jesus then withdrew to the sea. And he deemed it the fitting time to select twelve as his apostles and special friends and witnesses. Then, too, it would seem, he delivered his sermon on the mount, on the hill now called *Hattin*, a discourse given at fuller length by St. Matthew, and in shorter compendium by St. Luke (Matt. v., vi., vii.; Mark iii. 13-19; Luke vi. 12-49).

Other events must be briefly noted. There was the healing of the centurion's servant on his return to Capernaum, the raising of the widow's son at Nain, the anointing of Jesus' feet in the house of Simon, probably the message of enquiry by John Baptist's disciples, the crowded assemblage when he was again at Capernaum, when his relatives interfered to check him, the charge that his wondrous power was derived from Beelzebub, the series of parables, the crossing of the lake to the Gergesene district, with the healing of the demoniacs, and the desire of the frightened people there that he would leave them. Then came the return to the western side of the lake, the raising of Jairus' daughter, and perhaps once more a visit to the synagogue at Nazareth, where,

if there was not roused the same demoniac spirit as before, he was received with scorn: 'Is not this the carpenter?' Next there was the sending forth of the apostles; and after their return the account of the Baptist's murder arrived, and Jesus retired to the solitudes, soon peopled with immense crowds that followed him, five thousand of whom he fed near Bethsaida-Julias (Matt. viii. 5—xiv. 21; Mark iii. 20—vi. 44; Luke vii. 1—ix. 17; John vi. 1-14).

A series of other and more extended journeyings was about to succeed. Bishop Ellicott well notes 'the *progressive* nature . . . of our Lord's ministerial labours, and the prophetic indications, as it were, which it supplies of the future universal diffusion of the gospel. At first we have seen that our blessed Master was mercifully pleased to confine his teaching and his deeds of love and mercy mainly to that province which could now alone be reckoned as the land of the old theocracy. In Judea he was pleased to dwell continuously more than eight months: in Judea he gathered round him disciples more numerous than those of John; and from Judea he departed only when the malignity of scribe and Pharisee rendered that favoured land no longer a safe resting-place for its Redeemer and its God. Then, and not till then, followed the ministry in the eastern, and, as it would seem, more Judaized portion of Galilee. In due and mysterious order succeeded those missionary labours in frontier-lands, where the Gentile element was mainly, if not in some cases exclusively, prevalent. This gradual enlargement of the field of holy labour does indeed seem both striking and suggestive (*ubi supr.*, lect. v. pp. 202, 203).

The ministry in eastern Galilee which has just been noticed occupied but a few weeks: that which succeeds, in the northern district, embracing a wider circuit, extends over several months. The incidents of it, however, are not related with so much particularity by the evangelists. Indeed the only portion of St. Luke which belongs to this period is but ix. 18-50, with perhaps the addition of a verse or two elsewhere. It is to St. Mark therefore, and more especially to St. Matthew, that we have to look for information. And it may be observed that the miracles performed do not appear so numerous. Jesus was rather employed in teaching, a difference in his mode of acting to be reasonably ascribed to the different character of the people amongst whom he walked. The incidents must be stated here with the utmost brevity.

Returning from the place where the five thousand had been fed, Jesus delivered a discourse in the synagogue at Capernaum which so offended many of the hearers, that some even of those who called themselves his disciples forsook him (Matt. xiv. 22-36; Mark vi. 45-56; John vi. 15-71). Some miracles of healing were performed; but the scribes and Pharisees from Jerusalem were again there, besetting Jesus with heartless cavils, which were severely rebuked (Matt. xv. 1-20; Mark vii. 1-23). He then visited the coasts of Tyre and Sidon, and performed the ever-memorable miracle of healing the Syro-phœnician woman's daughter (Matt. xv. 21-28; Mark vii. 24-30). His further journeyings may be thus noted. Returning from the Phœnician border (whether he had passed it is uncertain) he again traversed Decapolis, and came to the farther shore of the sea of Galilee. Here he healed many sick persons, and fed four thousand with seven loaves and a few fishes. Crossing the lake to Dalmanutha he was encountered by Sadducees with Pharisees. He soon left these cavillers and went to Bethsaida-Julias, and thence to the district of Cæsarea Philippi. In this neighbourhood was the solemn confession made by Peter, as the spokesman of the twelve, that Jesus was the Son of God: the Lord's warning them of his approaching rejection at Jerusalem and death there followed; and about a week later was the transfiguration, most probably on one of the spurs of Hermon. On his descent from the mountain Jesus healed a demoniac boy, and would seem afterwards to have soon returned to Capernaum, where he paid tribute, and probably remained a while in privacy (Matt. xv. 28—xviii. 35; Mark vii. 31—ix. 50).

It is observable that in these journeys Jesus passed through regions with a mixed population. And, as he carried his presence and teaching into half-heathen lands, so he gave blessed proof that his mission was not exclusively to his own countrymen, and that a time would come when the gospel would be proclaimed to every nation. But now the period was approaching when his work would be consummated. His missionary journeys over, he must labour again in Jerusalem and Judea, face afresh the malice of the rulers, and ultimately shed his blood. We have now, therefore, to consider the journeyings towards Jerusalem. St. Matthew and St. Mark supply little material for the part of the history we now approach. But St. Luke gives large account and the notices of St. John contribute to fix the particular times of various events.

The feast of tabernacles, in the autumn, was drawing on; and much curiosity was expressed as to whether Jesus would or would not attend at Jerusalem. His relatives exhorted him not to confine himself and his works to remote Galilee, but to announce himself before the assembled nation in the metropolis. Their censure proceeded from vanity and unbelief combined. They doubted his pretensions; but yet, if they were well-founded, they wished for the full credit of them. Jesus, however, seems to have delayed in setting out. And it was not perhaps till the feast was already begun that he reached Jerusalem, having passed through Samaria where, because of the evident purport of his journey, he was ill-received. At Jerusalem he did not at first show himself; and enquiries were made after him. It was about the middle of the festival that he appeared in the temple and taught publicly; and to this teaching we may perhaps ascribe those discourses which seem to have produced so deep an impression on the multitudes, on the officers, on the very hostile party themselves, made more by weight of words than by miracu-

lous deeds; for the healing of the blind beggar is the only supernatural exercise of power recorded (Luke ix. 51-62; John vii. 2—x. 21). Perhaps after this festival Jesus, quitting Jerusalem, remained in Judea: perhaps it was at that time that he sent out his seventy disciples, and then that the other incidents occurred which are noted by St. Luke (Luke x. 1—xiii. 21). At the feast of the dedication he again repaired to Jerusalem, and while teaching in Solomon's porch openly asserted his divinity. His stay was probably not long. The enmity of the Jews was excited to the highest pitch; and Jesus retired from them to the secluded region beyond the Jordan where John had at first baptized; but even there many resorted to him (John x. 22-42).

He was in Perea, visiting and teaching in many towns and villages, advancing, however, gradually nearer to Jerusalem, when some Pharisees came with an alarm (as if greatly concerned for his safety) that Herod would kill him. He did not immediately quit that part of the country, though his stay was probably not many days longer; and we may not unreasonably believe that the events and parables recorded by St. Luke (Luke xiii. 22—xvii. 10) are to be placed in this time. It was while still beyond the Jordan that the message reached him of Lazarus's sickness. And then followed the journey to Bethany and the wondrous miracle there. This stung the rulers to madness: the council assembled; and from that time they were maturing their wicked purpose of putting him to death. But they found no immediate opportunity. Jesus, though so near as Bethany, probably did not then enter Jerusalem, but retired for a while to Ephraim, waiting for the now fast-approaching passover (John xi. 1-54).

Then commenced the last solemn journey to Jerusalem. Jesus first directed his course northward, passing through Samaria and some part of Galilee, across the Jordan through Perea, and then, re-crossing the river, he directed his course by Jericho. Various miracles were performed, and various parables spoken during the circuit; the incidents of which are narrated by all the synoptical Gospels (Matt. xix., xx.; Mark x.; Luke xvii. 11—xix. 28). Wonderful is the thought of that determined zeal with which he pressed forward to the place where, as he knew, the most grievous sufferings awaited him, heading the procession, and warning his disciples of what was about to be done; while they, still not able to conceive the reality of his words, were demanding place and pre-eminence in, as they thought, the worldly kingdom he was about to establish. And so six days before the passover Jesus reached the loving and beloved home of Bethany (John xii. 1).

In all the preceding history there is perfect harmony and the stamp of credibility. The same purpose is evident from the beginning, frequently announced, steadily pursued, carried out in the same temper, with neither mistake nor change. And observe how the different histories fit in. To a cursory reader the evangelists may seem all to be going over the same ground—one but the repetition of what the others had said. But on a more minute investigation we find that circumstances are given by one additional to what another had told in brief words. Incidents omitted here appear there in their places; and the narrative so made out of different threads is of a piece and consistent; or, if there be obscurity anywhere, it is because we know not all that might be told.

But the great drama hastens on; and the last scenes must be briefly presented. It was probably late on Friday when Jesus reached Bethany. The next day the family made him a feast. Lazarus was at the table: Martha served; and Mary with her loving heart anointed his feet with costly perfume. Matthew and Mark seem to place this feast later, 'after the triumphal entry into Jerusalem, not,' as bishop Ellicott says, 'as having happened then, but as standing in suitable connection with the mention of the betrayal of Judas; the workings of whose evil heart, as we know from St. John, were fully displayed on the occasion of this supper' (*ubi supr.*, p. 284: comp. Horne's *Introd.*, edit. Ayre, vol. ii. pp. 474, 475). The news of his arrival was known; and that night many persons came from the neighbouring city, residents and those that were flocking up for the passover, to see both Jesus, and also Lazarus, who died a few weeks before and was now alive. On the morrow, Sunday, Jesus would enter Jerusalem. 'Prophecy,' says bishop Ellicott, 'must have its full and exact fulfilment: the King must approach the city of the King with some meek symbols of kingly majesty. With haste, it would seem, two disciples are dispatched to the village over-against them to bring to him who had need of it the colt "whereon yet never man sat": with haste the zealous followers cast upon it their garments, and, all unconscious of the significant nature of their act, place thereon their Master, the coming King. Strange it would have been, if feelings such as now were eagerly stirring in every heart had not found vent in words. Strange indeed, if, with the hill of Zion now breaking upon their view, the long prophetic past had not seemed to mingle with the present, and evoke those shouts of mysterious welcome and praise which, first beginning with the disciples and those immediately round our Lord, soon were heard from every mouth of that glorifying multitude. And not from them alone. Numberless others there were fast streaming up Olivet, a palm-branch in every hand, to greet the raiser of Lazarus, and the conqueror of death; and now all join. . . Garments are torn off and cast down before the Holy One: green boughs bestrew the way: Zion's King rides onward in meek majesty, a thousand voices before and a thousand voices behind rising up to heaven with hosannas and with mingled words of magnifying acclamation; some of which once had been sung to the psalmist's harp, and some heard even from angelic tongues' (pp. 286-288). And Jesus as he beheld it wept over the doomed city. He entered it; and the whole population was moved; so that

the Pharisees bitterly acknowledged: 'The world is gone after him.' He proceeded, as was meet, to the temple and surveyed it. But hours had passed: it was now evening; and he returned with the twelve to Bethany (Matt. xxi. 1-11, xxvi. 6-13; Mark xi. 1-11, xiv. 3-9; Luke xix. 28-44; John xii. 1-19).

The next day, Monday, Jesus went probably at an early hour to Jerusalem. On his way he sought fruit on the fig-tree which, having a show of leaves, though it was not yet the ordinary time of figs, ought also to have had fruit. There were no figs; and he pronounced a curse upon it. He then entered the temple and cleansed it from the traffickers who profaned its courts. And it would seem that the children repeated the cries of gratulation which attended the triumphal entry of the preceding day, provoking the angry question of the Pharisees, Did he hear? could he approve such acclamations? Many sick, too, were healed before he again retired to Bethany (Matt. xxi. 12-22; Mark xi. 12-19). On Tuesday Jesus once more visited Jerusalem, and was teaching in the temple. But through the day repeated efforts were made to harass and ensnare him. A deputation came from the sanhedrim to demand his authority for what he did. Then appeared the Pharisees and Herodians to ask him if it was lawful to pay tribute to the Roman Cæsar; and next the Sadduces, to puzzle him if they could with a question about the resurrection; and then a Pharisee lawyer enquired which was the greatest commandment of the law. With consummate wisdom Jesus foiled every successive questioner, and uttered his solemn condemnation of the people and the city which rejected him. His disciples made him observe the great buildings of the temple; but he delivered the mournful prediction of its utter ruin, and, having spoken some warning parables, he again returned to Bethany. His public teaching was now finished: no more was Jerusalem to listen to that gracious voice which would have allured her children to his great salvation (Matt. xxi. 23—xxvi. 2; Mark xi. 20-xiii. 37; Luke xx., xxi; John xii. 20-50): the gracious opportunity was past. Wednesday would seem to have been spent in retirement. But the Jews were busy with their plottings, and concluded their treacherous bargain with Judas (Matt. xxvi. 3-5, 14-16; Mark xiv. 1, 2, 10, 11; Luke xxii. 1-6).

Of the events of Thursday and Friday only the briefest summary can be given here. There was the preparation, and the last supper, the humility of Jesus when his disciples had contended who should be greatest, the departure of the traitor, the institution of the eucharist, the heavenly discourses, the warning to Peter, the evening walk to Gethsemane, the agony there, the seizure, and examinations before Annas and Caiaphas, the appearance in the morning before Pilate, perplexing the worldly governor, who had never encountered such a prisoner, the mocking by Herod, the demand of the people for his crucifixion, the buffeting, the scourging, and the cross—no sorrow ever was there like unto his sorrow. Then there was the prayer for his murderers, the Roman soldiers that struck in the torturing nails, and the darkness, and the earthquake, and the royal pardon of the penitent thief, and those deeds and words of wonder till he gave up the ghost, amid the crash of rending rocks, which made even the Roman centurion exclaim: 'Truly this was the Son of God!' Then they took the body down; and it was buried; and a seal was set upon the sepulchre, and a watch planted there (Matt. xxvi. 17—xxvii. 66; Mark xiv. 12—xv. 47; Luke xxii. 7—xxiii. 56; John xiii. 1—xix. 42).

So lived and so died Jesus of Nazareth.

The exact date of his death is as much disputed as that of his birth; and the space of time within which it is placed by various critics ranges from 29 to 35 A.D.: see table in Wieseler's *Chron. Synops.*, pp. 485, 486. Wieseler himself decides for April 7, 30 A.D.; and bishop Ellicott acquiesces. Browne (*Ord. Sæcl.*, p. 55) fixes on March 18, 29 A.D.; and with this date some of the most important elements of the calculation seem best to agree. The duration of the ministry of Jesus it is equally difficult to determine. Bishop Ellicott, who has been much followed in this article, allows two years and three months (*ubi supr.*, p. 149): archbishop Thomson, understanding the passover by the 'feast' of John v. 1, extends it over three years (Smith's *Dict. of the Bible*, vol. i. p. 1051); while Browne, after an ingenious discussion, concludes that it was one single year (*ubi supr.*, p. 91); but then he has to give up John vi. 4.

The death has been spoken of; but the life of Jesus is not ended. It was not possible that HE should be holden the prisoner of death. So, on the third day, the Sunday morning, there was a great earthquake; and a mighty angel descended to unclose the sepulchre; and Jesus lived again; and he shall die no more. In truth that was a day of wonders; and very slowly, though he again and again showed himself to them, were the sorrowful disciples brought to believe that he was risen. The narratives of the evangelists, though particular, are brief (Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.); and, as no one relates all that happened, there is some difficulty in fitting in the different circumstances. Perhaps the order may have been nearly as follows. When the party of women were on their way, Mary Magdalene pressed on in advance, for she reached the tomb before the twilight ended, while the others came up just as the sun was rising. Mary saw the stone rolled away, and ran off to apprise Peter and John. Meanwhile the other women arrived, entered the tomb, and were desired by the angels to go tell the disciples And, as they went, Jesus himself met them, and reiterated the command. There are differences noted as to the number and exact position of angels seen; but we are not to imagine these heavenly beings stationed motionless; and the women, too, were coming and going. Speedily Peter and John ran from the city, and perceived that the tomb was empty, and went amazed away. Mary, however, lingered weeping,

and then occurred that touching incident, when, having first seen Jesus without knowing him, she was startled into recognition by the well-remembered voice, and she saw as in a moment the vastness of the victory gained over death. For full examination, see Robinson's *Harmony*, edit. Boston, 1853, part ix. pp. 228-235; Birks' *Horæ Evangel.*, book iii. chap. iii. pp. 423-454.

Jesus took again his own body; and still the marks of suffering were on it. But it seems to have undergone some marvellous change, and to be possessed of properties it had not before. He repeatedly appeared to his disciples—abp. Thomson enumerates (*ubi supr.*, p. 1071) ten such appearances—to the women, to Mary Magdalene, to Peter, to the two at Emmaus, to the apostles at Jerusalem on the resurrection-day, a week after to the apostles again, then in Galilee to seven (John xxi.), to the eleven, and possibly to five hundred with them (1 Cor. xv. 5, 6), to James, to all the apostles at the ascension—but he did not live with them as he had done; though by these frequent appearances he sufficiently proved the identity of his person and the truth of his resurrection. Forty days he still so lingered upon earth, and was then carried to the right hand of God (Acts i. 1-11), where afterwards Stephen and Paul beheld him in glory (vii. 56; 1 Cor. xv. 8). John, too, still later in vision saw his august appearance (Rev. i. 13-16).

And now was his career a failure? Was this wonderful being merely man? Surely to such questions there can be but one reply. It is this Jesus who is Lord and Christ; at whose name all creation bows (Phil. ii. 9, 10): precious is his blood-shedding, and dear his service for ever.

Several books have been referred to in the preceding brief sketch of the history of Jesus; and it would be easy to make out an extended list of works treating of him, his life and actions. Let it suffice here to point the reader to bishop Jeremy Taylor's excellent *Life of Christ*, to be found in his collected works, and also in a separate form.

JE'SUS.—2. The Greek form of Joshua (Acts vii. 45; Heb. iv. 8: comp. marg.). This form is used in the Apocrypha (Ecclus. xlvi. 1, and elsewhere).—3. One whom St. Paul calls a fellow-worker that was a comfort to him. He was surnamed Justus (Col. iv. 11).

JE'SUS.—1. The high priest Joshua, son of Jozadak (1 Esdr. v. 5, 8, 24, 48, 56, 68, 70, vi. 2, ix. 19; Ecclus. xlix. 12).—2 (1 Esdr. v. 58, ix. 48). Possibly two persons. Jeshua (Ezra iii. 9; Neh. ix. 5).—3, 4. The author of the book of Ecclesiasticus and his grandson. See *ECCLESIASTICUS.*

JE'THER (*excellence*).—1 (Exod. iv. 18, marg.): see JETHRO.—2. The eldest son of Gideon (Judges viii. 20).—3. One who married Abigail, David's sister, and was the father of Amasa, whom Joab murdered (1 Kings ii. 5, 32; 1 Chron. ii. 17). In the last-named place Jether is called an Ishmeelite; but in 2 Sam. xvii. 25 he is called Ithra, an Israelite. Perhaps Ishmeelite is more likely to be correct.—4. One of Judah's posterity (1 Chron. ii. 32).—5. Another descendant of Judah (iv. 17). 6. A chief of Asher (vii. 38), perhaps the same as Ithran (37).

JE'THETH (*a nail*, or *tent-pin*). One of the 'dukes' of Edom (Gen. xxxvi. 40; 1 Chron. i. 51).

JETH'LAH (*high, may he exalt* him). One of the cities allotted to the tribe of Dan (Josh. xix. 42).

JETH'RO (*his excellence*). A priest or prince of Midian, who received Moses when he fled from Egypt, and gave him one of his seven daughters, Zipporah, to wife. When Moses was commissioned to return to Egypt and demand the deliverance of Israel from Pharaoh, he took his wife and sons with him, but afterwards sent them back to Jethro. After the passage of the Red sea Jethro visited the Hebrew camp, bringing with him the family of Moses. He was most cordially received: he joined in offering sacrifice to Jehovah: he suggested to Moses some administrative regulations, which were approved; and he was invited to accompany Israel to Canaan. He or his descendants appear to have subsequently complied with the invitation (Exod. iii. 1, iv. 18, xviii.). Some difficulty has been felt, as if three different names were given to the same individual—Hobab, Jethro, and Reuel or Raguel. Hoabb and Jethro are indeed identical: see HOBAB. But the probability is that Hobab was a personal name, Jethro a title of dignity, and that Hobab or Jethro was the son of Reuel. It is only necessary to give the words 'father' and 'daughter' (ii. 16-22), as is frequently the case in the sacred writings, the more extended sense of 'grandfather' and 'grand-daughter.' See RAGUEL.

JE'TUR (*an enclosure, nomadic camp*). One of the sons of Ishmael (Gen. xxv. 15; 1 Chron. i. 31, v. 19). The tribe descended from him settled in the province afterwards called ITUREA, which see.

JEU'EL (*treasured of God*). One of the descendants of Judah (1 Chron. ix. 6).

JEU'EL (1 Esdr. viii. 39). Jeiel (Ezra viii. 13).

JE'USH (to whom God *hastens*).—1. One of the sons of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35).—2. A Benjamite chief (vii. 10).—3. A Gershonite Levite (xxiii. 10, 11).—4. One of the sons of Rehoboam (2 Chron. xxiii. 19).

JE'UZ (*counselling*). A Benjamite chief (1 Chron. viii. 10).

JEW, JEWS. Properly the people of the southern state after the division of the kingdom. But we do not find the term generally so applied till after the captivity of the ten tribes: indeed there appears to be but a single previous example, and that in a book compiled after the destruction of Jerusalem (2 Kings xvi. 6). When the northern kingdom was dissolved, the name was given more frequently to the remaining tribes of Judah and Benjamin, including the Levites (xxv. 25; Jer. xxxii. 12, xxxiv. 9, xxxviii. 19, xl. 12, xli. 3, xliv. 1, lii. 28). During the captivity and afterwards, the ten tribes having as a people faded out of sight, the whole remnant of the seed of Jacob, composed mainly of those belonging to the kingdom of Judah, augmented, however,

by some few from other tribes (Luke ii. 36), bore the name of Jews (Ezra iv. 12, v. 1, 5, vi. 7, 8, 14; Neh. i. 2, ii. 16, iv. 1, v. 1, 8, 17; Esth. iii. 4, 6, 10, 13; Dan. iii. 8, 12, and elsewhere). In the first three Gospels the term rarely occurs (Matt. xxviii. 15; Mark vii. 3; Luke vii. 3, xxiii. 51), except in the derisive title 'king of the Jews' (e.g. Matt. xxvii. 11); but the use of it by St. John is peculiar. Of course he sometimes applies it with a national reference (e.g. John ii. 6, 13, iii. 1, iv. 9), but very frequently as 'designating the Jews in their peculiar aspect as a *hostile community* to our Lord, and as standing in marked contrast to the impressible multitude' (i. 19, ii. 18, and elsewhere): see Ellicott, *Hist. Lect.*, pp. 115, 141, notes. In the epistles we sometimes find the word employed nationally (2 Cor. xi. 24), sometimes with reference to religion (Rom. i. 16, ii. 28, 29), sometimes distributively, Jews and Gentiles (Greeks) constituting the population of the world (iii. 9). And it is observable that it is more comprehensive than 'Hebrews' (Acts vi.); for Hellenists (Grecians) might be Jews; nor is it quite synonymous with 'Israelites,' which term seems, sometimes at least, to express more decidedly covenant-hopes, and relationship (John i. 47; 2 Cor. xi. 22). By foreigners the appellation Judeans or Jews was usually given to the nation; and so the classical authors speak: this, too, has subsisted to our own days. See JUDAH, JUDEA.

It may be proper to give here a brief sketch of the history of the Jews after the close of the Babylonish captivity, through the period in which the sacred history does not chronicle their deeds and fortunes.

The captivity had widely dispersed them. Besides those carried to Babylon, many went into Egypt and made themselves a home there. There subsequently, at Leontopolis, a temple was built; and, though their connection with their brethren in Palestine was not altogether broken, yet in this Egyptian temple the ritual of the law was observed. Throughout other countries bodies of the Jews were settled in the various provinces—perhaps even beyond the limits—of the Persian empire. The restored in Judea were of course vassals of the same crown. But this monarchy was subverted by Alexander the Great, who is said to have bestowed privileges on the Jews. On his early death 323 B.C., four kingdoms, Macedonia, Thrace, Syria, and Egypt were formed of his dominions. Between the two last-named Judea lay, and was for a long while under the power of one or other of them, and frequently the battle-field of their armies. It formed part of the kingdom of Egypt under Ptolemy Soter, and was favourably treated by Ptolemy Philadelphus, in whose reign most probably the Septuagint version of the Old Testament was commenced. Oppressed by Ptolemy Philopator the Jews revolted, and placed themselves under Antiochus the Great, king of Syria. By Antiochus Epiphanes they were cruelly persecuted: their religion was proscribed, and their temple profaned. Then that determined patriotic spirit was roused which, under the leadership of the Maccabean family, high priests as well as princes, achieved at last their independence. The regal title was taken by Aristobulus, of this family, son of Hyrcanus, 107 B.C., and transmitted to his successors: see *MACCABEES*. But the Roman power was now extending itself in the east Syria was made a Roman province by Pompey, who took Jerusalem 63 B.C.; and from that time the Jews were more or less directly dependent on the authority of Rome The sovereignty was indeed granted to members of the Herodian family: see HEROD: of whom Herod the Great, and, after an interval, Herod Agrippa I. had the largest dominion. But ultimately the Jews were governed by Roman procurators, till the disastrous war in which their capital, their ritual, their polity were destroyed by Vespasian and Titus: see JERUSALEM. They still exist, a separate nation, the living evidence of prophecy; and though without a country they exercise no unimportant influence on the affairs of the world. And the time may come when they may again assume their place, and re-occupy their land, a faithful people under the renewed protection of the God of their fathers.

A notice of Jewish post-biblical history, exhibiting the preparation made therein for the promulgation of the gospel dispensation, and marking the progress of Jewish thought and organization, will be found in Westcott's *Introd. to the Gospels*, chap. i., in which the reader is directed to various works on Jewish history. There is also given in a note a synopsis of Jewish literature from the third century before Christ to the fifth century after Christ. In later times learned Jews have appeared, such as Abarbanel, Aben-ezra, Kimchi, and a host of others.

JEWEL. See STONES, PRECIOUS.

JEWESS (Acts xvi. 1, xxiv. 24). A woman of Hebrew birth.

JEWISH (Tit. i. 14). An epithet with an unfavourable meaning applied to rabbinical fables.

JEWRY (Dan. v. 13; Luke xxiii. 5: John vii. 1). A name of JUDEA, which see.

JEZANI'AH (whom *Jehovah hears*) (Jer xl. 8, xlii. 1). In xliii. 2 he is called Azariah See JAAZANIAH, 1.

JEZ'EBEL (*chaste, no habitation?*). The daughter of Eth-baal, king of the Zidonians (1 Kings xvi. 31), who was priest of Astarte under his predecessor on the throne, whom he murdered. She was married to Ahab king of Israel, who, weak and irresolute, yielded himself entirely to the guidance of his unscrupulous wife. Jezebel, therefore, occupies a more prominent position than any other queen of an Israelitish king. The wives of the reigning monarch are usually in the shade: the king's mother is first in influence. But Jezebel had at once the reins of power in her hand. She cut off the prophets of the Lord (xviii. 13): she introduced the public worship of Baal (xvi. 32, 33), and maintained 450 prophets of Baal and 400 prophets of Astarte at her own table (xviii. 19). When on the great day of Carmel Ahab dared not resist the righteous vengeance which, according to the law, Elijah executed on these false prophets, Jezebel

did not yield. Perhaps unable at the moment to seize Elijah, for the general voice of the people proclaimed that Jehovah was God, she sent him a defiant message, swearing by her gods that by the morrow she would take his life for the lives of her prophets (xix. 1, 2). The firmness of the Tishbite failed; and he fled from Israel through Judah into the far wilderness. The evil power of Jezebel was ere long evinced again. Ahab coveted the possession of Naboth, which lay hard by the royal domain. Naboth would not part with his inheritance; and Ahab dared not seize it; and so, like a spoiled child, he lay upon his bed and would not eat. Jezebel had no scruples. She upbraided her husband for his pusillanimity, wrote at once to the elders of Jezreel, ordered them by letters, which she sealed with the king's signet, to hold a mock court on Naboth and condemn him; and, when they reported to her that the deed was done, she roused her husband to go and take possession. But he met in Naboth's vineyard the awful form of Elijah, who pronounced the tremendous sentence of God on Ahab and on Jezebel (xxi.). Ahab humbled himself; but Jezebel did not. During the reigns of her sons, Jezebel, though queen-mother, sinks out of sight. In Jehoram's reign her influence was evidently gone. For he, careless and ungodly as he was, yet put away the image of Baal (2 Kings iii. 2). But, when Jehu was come to take vengeance on the house of Ahab, Jezebel was again the imperious queen of other days. She dressed herself with regal splendour; and, as the chariot of Jehu rolled up to the gate of Jezreel, she flung at him a bitter taunt. Retribution was instant. She was dashed by her own chamberlains from the window, crushed under the horses' feet; and the dogs ate Jezebel in the portion of Jezreel (ix. 30-37).

Her name was afterwards symbolically used (Rev. ii. 23); and it is to this day a word of ignominy.

JEZE'LUS.—1 (1 Esdr. viii. 32). Jahaziel (Ezra viii. 5).—2 (1 Esdr. viii. 35). Jehiel (Ezra viii. 9).

JE'ZER (*frame, imagination*). One of the sons of Naphtali (Gen. xlvi. 24; Numb. xxvi. 49; 1 Chron. vii. 13).

JE'ZERITES. A family of Naphtali descended from Jezer (Numb. xxvi. 49).

JEZI'AH (whom *Jehovah sprinkles*). One who had married a foreign wife (Ezra x. 25).

JEZI'EL (*assembly of God*). A Benjamite chief who joined David at Ziklag (1 Chron. xii. 3).

JEZLI'AH (whom *God draws out*). A Benjamite, one of those who dwelt in Jerusalem (1 Chron. viii. 18).

JEZO'AR (*whiteness?*). One of the descendants of Judah (1 Chron. iv. 7). Probably the name is really Zohar with the conjunction.

JEZRAHI'AH (whom *Jehovah brings forth*). The overseer of the singers at the dedication of the wall of Jerusalem (Neh. xii. 42).

JEZ'REEL (*God has planted* or *scattered*). —1. A name in the genealogy of Judah, probably of a man (1 Chron. iv. 3); unless some words are omitted or to be understood.—2. The symbolical name given to a child (Hos. i. 4: comp. ii. 23). Whish (*Paraphr. on Minor Proph.*, pp. 2, 8) illustrates the prophet's meaning by translating 'Call his name God's Broad-cast; for yet a little while, and I will cast abroad the nation.' 'And I will for my own sake sow them broad-cast in the land, as seed is sown for a harvest.'

JEZ'REEL (*id.*).—1. A city in the hill-country of Judah (Josh. xv. 56). It was probably of this Jezreel that Ahinoam, one of David's wives, was a native (1 Sam. xxv. 43, xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 Chron. iii. 1).

2. A border-city of Issachar (Josh. xix. 18), situated in the opening of the central arm which branches out of the great plain of Esdraelon, and runs east and south-east towards the Jordan.

Being seated on a hill it must have had a commanding position. According to Dr. Thomson, the road along which Jehu came, making a circuit, as it must have done to avoid the mill-ponds supplied by the great fountain (Judges vii. 1; 1 Sam. xxix. 1), is visible for full six miles from Jezreel (2 Kings ix. 17). In the earlier times the Canaanites retained possession of Jezreel; and the Manassites, to whom certain towns in that region, though locally in Issachar, were assigned, were unable to drive them out (Josh. xvi. 16). In subsequent history various important events occurred in the vicinity. Here Gideon encamped, and Saul also before his last fatal battle with the Philistines; and there can be little doubt that the fountain mentioned on each of those occasions was that still existing under the name of *'Ain Jalûd* (the fountain of Goliath). It was in Ahab's time that the city attained its greatest pre-eminence. That monarch had a palace here, which he and his son Joram generally inhabited. This palace was probably in the eastern quarter of the town; for it was just as Jehu entered the gate that Jezebel looked out upon him (2 Kings ix. 31). And the vineyard of Naboth must have been outside the walls to the east, near the fountain, since it was into that portion that Joram's body was cast before Jehu entered the city (24-26).

Dr. Thomson thus describes the modern aspect of this celebrated place, now known as *Zer'in*: 'East of it rises the high mountain called Jebel Jalûd, and also Jebel Nûris, from a village of that name. Below it the valley of Jezreel sweeps round southward to the Jordan. On the north Jebel ed-Dûhy (Little Hermon) swells up like another Tabor; and to the west and south is the magnificent Esdraelon, surrounded by the mountains of Galilee, "the excellency of Carmel," and the fat hills of Samaria. There is little to claim attention in the village itself. A few stones built here and there in the rude huts, seem to claim the honours of antiquity; and these large sarcophagi are certainly relics of old Jezreel. The city could never have been large or splendid. The greater part was probably mere mud hovels; and yet there must have been some well-built palaces. . . . This apology for a castle may now stand upon the spot of that watch-tower, from which the rebel Jehu was

first seen driving furiously up the valley . . . The neighbourhood is celebrated for its wheat' (*The Land and the Book*, pp. 459-461).

JEZ'REEL, THE VALLEY OF (Josh. xvii. 16; Judges vi. 33; Hos. i. 5). Properly the central arm, stretching from the great plain between Little Hermon and Gilboa towards the east: see ESDRAELON. This valley is probably to be understood in several places where Jezreel alone is mentioned (e. g. 2 Sam. ii. 9, iv. 4; Hos. ii. 22).

JEZ'REELITE, JEZ'REELITESS. An inhabitant or native of Jezreel (1 Kings xxi. 1, 4, 6, 7, 15, 16; 2 Kings ix. 21, 25; also 1 Sam. xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 Chron. iii. 1).

JIB'SAM (*pleasant*). A descendant of Issachar (1 Chron. vii. 2).

JID'LAPH (*weeping*). A son of Nahor, Abraham's brother (Gen. xxii. 22).

JIM'NA or JIM'NAH (*good fortune*). The eldest son of Asher (Gen. xlvi. 17; Numb. xxvi. 44). He is also called Imna (1 Chron. vii. 30).

JIM'NITES. A family of Asher, descended from Jimna (Numb. xxvi. 44).

JIPH'TAH (whom Jehovah *sets free*). A city in the low country of Judah (Josh. xv. 43).

JIPH'THAH-EL (which *God opens*). A valley, the boundary of the territories of Zebulun and Asher (Josh. xix. 14, 27). It is most probable that Jotapata, noted in the war with Vespasian, stood here, on the site of the modern *Jefat*.

JO'AB (whose *father is Jehovah*).—1. The eldest of the three sons of Zeruiah, David's sister. His father's name is not mentioned: we only know that his sepulchre was in Beth-lehem (2 Sam. ii. 32). It is not clear whether Joab was one of David's companions when in hiding through fear of Saul: his brother Abishai certainly was (1 Sam. xxvi. 6-9). But, after David's accession to the throne of Judah, the three brothers appear as heading the troops of Judah in an engagement with Abner, commander of Ish-bosheth's forces. Asahel, the youngest, was killed by Abner in self-defence; and this laid the foundation of that enmity in Joab's mind against Abner which could be satiated only with his blood (2 Sam. ii. 12-32). After a time the opportunity presented itself. Abner made overtures to David, which the king favourably received, and means were taken to bring the rest of the tribes of Israel under his sceptre. Joab, who had been absent while Abner was at Hebron, pretended on his return that the visit was made with a treacherous object, and, sending after Abner, he met and assassinated him; Abishai, it would seem, being privy to his purpose. Besides revenge for Asahel's death, Joab was actuated by ambition. If Abner brought over Israel to David, he would necessarily be captain of the host; and Joab could brook no superior. David denounced the murder, but thought himself too weak to punish it (iii. 6-39).

Joab's authority was confirmed by his bold success in the capture of Zion (v. 6-9; 1 Chron. xi 4-8). He was now the undisputed commander-in-chief, in influence and power second to David only. Of course he had titles (2 Sam. xi. 11; 1 Chron. xxvii. 34), and of course, while in the field in the king's absence, he acted independently (2 Sam. ii. 28, xii. 26, xviii. 16; 1 Kings xi. 16, 21). He had a staff (2 Sam. xviii. 15, xxiii. 37), estates, perhaps near Baal-hazor (xiii. 23, xiv. 30), and a house in the wilderness (1 Kings ii. 34). Joab took a leading part in the great wars of David's reign, especially distinguishing himself against the Ammonites and Syrians (2 Sam. x. 6 14). Prof. Blunt (*Undesigned Coincidences*, part ii. 11), and after him Dr. Stanley (Smith, *Dict. of the Bible*. vol. i. p. 1083), have imagined that Joab's chief power over David was acquired by his possession of the terrible secret of the monarch's adultery and murder of Uriah. But these able critics have forgotten that the most remarkable examples of Joab's unscrupulous boldness were either before that great sin or after it ceased to be a secret. From Uriah's death to Absalom's rebellion probably the matter was known to but few. And in that interval Joab was so little confident of his own influence with the king that he did not venture to propose Absalom's recall without having recourse to stratagem (2 Sam. xiv.). When David was dethroned, and his concubines dishonoured, in accordance with Nathan's sentence (xii. 7-12, xvi. 21, 22), we cannot believe that there was a man in Israel who did not know the worst. Joab was faithful to David in that rebellion, but disobeyed his command to spare Absalom (xviii.), and reproved his master in very uncourtly terms for his too great grief (xix. 1-7). David's feelings were, however, thoroughly aroused: he superseded Joab, and appointed another nephew, Amasa (who had been Absalom's general) commander-in-chief (13). This appointment was evidently unpopular; and Joab took advantage of the unwillingness of the soldiery to serve under Amasa, and assassinated him as he had done Abner. Having then been successful against Sheba, he resumed his former post (xx.). We afterwards find him remonstrating against the census, but compelled to carry out the king's commands (xxiv. 2-9). At the end of David's reign he supported Adonijah's claim to the throne (1 Kings i. 7); his evil deeds were rehearsed by David to Solomon (ii. 5, 6); and, on a fresh indication of Adonijah's discontent, he was put to death by Solomon (28 34). His character, ambitious, daring, unscrupulous, yet with an occasional show of piety (2 Sam. x. 12) is sufficiently exhibited by his career. Possibly it is from him that Ataroth Beth-Joab, or the house of Joab, had its name (1 Chron. ii. 55).

2. A name in the genealogies of Judah (iv. 14).—3. One whose descendants returned after the captivity (Ezra ii. 6, viii. 9; Neh. vii. 11). Perhaps the person mentioned in Ezra viii. 9 was not identical with the individual noted in the other texts.

JOA'CHAZ (1 Esdr. i. 34). Jehoiakim.

JO'ACHIM.—1 (Bar. i. 3). Jehoiakim.—2 (7). Probably Joiakim, the high priest (Neh. xii. 10). But, if so, there is an ana-

chronism, and additional proof is afforded of the untrustworthiness of the apocryphal book of Baruch.

JO'ACIM.—1 (1 Esdr. i. 37-39). Jehoiakim. —2 (43). Jehoiachin.—3 (v. 5). Probably Joiakim the son of Jeshua : comp. Neh. xii. 10.—4 (Judith iv. 6, 8, 14, &c.). A high priest in whose time Judith is said to have lived.—5 (Hist. Sus.). The husband of Susanna.

JOADA'NUS (1 Esdr. ix. 19).

JO'AH (whose *brother*, i.e. helper, *is Jehovah*).—1. The son of Asaph, recorder or chronicler to Hezekiah (2 Kings xviii. 18, 26, 37 ; Isai. xxxvi. 3, 11, 22).—2. A Levite of the family of Gershon (1 Chron. vi. 21), probably the same with Ethan (42).—3. A Korhite, son of Obed-edom, one of the porters (xxvi. 4).—4. A Gershonite Levite, who, with his son, assisted in the reforms of Hezekiah (2 Chron. xxix. 12).—5. The son of Joahaz, recorder to Josiah (xxxiv. 8).

JOA'HAZ (whom *Jehovah holds* or *sustains*). The father of Joab, recorder to king Josiah (2 Chron. xxxiv. 8).

JOA'NAN (1 Esdr. ix. 1). Johanan (Ezra x. 6).

JOAN'NA (whom *Jehovah has graciously given*).—1. One of our Lord's ancestors (Luke iii. 27). Lord A. Hervey would identify him with Hananiah (1 Chron. iii. 19).— 2. The wife of Chuza, steward to Herod Antipas, one of the women who ministered to our Lord (Luke viii. 3, xxiv. 10).

JOAN'NAN (1 Macc. ii. 2). The eldest son of the Maccabean family, surnamed Caddis. He is elsewhere called John (ix. 36, 38), and Joseph (2 Macc. viii. 22).

JO'ARIB (1 Macc. ii. 1). Jehoiarib (1 Chron. xxiv. 7).

JO'ASH (whom *Jehovah bestowed*? the contracted form of Jehoash, the two being indifferently used).—1. The father of Gideon, of the tribe of Manasseh. He had an altar to Baal and a 'grove'; and some have thought that he was Baal's priest. If so, he was awakened to a sense of the false god's inability to defend himself, by his son's daring act, as he sarcastically called upon the idol to avenge his own quarrel (Judges vi. 11, 25-32, vii. 14, viii. 13, 29, 32). 2. Probably one of the sons of Ahab (1 Kings xxii. 26 ; 2 Chron. xviii. 25).

3. The son of Ahaziah, king of Judah, by Zibiah of Beer-sheba. He appears to have been the sole male descendant of the royal house, when he was rescued by Jehosheba, his aunt, from his grandmother Athaliah's murderous cruelty, and concealed six years (2 Kings xi. 1-3 ; 2 Chron. xxi. 4, 17, xxii. 1, 8, 10-12). In the seventh year he was produced by Jehoiada the priest, and solemnly inaugurated king in the temple; Athaliah being summarily put to death (2 Kings xi. 4-21; 2 Chron. xxiii.). Joash was seven years old when placed upon the throne and he reigned forty years, 878-838 B.C. So long as Jehoiada lived, beyond the twenty-third year of the king, Joash, who looked up to him with respect, reigned well. The high places were not, indeed, taken away ; but the temple was repaired ; and, generally speaking, the country was prosperous. But, when Jehoiada was no more, the king, easily influenced by counsellors for good or evil, was induced by the apostate nobles to restore the idol-worship of Baal and Ashtaroth. Prophets were sent to warn him ; but he would not listen ; and he even commanded Zechariah the priest, son of his ancient benefactor Jehoiada, to be stoned in the very court of the Lord's house, because he uttered a faithful warning against sins that were unblushingly committed. This filled up the measure of the unhappy king's misdeeds. Judgment was now to be executed on him. The Syrians invaded Judah : the large army of Joash was defeated by a much smaller force of Syrians; and Jerusalem itself would have fallen, had not Joash bought off the invaders by vast sums of money. But the state was thoroughly disorganized : the king was suffering under a severe disease ; and his own servants, Jozachar or Zabad, and Jehozabad, conspired against him and slew him. Thus the blood of Zechariah was avenged (2 Kings xii. ; 2 Chron. xxiv.).

4. The son of Jehoahaz, and grandson of Jehu. He succeeded his father on the throne of Israel, and reigned sixteen years, 840-825 B.C. (comp. Browne, *Ordo Sæclorum*, § 228). The kingdom at his accession was brought very low ; but, though Joash continued the sinful worship of the calves at Beth-el and Dan, God mercifully pitied his people, and gave them deliverance. Joash was successful against both Syria and Judah. He appears to have treated Elisha with great respect, and visited him upon his death-bed, deploring his removal as a national calamity. The dying prophet placed bow and arrows in the monarch's hand, and bade him shoot. Thrice he shot, and stayed. The action was symbolical ; and Elisha was displeased that Joash stayed so soon. Three victories, however, he assured him he should gain. And, accordingly, Joash three times defeated Ben-hadad, who succeeded his father Hazael, and recovered the territory that belonged to Israel (2 Kings xiii. 10-19, 22-25). Again, a large body of Israelitish troops had been hired by Amaziah, king of Judah, but were dismissed by him. Discontented and angry, they fell upon some of the cities of Judah. Amaziah, having returned victorious from Edom, declared war against Joash in revenge for this outrage ; and, in spite of Joash's contemptuous message, advising him to be quiet, persisted in fighting a battle. The king of Israel was victorious : he took Amaziah prisoner, entered Jerusalem and broke down the wall, and seized a large spoil. Yet he did not dethrone Amaziah, or try to annex Judah to his own kingdom, but upon his success returned to Samaria, and died perhaps not long after (xiv. 8-16 ; 2 Chron. xxv. 5-24).

5. A descendant of Judah of the family of Shelah (1 Chron. iv. 22).—6. A Benjamite chief who joined David at Ziklag (xii. 3).

JO'ASH (to whom *Jehovah hastens*, i.e with help).—1. A descendant of Benjamin, and son of Becher (1 Chron. vii. 8).—2. The superintendent of David's oil-cellars (xxvii 28).

JO'ATHAM (Matt. i. 9). The Greek form of Jotham.

JOAZAB'DUS (1 Esdr. ix. 48). Jozabad (Neh. viii. 7).

JOB (*desire*? perhaps an error for Jashub) (Gen. xlvi. 13). See JASHUB.

JOB (*one persecuted*). An eminent patriarch, who resided in the land of Uz. See UZ. He was a prosperous man: his family consisted of seven sons and three daughters; and he possessed abundant wealth. He was a man, too, who feared God; and his reputation was high through the east. Satan obtained permission to try him; and first his substance was destroyed, and his children perished: afterwards he himself was afflicted with a grievous malady (Job i., ii.). But he held fast his integrity, rebutting the unkind accusations of his friends, though unable to comprehend why he was thus dealt with. And at length the Lord appeared, restored him to more than his original wealth, surrounded him again with friends, and raised him up another family, seven more sons and three fair daughters, Jemima, Kezia, and Keren-happuch, ladies far renowned for their beauty (xlii.).

Some critics have chosen to doubt Job's existence. Those, however, who are more reasonable, if they do not admit all that is recorded of him in the book bearing his name, are ready to believe that there was such a man, and that the outline at least of the history is true. Ewald has tried to separate what he supposes the real basis from embellishment and colouring; and he specifies four particulars as facts, that there was a man so called; that he had friends with the names which we find attributed to them; that Job and they lived in the region mentioned; and that Job was afflicted with elephantiasis (*Das Buch Ijob erklärt*, 1854, pp. 19-23). But, if this were the whole groundwork of fact, we could by no means explain the mention of Job by Ezekiel and St. James (Ezek. xiv. 14, 16, 18, 20; James v. 11). It had been far better, had this meagre sketch been all the truth, to select other men as patterns, men whose history was unquestionable and more largely developed. But it is just for what are called the embellishments that the prophet and the apostle place Job before their readers. It is not a man whose memory could be but a fancy portrait, that would be put forward as one whom God delighted to honour, and whose faith and patience believers in Christ were to follow. The reference would be nugatory, had not Job really held on through a long course of unexampled afflictions, maintaining, though with human infirmity, his hope in God, and ultimately commanded to intercede for those friends with whose arguings the Lord was provoked. The words of St. James's notice are very striking. It is 'the patience of Job' of which he speaks, and 'the end of the Lord' which he commemorates, that crowning result in which God doubled to his servant his original plenty. We must acknowledge in all this more than the bare fact of Job's existence: see Horne's *Introd.*, vol. ii. edit. Ayre, pp. 669 672).

Little can be said of the time when Job lived, save that it must have been at a very early period. Superficial and fanciful arguments, however, need not be urged in proof of this. His not referring in his conversations to various important events is no certain evidence that they had not then occurred. But his great age—for he survived his trial one hundred and forty years (Job xlii. 16)—longer than that of any of the patriarchs after the date of Abraham's immediate posterity, and the general air of antiquity pervading the manners described or referred to, are strong proofs that Job lived in remote times. He was the priest of his family (i. 5): his riches are reckoned by his cattle (3, xlii. 12: comp. Gen. xii. 16, xxvi. 14, xxx. 43). Writing also is spoken of as by sculpture (Job xix. 24). Other similar particulars might be noted; but the conclusion must still be very vague, and no exact date can be assigned.

JOB, THE BOOK OF. This book derives its name from the patriarch whose prosperity, afflictions, and recovery, it delineates. It is a noble poem, complete in all its parts; as will be seen from the following brief analysis. It may be distributed into six sections.

I. The introduction (i., ii.), in which we have an account of the way in which his troubles came upon him, his deportment under them, with the arrival of his three friends Eliphaz, Bildad, and Zophar, to condole with him.

II. The first discussion or controversy with them, in which, after Job had complained, each speaks once, and is answered by Job (iii.-xiv.). First Job passionately bewails his condition (iii.). Eliphaz then reproves his friend's impatience, and expresses his belief that, as misery implies guilt, Job's distress must have been occasioned by sin (iv., v.). Job next justifies his complaint, charges his friends with unkindness, and expostulates with the Deity for laying so heavy a hand upon him (vi., vii.). Hereupon Bildad with some harshness declares that certainly, if Job were blameless, God would vindicate him by restoring him to prosperity (viii.). Job retorts by denying that his affliction is any proof of guilt, and passionately desires death (ix., x.). Zophar then coarsely exhorts him to repent (xi.); and Job in reply sarcastically reflects on the pretentions of his three friends to wisdom, and appeals to the Deity in whom he still places his hope (xii.-xiv.).

III. The second discussion is similar in form (xv.-xxi.). Eliphaz, in admirable imagery, reiterates his censure on Job for his self-justification (xv.). Job again complains of the unkind treatment he has met with, afresh protests his innocency, and describes the grave as his last resource (xvi., xvii.). Bildad rejoins by a striking picture of the retribution of the wicked, which he applies to Job (xviii.). Job in his reply describes again his sufferings, appeals to his friends for pity, and, having professed his steady faith in God, assures them that if they persist in their invectives God will chastise them (xix.). Zophar then warns him that the triumphing of the wicked is short, and his destruction sure to come (xx.); and Job answers by showing the fallacy of Zophar's

reasoning, which is not borne out by experience (xxi.).

IV. The third discussion has no speech of Zophar (xxii.-xxxi.). Eliphaz vindicates God's dealings, and urges Job afresh to repentance (xxii.). Job replies that he wishes he could plead his cause before God, and maintains that in this life the wicked frequently escape punishment (xxiii., xxiv.). Upon this Bildad says shortly that no man can be just before God (xxv.); while Job, as none of his friends had more to say, again reproves them, shows how hard it is to discover true wisdom, elaborately vindicates his course of life, and describes once more his miseries, with an appeal to God for a hearing (xxvi.-xxxi.).

V. The speech of Elihu succeeds, who blames all the disputants, censures Job for persistently declaring his innocence, shows how for wise ends God afflicts, and that man's duty is submission to that Glorious One whose power is uncontrolled (xxxii.-xxxvii.).

VI. The awful interference of Jehovah himself is now described. The Lord here illustrates his own omnipotence and righteousness, and exposes the ignorance of man, and his inability to comprehend the Creator's ways (xxxviii.-xli.). Hereupon Job humbly submits: the friends are censured; and Job's restored prosperity is depicted (xlii.). The conclusion, like the introduction, is in prose.

In all these discussions the character of each interlocutor is excellently brought out —Eliphaz discerning, grave, and dignified, reluctantly led to condemn his friend; Bildad, with less delicacy, swayed by Eliphaz's example, and repeating himself; Zophar rude and pertinacious; Elihu zealous for God's honour, which he thinks Job has impugned, but which yet his opponents have not known how properly to maintain. The whole is consistent and complete. The action, so to speak, of the poem is continually rising, till the climax of the divine speech of Jehovah. But certain critics, taking no account of the eastern mode of composition, so different from ours, have thought fit to represent some parts as additions or interpolations. Thus they object to the introduction and conclusion, mainly because they are in prose; and to the speech of Elihu, because he is not mentioned at either the beginning or the end of the book, because his appearance is said to break the connection, and because some shades of peculiarity are found or fancied in his diction. Other more trivial reasons are alleged; and other portions of the book are also said to be interpolated. It is impossible to enter here into any full discussion of these matters: it must be sufficient to say that there is an evident fitness in the historical introduction and conclusion being in prose, and that the appearance of Elihu, so far from breaking the connection between the parts, rather strengthens it. He corrects some of Job's assertions, but is unable to give a full explanation of the divine purposes. It was necessary to show how the highest intellect and the warmest zeal fall short before the majesty of the counsels of God. It is this conclusion t which the whole mind of scripture is di rected: 'Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?' (1 Cor. i. 20). Proceeding after the fashion of the critics who attempt to dismember the book of Job, we might pull in pieces every composition that exists: see the subject satisfactorily argued by Keil, *Einleitung*, § 125: comp. Horne, *ubi supr.*, pp. 677, 678).

Various conjectures have been propounded as to the authorship of this work. It must be fully understood that, though Job himself lived in a very early age, it by no means necessarily follows that the book was written by a contemporary. So the book of Genesis from Moses's pen narrates events that happened long before. The guesses that have been gravely produced and defended by scholars of name are instructive, as exposing the uncritical helplessness of those wise men who in these our times have undertaken to correct Moses, and to teach the world how prophets and apostles ought to have written. It is with comparative sobriety that some propose Job, Elihu, Moses, Solomon, Isaiah, Ezekiel, Ezra, as author; and Dr. Hengstenberg may properly fix its limits between the ages of Samuel and Isaiah, within which he thinks the work must be dated. But, when others have no difficulty in coming to an exact conclusion, and require us to believe that the author was an Idumean, a Hebrew who lived in Idumea, an Egyptian, a Nahorite, and one sage, minutely informed of every particular, places him in the south of Judea, near a caravan-road, and says he was a citizen of Tekoah, it is difficult to refrain from wishing criticism a little more under the control of common sense: see Horne, *ubi supr.*, pp. 681, 682; Bleek, *Einleitung*, pp. 658-661. On this point we must be content to remain in ignorance. The knowledge of the author affects not the place of the book in the sacred canon. Some well-meaning writers are eager to maintain that it was from a Hebrew pen; otherwise they suppose the Jews would never have acknowledged its inspiration. It is enough to ask, Do such writers imagine that it was left to Jewish prejudice to stamp this or that book as inspired or not? The guiding Spirit, assuredly, even if he had ceased to raise up prophets properly so called, yet continued to the ancient church that marvellous discernment by which they were able to separate between the mere works of men and those which God intended for the perpetual instruction and edification of his people. The book of Job was demonstrably in the canon sanctioned by our Lord's usage; and we may be content.

The question whether this book is altogether real history, or rather the elaboration of a great truth from historical materials, requires some notice. Several of the most conscientious scholars have held the last-named view. They consider the dialogue between God and Satan (Job i. 6-12, ii. 1-6) as evidently figurative: they do not suppose that the artificial and highly-finished

speeches of Job and his friends could have been uttered at once in the course of ordinary conversation: they think the audible interposition of the Deity not accordant with his usual modes of dealing with his creatures. It must be confessed that, provided its composition under divine guidance be allowed, the literal truth of the narrative is a subordinate question. Our Lord himself has used parables, and introduced unreal persons into his discourses. There is nothing, therefore, to shock the reverent mind in the notion of fictitious narrative being adopted as the vehicle of momentous instruction. But the circumstances dwelt on in the preceding article go to show that Job really lived and acted as is here told. Moreover, the extreme circumstantiality of the details, the description of the patriarch himself, his family, his property, his country, his friends, with their names and special designations, the genealogy of Elihu, the exact account of the feasting of Job's sons, the particular mention of the plunderers—these and other similar points mark a history rather than a parable (see Dr. Lee's *Book of Job transl.*, 1837. Introd. pp. 8, 9). No such minute details are found in any scripture parable; it seems, therefore, a necessary inference that these details are not the play of fancy, but all historically true. Doubtless we are not to believe that God holds court (if the expression may be used) on certain days, when evil angels as well as fallen spirits have access to him. But, in speaking of the Deity, words in their proper sense applicable only to men must be employed. We may not hence entertain gross notions of him; but it is hard to see how in any other way we could be taught the perfect control in which he holds all the beings and things of the universe. There are some sensible remarks on this topic in Caryl on *Job*, 1669, Annot. on i. 6, vol. i. pp. 78, 79. And objections of the kind made to the book of Job would apply equally to other parts of scripture. Compare, for example, the address of Micaiah to Ahab (1 Kings xxii. 19-23), in which he tells how a lying spirit proposed to deceive the false prophets. Then we have the still small voice, after the wind and the earthquake and the fire, sounding in Elijah's ear (xix. 11-18). We are not to limit the Holy One to place or time, or to prescribe how he should make his communications to men. Dr. Kitto, again, has very well observed in reference to the elaborate character of the speeches: 'Nothing is more remarkable among the Semitic nations of western Asia, even at this day, than the readiness of their resources, the prevalence of the poetical imagination and form of expression, and the facility with which the nature of this group of languages allows all high and animated discourse to fall into rhythmical forms of expression; while the language even of common life and thought is replete with poetical sentiments and ideas' (*Daily Bible Illust.*, sec. ser., first week, third day).

This book gives an interesting view of religious belief in patriarchal times. It is true that some critics imagine they detect signs of a knowledge more advanced than we have reason to suppose revelation had taught in very early ages. If this notion be well-founded, it may be some reason for considering the book, and perhaps the time when Job lived, not so very remote as other evidence would seem to show. Still it can hardly be denied that, while great truths are distinctly held, the interlocutors of this poem were not advanced beyond the elementary understanding of God's plans and purposes, and that one great object of the work is to show how man in his ignorance must wait for the fuller manifestation which only the gospel has effected. The chief principles of religion which we find recognized are that there is a God, and that he is a rewarder of those that diligently seek him (Heb. xi. 6). These truths are variously illustrated: the creation of the world by God's power (Job x. 8, xxxviii.-xli.), the administration of it by his providence (v. 8-27, ix. 4-13), the existence of angels that do his will, though some of those mighty spirits are fallen (i. 6-12, ii. 1-6, iv. 18, xv. 14-16, xxxviii. 7), the polluted state of man (xiv. 4, xxv. 4-6, the need of a propitiation by sacrifice (i. 5, xlii. 8, 9), the future day of retribution (xx. 4-29, xxvii. 8)—all these doctrines are set forth with more or less clearness. And, if the passage (xix. 25-27) may be interpreted, as many critics believe it may, of the expected Redeemer, we have in it not only a Messianic promise, but also an anticipation of the resurrection of the flesh. It is fair, however, to say that some would refer this expression of hope merely to deliverance from temporal distress. Throughout the book, further, there is a high-toned morality, obedience to God regarded as an imperative duty (xiii. 15), and brotherly-kindness inculcated by example (xxix., xxxi.): see the dissertation on the theology of Job's days in Carey's *Book of Job*, pp. 21-30. And yet there is great dimness in the views exhibited. The afflictions that befel Job are a problem which neither he nor his friends can solve. And, when the Deity appears, he does not reveal clearly, as he does in later times, how his chastening was in wise love, a training for eternal life: he rather, by the exhibition of his majesty, enforces submission and humble acknowledgment. There was light enough to guide men in practical godliness, and promise enough to call out faith. But the promise was not fully realized (Heb. xi. 39, 40); and it was not till the glorious gospel appeared that life and immortality were actually brought to light (2 Tim. i. 10). It is very questionable whether Job, as distinctly as Abraham, saw and rejoiced in the prospect of Messiah's day (John viii. 56).

The exact design and object of this book has not always been clearly apprehended. Dr. Hengstenberg considers that the question is 'how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. But it should be observed,' he proceeds, 'that the direct problem exclusively refers to the first point, the second being only incidentally discussed on occasion of the leading theme.

If this is overlooked, the author would appear to have solved only one half of his problem: the case from which the whole discussion proceeds has reference merely to the leading problem' (*Cyclop. of Bibl. Lit.*, art. 'Job, the Book of'). But he regards it as an error to refer the whole solution to the doctrine of retribution after death. God's moral government is always in exercise; not inactive at present, to wake up hereafter. It is to be shown not merely that the ultimate result of a good man's afflictions is happy, but that, while these afflictions are needful, there is present consolation under them as they work their due effect. In the earlier dispensation, such consolations depended more on external circumstances: in the New Testament they have more of a spiritual cast. Dr. Kitto, in a sensible paper (*Daily Bible Illust.*, sec. ser., first week, first day), takes substantially the same view, and observes that 'the book is, in fact, engaged with the great problem regarding the distribution of good and evil in the world, especially as viewed in connection with the doctrine of a righteous retribution in the present life. It sets forth the struggle between faith in the perfect government of God, and the various doubts excited by what it sees and knows of the prosperity of the many among those who are despisers of God. The subject thus appears to be one that comes home to men's business and bosoms. Even under the light of Christianity, there are perhaps few who have not at particular seasons felt the strife between faith in the perfect government of the world and the various feelings excited in the mind by what they have experienced of human suffering.' The event showed that Job's friends had judged him too soon: had he been a righteous man, his troubles, they thought, would end. They did end; and very consolatory must have been the story to those who in times immediately subsequent to its composition pondered this book. It has not lost its effect for us. We, as the apostle James admonishes, must see 'the end of the Lord,' and hold on in faith and patience accordingly.

Little need be said as to the nature of the poetry of this book. Some will have it an epic, some a dramatic poem; while others class it with lyric compositions. It matters not what name be given it: it is poetry of the highest order. There is a wonderful glow of fancy, and power of description; so that even if it had no higher merit it must be regarded as one of the most admirable productions of the pen. The language, it may be added, has much in it of an archaic cast.

Perhaps it may be worth while to advert to an argument sometimes taken from the book of Job against the doctrine of inspiration. It is alleged that the false assumptions of the interlocutors never could have been dictated by an infallible Intelligence. Of course not. There are many speeches of evil men and of the evil spirit in scripture. God never dictated them. But he did see it good in his wisdom that they should be chronicled in the holy book for warning and instruction; and it was under the guidance of his Spirit that they were so preserved. Rightly viewed, such speeches afford not the shadow of an argument against inspiration. See the matter well discussed in Lee's *Inspiration of H. Script.*, lect. i. note, pp. 28, 29, 2nd edit.

The commentaries on Job are numerous: it must be sufficient here to specify that by the late Prof. S. Lee, and the very sensible one of Carey, frequently referred to in this work.

JO'BAB (*a desert*).—1. One of the sons of Joktan (Gen. x. 29; 1 Chron. i. 23). The locality of his descendants has not been satisfactorily ascertained.—2. One of the kings who reigned in Edom (Gen. xxxvi. 33, 34; 1 Chron. i. 34, 35). Attempts have been made to identify him with the patriarch Job.—3. A king of Madon, who joined in the northern confederacy against Joshua (Josh. xi. 1).—4, 5. Two Benjamite chiefs (1 Chron. viii. 9, 18).

JO'CHEBED (whose *glory is Jehovah*) The wife of Amram and mother of Moses (Exod. vi. 20; Numb. xxvi. 59). The exact relationship of Jochebed to Amram has been questioned, i.e. whether she was a daughter or more distant descendant of Levi. Certainly the wording of the text favours the supposition of her being daughter of Levi, and therefore sister of Kohath, Amram's father. But, as she was born in Egypt, she was probably by a different wife. All the particulars we have of her life are comprised in Exod. ii. 1-10.

JO'DA (1 Esdr. v. 58). Judah, or Hodaviah (Ezra iii. 9: comp. ii. 40).

JO'ED (his *witness is Jehovah*). A descendant of Benjamin (Neh. xi. 7).

JO'EL (*Jehovah* is his *God*).—1. The eldest son of the prophet Samuel (1 Sam. viii. 2; 1 Chron. vi. 33, xv. 17). In vi. 28 he is in our translation called Vashni; but this, as Dathe long ago noted, arises from an error of transcription. The word Joel has slipped out of the text, and Vashni, which signifies 'the second,' has been mistaken for a proper name. The passage, therefore, ought to stand: 'The first-born *Joel*, and the second Abiah.' The Syriac version, and some other authorities, give it rightly.—2. A chief of the Simeonites (iv. 35).—3. A descendant of Reuben (v. 4, 8).—4. A Gadite chief (12).—5. A Kohathite (vi. 36): he is possibly the same with Shaul (24).—6. A descendant of Issachar (vii. 3).—7. One of David's heroes (xi. 38). He seems to be the person elsewhere called Igal (2 Sam. xxiii. 36).—8. A chief of the Gershonites (1 Chron. xv. 7, 11).—9. A Gershonite, descended from Laadan; one of the officers appointed to the charge of the treasure of the house of the Lord (xxiii. 8, xxvi. 22). Perhaps he was identical with No. 8.—10. A chief of Manasseh west of Jordan (xxvii. 20).—11. A Kohathite in the reign of Hezekiah (2 Chron. xxix. 12).—12. A person who after the captivity had married a foreign wife (Ezra x. 43).—13. A Benjamite overseer of some who dwelt at Jerusalem (Neh. xi. 9).

14. The son of Pethuel, one of the so-called minor prophets (Joel i. 1). Nothing certain is known of the history of

this inspired man: it may, however, be fairly supposed that he lived in Judah. Several expressions in his book confirm this, referring to the temple-worship; and his utterances are mainly directed to Judah, where the temple was (i. 9, 13, 14, 16, ii. 1, 15, 17, iii. 1, 5, 6, 16, 17, 20, 21). It is not easy to decide upon the time when Joel prophesied; and we can only follow the indications we find scattered through his writings. Now Tyre is threatened; and acts of hostility had actually been committed by the Tyrians (iii. 4-6). But such hostility would most likely occur after the death of Athaliah, the daughter of a Tyrian princess. Perhaps, then, Joel should not be placed earlier than the reign of Joash. Again, Edom is threatened (iii. 19-21); reference being possibly made to the revolt of the Edomites from Jehoram (2 Kings viii. 20). And it may be that Amaziah's conquest was the fulfilment of Joel's prediction (2 Kings xiv. 7; 2 Chron. xxv. 11, 12). If this be so, Joel prophesied not later than the first half of Amaziah's reign. It is admitted that Jeremiah uses nearly the same expressions with Joel against Edom (Jer. xlix. 17); but a later judgment must be there intended; and Jeremiah frequently adopts the language of the earlier prophets. Once more, as, after the death of Jehoiada, the temple-service was neglected (2 Chron. xxiv. 17, 18), while this prophet speaks of the regular observance of divine worship, it is not unlikely that he should be placed in the earlier and better part of the reign of Joash. Many critics, it must not be denied, think it more probable that he lived in the reign of Uzziah, and was contemporary with Amos.

JOEL, THE BOOK OF. 877-847 B.C. This book, in our ordinary bibles, stands in the second place of the minor prophets. It has been divided into two parts: I. (i.—ii 17) containing the description of a sore and fearful judgment desolating the land, with a call to humiliation and repentance on account of it. II. (ii. 18—iii. 21), exhibiting the gracious answer of the Lord, in which he not only promises deliverance from the present calamity, but announces the happy future, when in Messiah's days there should be an out-pouring of the Holy Spirit, when Judah and Jerusalem should have the supremacy over their foes, and the victorious church dwell in peace and prosperity for ever. The apostles notice the fulfilment of some of Joel's predictions: comp. Joel ii. 28-32 with Acts ii.16-21; Rom. x. 13.

It has been questioned whether the description of the calamity (Joel i., ii.) is historical or prophetic, i. e. whether the land was really at the time suffering, or whether it was a future judgment that was denounced. Perhaps we may more reasonably believe that the land was then visited, and that Joel was commissioned on the occasion of this visitation to utter his message of warning and promise. But, if this be so, then another question on which critics are not agreed will be readily solved. If the judgment was then upon the people, it must have been of literal locusts, and not the storm of war described in figurative language. There is still, however, some difficulty; for (ii. 20) the plague is said to be from the north; and locusts, it seems, do not ordinarily come into Judea from the north. But why, locusts being literally meant, should not the description have also a symbolical and deeper meaning, to foreshadow those destroying hosts whom the sins of Judah would eventually provoke, and who would pour upon them from the north, the way by which the Chaldeans came, as well as any other quarter, and at least as effectually reduce the land that had been a garden into a desolate wilderness? Browne (*Ordo Sæclorum*, append. p. 692) sees in the four-fold 'palmer-worm' and 'locust' and 'canker-worm' and 'caterpillar' 'a quaternion of heathen foes sent to ravage the Lord's inheritance.'

The style of Joel is highly poetical: it is elegant and perspicuous, and at the same time nervous, animated, and sublime.

Commentaries on Joel are included in those embracing generally the minor prophets.

JOE'LAH (whom *Jehovah helps*). A Benjamite chief who joined David at Ziklag (1 Chron. xii. 7).

JO'EZER (whose *help is Jehovah*). A Benjamite apparently, but distinguished as a Korhite, who joined David at Ziklag (1 Chron. xii. 6). Possibly he was a Korhite, dwelling in one of the Levitical cities of Benjamin?

JOG'BEHAH (*elevated*). A city belonging to the tribe of Gad, to the east of the Jordan (Numb. xxxii. 35). Gideon surprised Zeba and Zalmunna at Karkor near this place (Judges viii. 10, 11).

JOG'LI (*exiled*). The father of Bukki, a chief of Dan (Numb. xxxiv. 22).

JO'HA (whom *Jehovah revives*).—1. A Benjamite (1 Chron. viii. 16).—2. One of David's warriors, called the Tizite (xi. 45).

JOHA'NAN (whom *Jehovah bestows*).—1. One of the captains who, after the taking of Jerusalem, joined Gedaliah, the governor Nebuchadnezzar had appointed. He warned that officer of the treacherous designs of Ishmael; but his warning was slighted, and Gedaliah murdered. He pursued the assassins, rescued those they had taken prisoners; but, fearing the anger of the Babylonish king, he with the rest went into Egypt, in spite of the divine prohibition conveyed to them by Jeremiah. We have no further account of him (2 Kings xxv. 23-26; Jer. xl. 7-16., xli., xlii., xliii.).—2. One of the sons of Josiah (1 Chron. iii. 15).—3. A descendant of the house of David (24).—4. One in the line of high priests (vi. 9, 10).—5. 6. Two warriors, one a Benjamite, the other a Gadite, who joined David when in hold (xii. 4, 12).—7. The father of a chief of Ephraim, in the reign of Pekah (2 Chron. xxviii. 12).—8. One of those who returned with Ezra from Babylon (Ezra viii. 12).—9. The son of Eliashib (most probably the high priest) to whose chamber Ezra went to mourn for the transgression of the people (x. 6).—10. The son of Tobiah the Ammonite, who had married the daughter of Meshullam, the son of Berechiah (Neh. vi. 18).—11. The father of Jaddua, in the

line of priests, called also Jonathan (xii. 11, 22).—12. One termed the son of Eliashib (23); identical with either No. 9, or No. 10.

JOHAN'NES (1 Esdr. ix. 29). Jehohanan (Ezra x. 28).

JOHN (identical with Johanan).—1. The eminent forerunner of Messiah, usually denominated 'the Baptist,' more properly the Baptizer (Matt. iii. 1).

He was of a priestly family, the son of Zacharias, of the course of Abia or Abijah, his mother Elisabeth being also of the daughters of Aaron. This couple were of blameless deportment, and were well stricken in years before they had any child, though it was their prayer that they might be so blessed. At length, on occasion of Zacharias, according to the function of his priesthood, burning incense in the temple, he was startled by the appearance of the angel Gabriel, who announced to him that his supplication was heard, that he should have a son, who was to be a Nazarite from his birth, and who should, in the spirit and power of Elijah the prophet, prepare the way for the manifestation of the Lord. Zacharias was incredulous, and as a warning and a sign was thereupon rendered dumb. When his appointed time of ministration was ended, he returned to his own residence in the hill-country of Judah—Hebron or Juttah it has been variously supposed to be—where his wife, having conceived, was visited six months afterwards by her cousin Mary, the Virgin. On the salutation of the two holy women, words of joy were uttered which have ever since been treasured among the glorious songs of the church. In due time Elisabeth's child was born; and, when he was to be named at the circumcision, and relatives would have called him after his father, his mother insisted that his name should be John, for so had the angel commanded. The father, appealed to, confirmed it in writing; and then, the accomplishment of the prediction being come, he was relieved from his dumbness, and he, too, uttered a noble song of praise. Such were the remarkable circumstances attending the birth of John Baptist: of his youth and early manhood we know no more than that he 'grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel' (Luke i. 5-80). Of course rationalistic interpreters object to this history. Their objections need not be canvassed here; they are sufficiently disposed of by Dr. Mill (*Myth. Interp. of the Gospels*, part ii. chap. i. pp. 91, &c.).

What the life of John was as spent in the deserts we have no means of knowing. It has been said that he was a hermit, practising the most rigorous asceticism. No doubt this is an exaggeration; for we find him when he commenced his ministry well acquainted with the general current of affairs, with the habits, the duties, the pursuits of various classes of men, nay, with what might be called the politics of the time. Such knowledge could not have been acquired by a perfect recluse. John was self-denying and temperate, observant of religious fasts, clothed in the garments probably of the ancient prophets, and satisfied with plain fare. More the scripture does not tell us.

At length the day of his public service came, for which his previous life had qualified him, and on which no doubt he had often meditated. It would seem that he was summoned by some special monition (John i. 33). He performed no miracles (x. 41); but his preaching was with a power and practical energy that stirred up the whole country to resort to him. He fearlessly rebuked vice: he proclaimed the necessity of repentance, and practised baptism as a symbol thereof: see BAPTISM: he proclaimed, too, the approach of a greater One, of whom he was but the humble servant, and who would baptize with the Holy Ghost and with fire (Matt. iii. 1-12; Mark i. 4-8; Luke iii. 1-18). The fame of this stern preacher reached even the higher authorities of the nation; and they sent to question him. Was he the Messiah? was he Elijah? or who was he? In reply he told them that his office was preparatory: he was 'the voice,' as the prophet had expressed it, 'of one crying in the wilderness, Make straight the way of the Lord,' and he pointed them to him (John i. 19-28). Had the enquirers been honest and conscientious, they would not only have yielded 'fruits meet for repentance,' but would have accepted his testimony of Messiah.

John, however, besides the general impression made upon the people, had attached to himself certain special disciples, who were trained in self-denial and fasting (Matt. ix. 14); but even this was made a ground of reproach by that evil generation (xi. 18). He did not continue always in one place. He seems to have journeyed up the Jordan, baptizing in places convenient for those who resorted to him. Two such places are mentioned, Bethabara, or more properly Bethany, and Ænon near to Salim (John i. 28, iii. 23). To his astonishment Jesus presented himself for baptism. John could not understand why he, the sinless one, should desire the rite which in order to repentance was intended for sinners; but he was silenced by the reply, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' And then a marvel was witnessed—the sensible descent of the Holy Spirit on him whom God the Father's voice audibly proclaimed to be his incarnate Son (Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21, 22).

A difficulty has been felt, because John expressly declared that he did not know the great Personage whose coming he announced till he saw this sign (John i. 31-34). The cousins had rarely if ever met; their respective dwellings being at opposite extremities of Palestine. Perhaps when Jesus first presented himself John had some inward monition that he was the expected Great One; but till the supernatural event occurred he knew him not so as to feel authorized to bear a public testimony to him. Such is in substance the explanation given by Dr. Mill (*ubi supr.* pp. 139-146: comp. Ellicott, *Hist. Lect.*, pp. 107-109.) But surely there is a higher sense. Even if

John never met his kinsman, he must have known the circumstances of his own birth, and have been informed that the child born six months after was designated as the individual to whom he was to bear testimony. When previously to Jesus' approach he spoke of the Person so much greater than himself, he could not in reason be supposed ignorant of all that pointed out Jesus as the Holy One. But he was ignorant of Messiah's divine nature: he believed him but a man; and it was not till the marvellous sign appeared that he learned he was the Son of God. 'I saw,' he himself says, 'and bare record that this is the Son of God.' He then comprehended in the way Peter did when he made his famous confession (Matt. xvi. 16) that great mystery; and he began immediately to announce him as 'the Lamb of God which taketh away the sin of the world,' and to direct his own disciples to him (John i. 29, 35-37). This was what he did not know before. And in accordance with the revelation made to him we find his remarkable testimony to the Christ as coming from heaven, and as being the object of faith to men, through whom they should obtain 'eternal life' (iv. 25-36). For those critics are not to be listened to who would attribute these closing words to the evangelist, not to the Baptist. And, as he saw so much, we can understand why our Lord pronounced John more favoured than all that had preceded him, though, as announcing the gospel kingdom and not actually within it witnessing its establishment, the least of those so blessed was more privileged than he (Matt. xi. 11). He was Elijah, not in that gross literal sense in which the Jews imagined Elijah would appear, but with the same spirit, and boldness, and faithful service for which the Tishbite was distinguished (14).

Little more remains to be said. For his righteous rebuke of Herod Antipas, who had married his brother Philip's wife, he was cast into prison, in the fortress of Machærus, to the east of the Dead sea. The fame of Jesus reached him in his confinement; and he sent some of his disciples to question him. This was not, as it has been thought, because his own mind wavered, but in order to direct those disciples as others before to Jesus. Our Lord wrought miracles before their eyes as the best mode of convincing them, and then took occasion to pronounce the high eulogium upon John before referred to. He was no reed shaken with the wind: he was no sycophant to flatter for luxury wicked princes: he was indeed the predicted messenger of the new covenant (2-10). Ere long we have the record of his death, the victim of a foul woman's vengeance. His disciples buried him, and—best of consolations—went and told Jesus (xiv. 3-12). The memory of his crime long haunted the tetrarch's guilty conscience; and hearing of Jesus he imagined in his terror that it was John risen from the dead (1, 2).

It is not needful to describe the Baptist's character: his words and deeds sufficiently declare what manner of man he was.

2. One of the sons of Zebedee and Salome (iv. 21, xxvii. 56; Mark xv. 40). Perhaps this family were residents of Bethsaida, the city of Andrew and Peter. Certainly they must have lived in the neighbourhood; for they pursued the occupation of fishermen, in partnership with the brothers just named, on the lake of Gennesaret. John had a brother James, whether older or younger the scripture does not state; it is usually imagined, however, that John was the younger. Zebedee must have been a man of some property; for we find that he had hired servants to carry on his business (i. 20), that Salome ministered to the Lord of her substance (xv. 40, 41), and that John (for it can hardly be doubted that he spoke of himself in John xviii. 15, 16) had some personal acquaintance with the high priest Caiaphas.

John was probably one of those disciples of the Baptist who, hearing his remarkable testimony to Jesus, followed the new teacher to his residence and abode with him the rest of the day (i. 35-39). Then was made on the mind of the susceptible son of Zebedee an impression never to be effaced. He doubtless accompanied Jesus to Galilee, and was one of the party present at the marriage at Cana (ii. 2). And, when Jesus again visited Judea, the little band who had attached themselves to him attended his steps, and passed with him on his return in the way from Jerusalem through Samaria (iv. 3, 4). It is difficult to trace chronologically the course of events; but most probably, when, after his Judean ministry, our Lord was again in Galilee, rejected at Nazareth and removing to Capernaum, John and his brother, like Peter and Andrew, resumed their ordinary occupation. And it was when so engaged that they received the special call (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11) to be continually with Jesus, which was supplemented by their appointment as apostles (Matt. x. 2; Mark iii. 16, 17; Luke vi. 13, 14). Afterwards we find John one of the especially-favoured three who witnessed the Lord's shining glory and his agonizing grief, and before whom, apart from the rest, his most wonderful works were performed (Matt. xvii. 1-9, xxvi. 36-45; Mark v. 35-43, ix. 2-10, xiv 32-42; Luke viii. 49-56, ix. 28-36). John it was who was sent with Peter to prepare the last supper (xxii. 8), and John, the disciple whom Jesus loved, reclined next him at the meal, and at Peter's hasty nod put the question, most likely in a whisper, 'Lord, who is it that shall betray thee?' (John xiii. 23-26).

We get from several incidental notices a clear perception of John's character. Tenderly attached to the person of his Master, he was of aspiring and impetuous temper. More refined perhaps in his conceptions than some of the other disciples, he yet did not fully apprehend the extent and grandeur of Messiah's kingdom. Anxious for the Lord's honour, he would have had it vindicated by supernatural judgments, and limited with formal restrictions. Christ had marked this temper when, at the call to the apostleship, he had designated James and John 'the sons of thunder,' and had some-

times to moderate their ambition by a rebuke, while their brethren occasionally resented their forwardness (Matt. xx. 20-24; Mark x. 35-41; Luke ix. 49, 54-56). Of Zebedee their father we hear nothing after they become apostles; but of their mother Salome that she encouraged their aspirations. A lesson is read us how the finest qualities in fallen man prompt many a worldly and sinful thought; and how on the other hand, directed and controlled by divine grace, they shine with increased lustre. John was an apt scholar: he drank in of his Master's spirit; and we see in his writings how his more ardent imaginations were softened and interpenetrated by divine love. He had a capacity for the lofty and the sublime; and he found food for his high-reaching desires in contemplating the majesty, the holiness, the unutterable mercy of the exalted Saviour.

A few more particulars are recorded of this apostle in scripture. He stood by the Lord's cross; and to him was committed the care of the Virgin: he was to be a son to her, and to comfort her in that bitter grief, in which, as she had long before been told, the sword would pierce her soul (Luke ii. 35). In all probability he removed her at once to his residence; but he must himself have returned to the awful scene, as he witnessed the piercing of the Redeemer's side after he had expired (John xix. 25-27, 32-35). On the news of the resurrection he ran with Peter to the tomb, outstripped him, looked in, but with reverent amazement did not enter till Peter had gone in. Then went John in too and believed (xx. 2-8). He was present on the memorable morning when Jesus appeared by the side of the lake Gennesaret. His quick eye first recognized the Lord; though Peter, with characteristic vehemence, plunged into the water to reach him first. And then it was that the mysterious words were uttered which led so many of the disciples to believe that John should never die (xxi.). After the ascension he was frequently Peter's companion (Acts iii., iv. 1-23), with whom he was sent by the apostles to Samaria (viii. 14-17).

John probably did not quit Palestine so long as the Virgin mother lived. He did not, it seems, always reside in the capital: it is rather likely that he took her to his Galilean home. For he was not at Jerusalem when Saul was brought to the apostles (ix. 26-28; Gal. i. 18, 19); and when he was there subsequently it would seem to have been on occasion of the meeting of the council (Acts xv. 6; Gal. ii. 9).

That John subsequently went into Asia and dwelt at Ephesus (most likely not till after the death of Paul) we can hardly doubt; but many legendary stories are told of him which rest on very uncertain grounds. Admitting the genuineness of the epistles which bear his name, and that he was author of the Apocalypse, we are assured that he exercised pastoral superintendence over the Asiatic churches, that he was banished to Patmos, and that he had to contend against arrogant and erroneous teachers in the church. We may safely conclude, too, that he died, in extreme old age, a natural death, and that Ignatius and Polycarp were among his personal disciples. But the story of his being thrown into a cauldron of boiling oil at Rome at the Latin gate, from which he came forth unharmed, and others of a similar kind (see Gieseler, *Kirchengesch.*, cap. iii. § 34, vol. i. p. 139) are worthy of little credit. Some of them, however, one could wish to believe; as that the apostle sought a robber chief, formerly his scholar, and melted him into repentance; and that, when through infirmity he could say nothing more, he used to reiterate in Christian assemblies the touching words, 'Little children, love one another.' There is a strange tradition also that he wore on his forehead a golden plate with the sacred name upon it. We may perhaps infer from scripture that John was not married; but no doubt the accounts of his ascetic mode of life are exaggerated.

3. One of the high priest's kindred (Acts iv. 6). Some have deemed him identical with a noted Jewish doctor, Johanan Ben Zaccai.—4. A name of the evangelist Mark (xii. 25, xiii. 5, 13, xv. 37). See MARK.

JOHN, THE GOSPEL OF. This, which occupies the fourth place among the Gospels in our bibles, was, we cannot doubt, chronologically the last of them.

Some attempts have been made by modern critics to prove that this work was not from the pen of the apostle John. They have chosen to suppose that there was an irreconcilable difference between the Gentile and the Jewish types of Christianity, represented by Paul and Peter respectively; and certain books of the New Testament they think were written to bridge over this difference. The fourth Gospel they consider one of them; and they have invented in their wisdom the hypothesis that, about the middle of the second century, a Gentile Christian composed it under the name of the apostle, to recommend love as higher than faith, and to show how the Jewish system was fulfilled in Christ, the true paschal lamb. The church, according to their notion, was easily deceived, and hailed the production as the genuine work of St. John. But surely most men will think that it is the critics who are credulous, and easily deceived. For, to glance at the external evidence, not only have we the testimony of Jerome and Eusebius in the fourth century after Christ, but in the beginning of the third and end of the second we find the leading writers in various parts of the Christian world recording their belief of the authenticity of St. John's Gospel. Of these Tertullian, Clement of Alexandria, and Irenæus may be specified. The last-named writer, in whose life-time the forgery if real must have been committed, was acquainted with the state of the church in the east and the west: he had known Polycarp, St. John's disciple, and may therefore be taken as a most competent witness. Now he declares that in his time the fourth Gospel was universally received, and has an argument about the four Gospels—just se

many and no more—being the necessary pillars of the truth. How is this compatible with the theory that the work had just been fraudulently concocted? There are yet earlier testimonies. Justin Martyr, born in St. John's life-time (about 89 A.D.) quotes this Gospel. Further, it is found in the Peshito Syriac version, and in the Muratorian canon; and additional proof may be obtained even from the early heretics. More it is impossible to say on this part of the question here; but it may fairly be asked 'if it was possible for a history of Christ, falsely pretending to be from the pen of the apostle John, to be brought forward twenty, thirty, or forty years after his death, be introduced into all the churches east and west, taking its place everywhere in the public services of Sunday? Was there no one to ask where this new Gospel came from, and where it had lain concealed? Was there no one of the many who had personally known John to expose the gigantic imposture, or even to raise a note of surprise at the unexpected appearance of so important a document of which they had never heard before? How was the populous church at Ephesus brought to accept this work on the very spot where John had lived and died?' (Prof. Fisher, in *Biblioth. Sacr.*, April 1864, p. 250).

We may reasonably conclude from a consideration of the external evidence that fraud was a moral impossibility. This conclusion is strengthened by a view of the internal evidence. For there are repeatedly assertions made that John was the author (John xix. 35, xxi. 24); and, even if we admit, as has been imagined, that the last chapter is a later appendix, the testimony is not thereby weakened. There is also the graphic minuteness of detail, with the many touches clearly indicative of an eye-witness, of which xiii. 22 may be taken as an example. The structure of this Gospel, too, is far different from what we should suppose a forger would have devised. The variations from the other Gospels bespeak an independent witness: a forger would have servilely followed them; and the wonderful discourses recorded of our Lord, the loftiness of his character portrayed, the emphatic maintaining of his Deity, are all such as the beloved disciple, looking back under the light of Christ's glorification to the days and months of his familiar earthly converse with him, may well be supposed to have most diligently pondered, and to have been most anxious to record for the church's guidance and consolation; while a forger would have been utterly incompetent for such a delineation; and his attempt would have proved a glaring failure. Indeed, looking only at this book as a composition, and discovering the master's hand that penned it, we may well ask, if St. John was not the author, who was that greater than St. John who has produced such a marvellous work, and yet has left no name or trace of his existence? Besides, from its tone and character it is incredible that it should have been composed in the second century. Let any one who doubts this read along with it the apostolic and immediately-succeeding fathers, and see the mighty difference between them and this writer. It is indeed alleged that the very sublimity of this Gospel places it at a distance from the three preceding ones, so that, if they be accepted, it could not proceed from one of the same company of Christ's immediate followers. To argue this question at length would be impracticable here: it must suffice to say that it has been most satisfactorily handled, and the objection proved to be without weight. For full information the reader may be referred to Dr. Alford's *Prolegomena* to St. John's Gospel, sect. ii. vi., and the books there named; to Westcott's *Introd. to Gospels*, chap. v. pp. 262-286; and, further, to the very able article already cited on the *Genuineness of the Fourth Gospel*, in Biblioth. Sacr. pp. 225-284.

The date of this Gospel has been variously assigned; and it is questioned whether it was written at Ephesus or at Patmos. The former supposition is the more probable. Dr. Alford places its composition loosely between the years 70 and 85 A.D.: others bring it down as late as 96 or 97.

The Gospel of St. John may be considered in some measure supplementary to the other three. Some critics, indeed, are disposed to deny that this evangelist was acquainted with the works of the rest. But there is a great antecedent improbability in this. Surely we must suppose them welcomed by the church. They would soon circulate through Palestine and Asia Minor. It would be strange indeed if, after the lapse of several years, they never reached the hands of St. John, resident in one of these countries. And, though some of the events narrated by the other evangelists are given also by John, yet there are omissions in his work—a notice of the transfiguration for instance—for which it is hard to account if he was not aware that this had been already chronicled (comp. Roberts, *Discussions on the Gospels*, part ii. chap. iii. pp. 375-380.) But his Gospel is not a *mere* supplement. It was called forth on sufficient occasion. It had a great object, the revealing to the church of the Lord Jesus Christ, in his most deep and solemn teaching, and in the mystery of his person. Errors, too, were creeping in, and found encouragement among the motley population of Ephesus, where doctrinal truth had to contend with Jewish prejudice and heathen philosophy and luxurious idolatry. Cerinthus was one of the heretics who was corrupting the faith. He was a Jew, imbued with Alexandrian philosophy, and he devised a monstrous combination of Christianity with Jewish and Gnostic ideas. He taught that the Most High God dwelt in a remote heaven with certain spirits or æons, and that he was unknown before our Lord's appearance; that he generated an Only-begotten, who begat an inferior, the Word; that there were two high æons, Life and Light, to whom Christ was inferior; that from the invisible æons lower orders of spirits proceeded; that one of these, Demiurgus, ignorant of the true God, created

the visible world out of eternal matter, and was the God of the Israelites; his laws being intended to be of perpetual obligation; that Jesus was but a man on whom the æon Christ descended at his baptism, endowing him with supernatural powers; that the æon Light had similarly entered John the Baptist; that it was Jesus who at the instigation of the Jewish Deity, whom he opposed, alone died; the æon Christ ascending up on high; but that he will return, be re-united to Jesus, and reign in Palestine a thousand years, bestowing on his disciples exquisite sensual delights. Some have imagined that Cerinthus borrowed his terms from this Gospel. Whether this were so, or whether John intended to refute the heretic, he manifestly *has* refuted the errors of Cerinthus and of Gnosticism in its widest sense, 'in its Ebionitish form, as denying the divinity and pre-existence of Christ, and in its Docetic, as denying the reality of his assumption of the human nature' (Alford, *Proleg.*, sect. iii.).

This Gospel was written in Greek of considerable purity: its style is characterized by unaffected simplicity and tenderness: the peculiarities of its composition are well pointed out by Westcott (*ubi supr.*, pp. 241-252). It exhibits a regular plan, so that Westcott says that 'the treatment of the subject satisfies the conditions of variety, progress, and completeness, which, when combined with the essential nature of the subject itself, make up the notion of a true epic' (p. 253).

Various distributions of the matter have been proposed. Mr. Westcott gives an elaborate plan (pp. 258-260). Bengel has a very good one. Dr. Alford adopts that of Luthardt; while a writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 1113, prefers that of Lampe; of which the following is a very condensed sketch:

A. The prologue (i. 1-18).
B. The history (i. 19-xx. 29), including
  (*a*). Various events in connection with various journeys.
    1. (i. 19-ii. 12).
    2. (ii. 13-iv.).
    3. (v.).
    4. (vi.).
    5. (vii.-x. 21).
    6. (x. 22-42).
    7. (xi. 1-54).
    8. (xi. 55-xii.).
  (*b*). History of Christ's death (xiii.-xx. 29), comprising
    1. Preparation for the passion (xiii.-xvii.).
    2. The circumstances of the passion and death (xviii., xix.).
    3. The resurrection, and the proofs of it (xx. 1-29).
C. The conclusion (xx. 30-xxi.).
    1. Scope of foregoing history (xx. 30, 31).
    2. Confirmation by additional facts, and the testimony of the elders of the church xxi. 1-24).
    3. Reason of the termination of the history (xxi. 25).

It must be added that the closing chapter was probably added as a kind of appendix at a later date, and we may well believe by the apostle himself. Also there is a section (vii. 53-viii. 11) which has occasioned much discussion. It is not easy to decide on it. It is found, but not in exactly the same words, in some good manuscripts and important early versions. Bishop Ellicott expresses his belief that it is not from St. John's pen: he would rather ascribe it to St. Luke, and observes that it cannot be too strongly impressed on the general reader that no reasonable critic throws doubt on the incident, but only on its present place in the sacred narrative' (*Hist. Lect.*, pp. 253, 310).

Among the commentaries on St. John may be named the *Commentarius exegetico-analyticus in Joan.*, 1735, of Lampe, and that in the *Kritisch-exeget. Commentar über das N.T.*, 1844-1852, 2nd edit., of Mayer.

JOHN, THE EPISTLES OF. There are three epistles ascribed to St. John.

There can be no reasonable doubt that the first epistle proceeded from the beloved disciple. There is abundant external evidence. Thus, a passage in it (1 John iv. 3) is cited by Polycarp, St. John's disciple; and, indeed, the universal voice of antiquity agrees in maintaining its canonicity. The internal evidence is equally conclusive; so that in confidently ascribing this work to the author of the fourth Gospel, Dr. Alford says, 'To maintain a diversity of authorship would betray the very perverseness and exaggeration of that school of criticism which refuses to believe, be the evidence never so strong' (*Proleg.*, sect. i.).

Some have imagined this not properly an epistle, but rather a treatise supplementary to the Gospel; the answer to which is that the Gospel is obviously complete, and needed no such appendix. There has also been a notion that it was directed to the Parthians. This, however, is groundless: it is a letter addressed generally to a cycle of churches mainly consisting of Gentile converts, among whom the apostle had laboured, and with whose spiritual condition he was intimately acquainted. It was designed to certify them of the reality of the things they believed, to guard them against erroneous and licentious tenets, and to animate them to communion with God and to a holy life. It is characterized by artless and loving simplicity, blended with singular modesty and candour, together with a wonderful sublimity of thought. It is the production of an aged man, and, as pre-supposing an acquaintance with Christian doctrine, was probably written after the Gospel. Nothing more precise can be said as to the date.

Various arrangements of the subject-matter have been proposed. Thus the epistle has been distributed into six sections. I. An assertion of the true divinity and humanity of Christ, urging the union of faith and holiness of life as necessary to the enjoyment of communion with God (i. 1-7). II. The announcement that all have sinned, with an explanation of Christ's propitiation for sin. Hence the marks of true faith are exhibited, obedience to God's commandments, and love to the brethren; the love of the world being inconsistent with

the love of God (8—ii. 17). III. Assertion, in opposition to false teachers, that Jesus is the same with Christ (18-29). IV. The privileges of true believers, their consequent happiness and duties, and the marks by which they are known to be the sons of God (iii.). V. Criteria by which to distinguish antichrist and false Christians (iv.). VI. Exhibition of the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; with a declaration that Jesus Christ is truly the Son of God, able to save, and to hear and answer prayer (v. 1-16). The concluding summary shows how inconsistent a sinful life is with true Christianity, asserting the divinity of Christ, and cautioning against idolatry (17-21).

Another division has been made by Düsterdieck, which is substantially adopted by Dr. Alford. Besides the introduction (i. 1-4) he distinguishes into two great parts, each pervaded by a master-thought, and both tending to illustrate the leading subject of the whole, viz. fellowship with God the Father, and the Lord Jesus Christ, I. (i. 5-ii. 28); the theme being 'God is light'; II. (29-v. 5); the theme being 'God is righteous.' The conclusion begins with v. 6. It is in two portions (6-12, 13-21), both serving to bring the whole to its full completion, and (so to speak) to set it at rest. 'Jesus is the Son of God.'

It is necessary to add a brief notice of the disputed clause, 'in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth' (v. 7, 8). The proofs relied on in favour of it are that it has (1) external evidence; for it is found in the old Latin version, and in most MSS. of the Vulgate, in the confession of faith and liturgy of the Greek church, in the primitive liturgy of the Latin church, and in citations by Latin fathers; also (2) internal evidence, for the connection requires it, also the grammatical structure of the Greek, especially the right doctrine of the Greek article; it is said, further, that the mode of thinking it exhibits is peculiar to St. John, and that its omission, if genuine, could be more easily accounted for than its insertion, if spurious. On the other hand (1) it is not found in a single genuine Greek manuscript earlier than the fifteenth century, nor is it admitted into the best critical editions of the New Testament: it occurs in no other ancient version than the Latin, and not in the best MSS. of that: it is cited by no Greek father, even when it would have seemed most natural to cite it; and, as to the Latin fathers, the earliest real citation (though this is not without suspicion) is that by Vigilius in the fifth century; and, where it appears in the liturgies, it is a late interpolation. (2) Again, it is argued that the words are alien from the context, and in themselves incoherent, betraying therefore another hand. Internal evidence, even if it were thought favourable to the clause, must here give way. Internal evidence may show that a passage is spurious, when external evidence is in its favour, but no amount of internal evidence can prove a passage genuine when external evidence is plain against it. That is the case here; and, accordingly, scholars have with almost one consent pronounced against the clause in question. But it is well to mark that its rejection neither does nor can diminish the force of evidence which other undisputed passages of holy writ afford for the doctrine of the Trinity.

The second and third epistles of St. John may be considered together. They are clearly from the same pen. Eusebius classed them among the disputed books; he, however, himself received them. They were probably not included in the Peshito Syriac version. Yet many of the very early Christian writers cite or allude to them: we may therefore say that there is evidence sufficient to prove their authority, and that the reason of their being at first questioned was the fact that they were addressed to private individuals—less likely, therefore, to attract notice than if they had been sent to a community or church. There is no force in the argument, that the writer, by calling himself 'the elder,' meant to show that he was not the apostle John (comp. Philem. 9; 1 Pet. v. 1).

As to the date or place of writing, it is useless to say more than that probably they were composed when St. John was residing at Ephesus, towards the close of his life.

The second epistle is addressed to a lady, 'the elect lady' in our translation. Possibly one or other of the words used may be a proper name, and the lady in question be either 'the elect Kyria' or 'the lady Electa.' She is commended for her piety, and warned against the delusions of false teachers; the commandment of Christian love being also pressed upon her.

The third epistle is directed to Gaius, or Caius. The name was a very common one; and it is impossible to say whether the person here intended was one of those mentioned elsewhere (Acts xix. 29, xx. 4; Rom. xvi. 23; 1 Cor. i. 14). The scope of the letter is to commend his stedfastness in the faith, and his hospitality, to caution him against Diotrephes, and to recommend Demetrius to him, reserving other matters to a personal interview.

For an account of St. John's other work which has a place in the sacred canon, see REVELATION, THE BOOK OF.

JOHN.—1. The father of Mattathias, founder of the Maccabean family (1 Macc. ii. 1).—2. (viii. 17; 2 Macc. iv. 11).—3. One of the sons of Mattathias (1 Macc. ix. 35, 36, 38); he is elsewhere called Joannan (ii. 2), and Joseph (2 Macc. viii. 22).—4. The son of Simon, brother of Judas Maccabeus (1 Macc. xiii. 53, xvi. 1, 2, 9, 19, 21, 23). He was a celebrated man, known as John Hyrcanus. —5. (2 Macc. xi. 17).

JOI'ADA (whom *Jehovah favours*). One in the line of high priests (Neh. xii. 10, 11, 22). One of his sons was son-in-law to Sanballat (xiii. 28).

JOI'AKIM (whom *Jehovah has set up*). A high priest, son and successor of Jeshua (Neh. xii. 10, 12, 26).

JOI'ARIB (whom *Jehovah defends*).—1. One whom Ezra sent to persuade some of the priests to accompany him to Jerusalem (Ezra viii. 16).—2. A descendant of Judah (Neh. xi. 5).—3. A priest (10). But perhaps the name is only mentioned here to indicate the head of a course, as in xii. 6, 19. See 2 Chron. xxiv. 7, where it is given in full, JEHOIARIB, which see.

JOK'DEAM (*possessed by the people*). A city in the hill country of Judah (Josh. xv. 56).

JO'KIM (whom *Jehovah has set up*). A son or descendant of Shelah, son of Judah (1 Chron. iv. 22).

JOK'MEAM (*gathered by the people*). A city of the tribe of Ephraim given to the Levites (1 Chron. vi. 68). But in Josh. xxi. 22 we find Kibzaim for Jokmeam. It was on the border of one of Solomon's commissariat districts (1 Kings iv. 12), where in our translation erroneously Jokneam: some other English versions, e. g. the Genevan edit. 1597, read rightly Jokmeam.

JOK'NEAM (*possessed by the people*). A city on the border of the territory of Zebulun, whose king was one of those that Joshua destroyed (Josh. xii. 22, xix. 11). It was allotted to the Merarite Levites (xxi. 34). Its site is marked by *Tell Kaimon*, a hill below the eastern end of Carmel, with the Kishon a mile away. Jokneam is an error in 1 Kings iv. 12.

JOK'SHAN (*a fowler, snarer*). One of the sons of Abraham by Keturah (Gen. xxv. 2, 3; 1 Chron. i. 32). There is little certainty as to the settlement of his descendants. Kalisch is inclined from the name to suppose them generally of predatory habits. A portion, however, may have engaged in commerce, joining the older tribes of Sheba and Dedan, settling within their territories, and adopting their mode of life. Hence Sheba and Dedan are called sons of Jokshan (*Comm. on Old Test. Gen.*, p. 475).

JOK'TAN (who *is made small*). One of the descendants of Shem, whose posterity peopled the whole of the south of the Arabian peninsula (Gen. x. 25-30; 1 Chron. i. 19-23). His sons were the progenitors of various tribes; and he himself appears to be identical with the Kahtan of the Arabs. See ARABIA, p. 44; EARTH, p. 232.

JOK'THEEL (*subdued of God*).—1. A city in the plain country of Judah (Josh. xv. 38). —2. The name which Amaziah, king of Judah, imposed on Selah, the Edomite strong-hold, after his victory and capture of it (2 Kings xiv. 7).

JO'NA (whom *Jehovah bestows*). The father of the apostle Peter (John i. 42). See JONAS, 2.

JON'ADAB (whom *Jehovah impels*).—1. One of the sons of Shimeah, David's brother. He was the friend of Amnon, and is described as a subtile man; and his conduct makes good the description (2 Sam. xiii.). 2. (Jer. xxxv. 6, 8, 10, 14, 16, 18, 19). See JEHONADAB.

JO'NAH (*dove*). 820-784 B.C. Of the personal history of Jonah we have few particulars. He was the son of Amittai, of Gath-hepher, a town of Zebulun, and he predicted the successes of Jeroboam II. (2 Kings xiv. 25). The legend that he was the widow's son whom Elijah restored to life (1 Kings xvii. 17-24) is baseless. We may approximate with tolerable certainty to the time when Jonah delivered his cheering prophecy to Israel. It must have been at a period of distress. Now certainly in the reigns of Jehu and his son Jehoahaz calamities fell upon the nation (2 Kings x. 32, 33, xiii. 3-7); yet there was some return of prosperity under the last-named king (4, 5), and still more under his successor Joash, who gained three battles over Syria, and plundered Jerusalem (25, xiv. 12-14). But these battles were not decisive (xiii. 19); and we may therefore suppose that the Syrians recovered their strength after the death of Joash, and that in the earlier years of Jeroboam's reign Israel was again brought very low. Jonah's prophecy of deliverance, then, must have been given in Jeroboam's reign, predicting that king's success (who sat on the throne forty-one years, and whose victories were probably in his later administration), for it obviously would not overleap the victories of Joash, if announced before them. Whether Jonah's mission to Nineveh was after or prior to his predictions in regard to Israel, we can but conjecture. His reluctance to undertake that mission, his flight, under the belief apparently that, if he quitted the land of Israel, the scene of theocratic manifestation, God's word would not follow him, with his subsequent preaching and its result, are to be read in the book which bears his name. Of the time and place of his death we have no information.

JONAH, THE BOOK OF. Many critics have thought fit to argue that this book is either altogether fictitious, or, if with some fact at the bottom, yet dressed out according to the writer's fancy, in order to teach more vividly a moral lesson. The reason no doubt is that we have here the record of supernatural occurrences: there would else have been no difficulty in allowing it to be literal truth. The narrative is plain and straight-forward like that of any other book of scripture. It is in accordance with the historical relations of the time, when the first communications of Israel with Assyria are noted (Hos. v. 13, x. 6: comp. 2 Kings xv. 19). The description of Nineveh (Jonah iii. 3) accords with history: the corruption of the people is mentioned in Nah. iii. 1; Zeph. ii. 15; and the mourning of men and beasts (Jonah iii. 5-8) appears to have been an Asiatic custom (Herod., lib. ix. 24).

Bleek has drawn out at length the reasons for denying the truthfulness of this book (*Einleitung in das A. T.*, pp. 571-577). They amount to no more than that the critic supposes it *unlikely* that a great city would be so stirred at the preaching of a stranger, and with so little lasting effect. On similar grounds he might disbelieve the account of Paul's preaching, e. g. at the Pisidian Antioch (Acts xiii. 44), and more especially at Lystra, where the apostle was first of all regarded as a god by the multitude, and shortly afterwards stoned (xiv

8-19). Objection is also taken to the account of the fish (probably a kind of shark, which, as Bochart shows, swallows a man entire), and to Jonah's prayer or psalm, which is perversely represented as being composed and finished in the fish's belly, instead of, as common sense might teach, the embodiment *after* the deliverance (like Hezekiah's ode, Isai. xxxviii. 9-20) of his previous thoughts and feelings.

There is remarkable positive evidence for the literal truthfulness of the book of Jonah. Ezekiel has been thought to allude to it (Ezek. iii. 5, 6) : the apocryphal book of Tobit mentions Jonah's preaching at Nineveh (Tob. xiv. 4, 8). And our Lord himself gives a distinct authorization of the narrative (Matt. xii. 39-41). He affirms the two things, that the prophet was three days and three nights in the fish, typical of his own resurrection ; and that the Ninevites repented at his preaching. He affirms, still further, his own superiority to Jonah. Would he, it may well be asked, have compared or contrasted himself with a man in a fable, a mere parable, a myth? It is well worth remark that the three facts connected with the Old Testament against which modern critics have specially objected—the Mosaic origin of the Pentateuch, the genuineness of Daniel, the literal truth of Jonah's story —are distinctly authenticated by Christ. See WHALE ; and comp. Dr. Pusey's excellent vindication of the truthfulness of the narrative in his *Minor Prophets*, pp. 247-264. Whether Jonah himself wrote the book is a matter of inferior importance : most probably he did ; and the use of the third person throughout is no proof to the contrary. Some alleged Aramaisms may be without difficulty accounted for. The book consists of two parts : I. Jonah's first commission, and attending circumstances (i., ii.). II. His second mission and its results (iii., iv.). For some good remarks on the typical character of Jonah, see Davison, *Discourses on Prophecy*, disc. vi. part ii.

Bp. King's *Lectures upon Jonah*, delivered 1594, and re-printed Edinb. 1865, are full of valuable matter.

JO'NAN (whom *Jehovah bestows*). A person named among the ancestors of Christ (Luke iii. 30).

JO'NAS.—1. The Greek form of Jonah (Matt. xii. 39, 40, 41, xvi. 4).—2. The father of the apostles Peter and Andrew (John xxi. 15-17), also called Jona (i. 42).

JO'NAS.—1. (1 Esdr. ix. 23).—2. The prophet Jonah (2 Esdr. i. 39 ; Tob. xiv. 4, 8).

JON'ATHAN (whom *Jehovah gave*).—1. A Levite, son of Gershom, son of Manasseh, which last name is supposed to be put for Moses in the Masoretic copies of the Hebrew bible, out of reverence to the great lawgiver (Judges xviii. 30). This young man, wandering from Beth-lehem-judah in search of employment, was engaged by Micah to be the priest of his house of gods. He afterwards accompanied the Danites in their expedition against Laish, and he and his posterity continued priests in that city, called by the conquerors Dan, 'until the day of the captivity of the land' (xvii. 7-13, xviii.). See JUDGES, THE BOOK OF.

2. The son (probably the eldest) of king Saul. He must have been grown up to man's estate when his father was called to the throne. For we find him early in Saul's reign at the head of a body of troops (1 Sam. xiii. 2). The country was still held in military possession by the Philistines ; and Jonathan resolved boldly to strike a blow for freedom. He accordingly smote 'a garrison' of the Philistines (3), probably some pillar or monument, the badge of Hebrew subjection : see GARRISON. This had the effect of rousing the Philistines, who prepared to take signal vengeance for the affront. Miserably were the Israelites furnished for war ; for their masters had succeeded in disarming them ; neither were there artisans in the land who could manufacture weapons for the crisis (4-7, 19-23). Jonathar was not dismayed. Without consulting his father, and accompanied only by his armour-bearer, he attacked a Philistine post. Encouraged by an omen, he was successful in the first onset ; and, an earthquake occurring at the time, a panic terror seized the enemy ; which Saul from his position observing, and being joined by many of his people, who now took heart, set upon the Philistines and entirely defeated them. But in his thoughtless zeal the king had forbidden, with a terrible imprecation, any of his troops from tasting food till he had completed the victory. Jonathan being absent did not know of this prohibition, and refreshed himself with some honey. On the discovery of the fact by lot, Saul would have put him to death, had not the people interposed (xiv.).

We hear no more of Jonathan till after David's exploit of killing Goliath. Generous and affectionate, he immediately formed a friendship with the young hero, and gave significant proof of it according to eastern usage (xviii. 1-4). When Saul in his insane jealousy was purposing to put David to death, Jonathan interfered, and convinced his father of the wickedness of his purpose, so that a reconciliation was the result (xix. 1-7). But again the king's violence broke out ; and David had to flee. He obtained an interview with Jonathan, who could hardly believe that Saul was really in earnest. He consequently planned a test, and, being terribly convinced by what followed, and himself in consequence having suffered indignity from his father, he apprised David that he could not safely return to the court. The two renewed their covenant of friendship ; Jonathan charging David to show kindness to his family and descendants (xx.). Once more the friends met ; and Jonathan's disinterestedness was beautifully exemplified. He was persuaded that David would be king ; but no thought of rivalry entered his mind. He was content to be next after David ; and he encouraged him with the assurance that God —as Saul himself could not but know— would fulfil his purpose of placing him at the head of his people. It was in the wood of Ziph, when Saul was hunting David to destroy him, that this secret interview took place ; and then they parted to meet no more on earth (xxiii. 16-18).

Jonathan fell with his father at the battle in Gilboa; and his corpse was treated with the same indignity. His bones were afterwards buried at Jabesh-gilead (xxxi. 2, 8-13) and subsequently in Zelah (2 Sam. xxi. 12-14). David's lamentation for his friend, a touching effusion, celebrates his love, 'passing the love of women,' and notes his bravery and skill in the use of the bow (i. 11-27). Jonathan left a son, Merib-baal, or Mephibosheth, who was five years old at his father's death (iv. 4); and his line continued for many generations of descent (1 Chron. viii. 33-40, ix. 39-44).

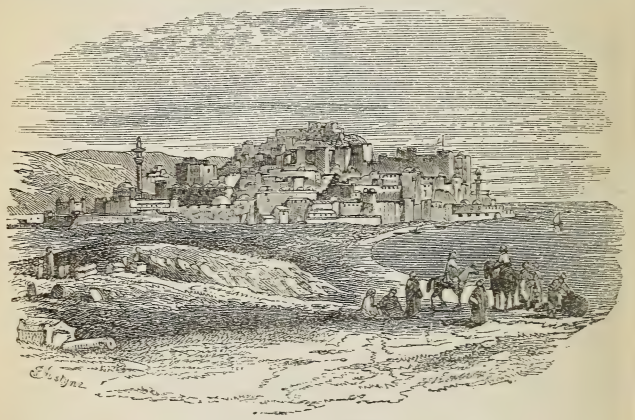
3. The son of Abiathar the high priest (2 Sam. xv. 27, 36, xvii. 17, 20; 1 Kings i. 42, 43).—4. The son of David's brother Shimeah. He slew a giant in Gath (2 Sam. xxi. 20, 21; 1 Chron. xx. 6, 7).—5. One of David's heroes (2 Sam. xxiii. 32; 1 Chron. xi. 34).—6. A descendant of Jerahmeel (ii. 32, 33).—7. An uncle of David (xxvii. 32).—8. The father of a person who accompanied Ezra from Babylon (Ezra viii. 6).—9. One who with Ezra investigated the cases of those who had married foreign wives (x. 15).—10. One in the line of the high priests (Neh. xii. 11); also called Johanan (22, 23). He held his office thirty-two years. His brother Jeshua attempted to dispossess him of it, but was slain by Johanan in the inner court of the temple (Prideaux, *Connection*, vol. i. pp. 394, 396).—11. A priest in the line of Joakim, representative of the family of Melicu (Neh. xii. 14).—12. A priest whose son took part in the dedication of the wall of Jerusalem (35), perhaps identical with Jehonathan (18).—13. A scribe in whose house was the prison in which Jeremiah was confined (Jer. xxxvii. 15, 20; xxxviii. 26).—14. A son of Kareah, one of those who joined Gedaliah after the capture of Jerusalem (xl. 8).

JON'ATHAN.—1. A son of Mattathias, and brother of Judas Maccabeus. He was surnamed Apphus (1 Macc. ii. 5). He succeeded his brother Judas in the leadership of the Jews (ix. 31), and was made high priest by Alexander Balas (x. 15-21, 59-66, 87-89). After some vicissitudes of fortune (xi.) he renewed the league his brother had formed with the Romans, and was at last treacherously slain by Tryphon (xii., xiii. 12, 15, 19, 23-26).—2. An officer sent by Simon Maccabeus to Joppa (xiii. 11). 3. A priest (2 Macc. i. 23).

JON'ATHAS (Tob. v. 13). A person said to be of Tobit's acquaintance.

JO'NATH-E'LEM-RECHO'KIM (*the dumb dove of distant places*). A variety of symbolical meanings have been given to this phrase, which is found in the title to Psal. lvi. It has most likely a musical meaning, indicating that the psalm was to be sung or chanted to the melody so called. This melody, no doubt well-known, belonged to an ode or poem bearing the name Jonath-elem-rechokim.

JOP'PA (*beauty*). An ancient sea-port of Palestine, respecting which there are in profane history some legendary stories



Joppa, now Jaffa.

These need not be noticed here. Joppa, called also Japho, was in the territory of Dan (Josh. xix. 46). It was the port to which the wood cut in Lebanon that Solomon required was brought in floats (2 Chron. ii. 16). The materials of the second temple also were landed here (Ezra iii. 7); and here Jonah embarked for Tarshish (Jonah i. 3). At Joppa Peter resided for some time, performing the miracle of raising Tabitha (Acts ix. 36-43), and seeing here the vision which foreshadowed the calling of the Gentiles (x. 1-23, xi. 5-18).

Joppa, called Joppe in the Apocrypha,

suffered in the Maccabean wars: it was won from the king of Syria, fortified and made again a haven by the Jewish chiefs (1 Macc. x. 74, 76, xiv. 5, 34: comp. 2 Macc. xii. 3-7). It was afterwards incorporated by Pompey with the province of Syria, but was restored to Hyrcanus II. by Julius Cæsar. Later it was possessed by Herod, and then by Archelaus. Again united to Syria, it was destroyed by Cestius Gallus, and subsequently by Vespasian as having become a nest of pirates. This emperor erected on its site a castle, about which habitations clustered; and a town was again in existence (See Winer, *Bibl. RWB.*, art. 'Joppe.'

It had its history in the time of the crusaders: it is said to have been the see of a Christian bishop; and it is now, under the name of Jaffa, the port, as it was in Solomon's time, of Jerusalem, from which it is about forty miles distant.

'Scarcely any other town,' says Dr Thomson, 'has been so often overthrown, sacked, pillaged, burned, and re-built.' In the last century it was almost deserted; now, however, it is growing and prospering, and has probably 15,000 inhabitants. The harbour is very insecure, and the landing most inconvenient. But the streets are crowded and busy; though the population is motley, and their appearance dirty. Blindness and leprosy are common; and the place is sometimes visited with the plague. But the gardens and orchards are well-watered and productive. 'In March and April,' Dr. Thomson tells us, 'these Jaffa gardens are indeed enchanting. The air is overloaded with the mingled spicery of orange, lemon, apple, apricot, quince, plum, and china-trees in bloom. The people then frequent the groves, sit on mats beneath their grateful shade, sip coffee, smoke the argela, sing, converse, or sleep, as best suits their individual idiosyncracies, till evening, when they slowly return to their homes in the city' (*The Land and the Book*, pp. 515, 519). There are still tanneries on the sea-shore; and the house of Simon is shown; as also the grave of Tabitha.

JOP'PE (1 Esdr. v. 55, and elsewhere). Joppa.

JO'RAH (*watering, the former rain*). One whose descendants returned from Babylon with Zerubbabel (Ezra ii. 18). In Neh. vii. 24 the name is Hariph, Jora, in some copies, being in the margin.

JO'RAI (whom *Jehovah teaches*). A chieftain of Gad (1 Chron. v. 13).

JO'RAM (whom *Jehovah has exalted*).—1. Son of Toi, king of Hamath sent to salute David (2 Sam. viii. 10), called also Hadoram (1 Chron. xviii. 10).—2. A king of Israel (1 Kings viii. 16, 25, 28, 29, ix. 14, 15, 16, 17, 21, 22, 23, 29; 2 Chron. xxii. 5, 7). See JEHORAM, 1.—3. A king of Judah (2 Kings viii. 21, 23, 24, xi. 2; 1 Chron. iii. 11; Matt. i. 8). See JEHORAM, 2.—4. A Levite (1 Chron. xxvi. 25).

JO'RAM (1 Esdr. i. 9). Jozabad (2 Chron. xxxv. 9).

JOR'DAN (*flowing down*). The name of the great—it may almost be said the only—river of Palestine, the boundary between Canaan, properly so called, and that eastern region, the dominions of Sihon and Og, which was occupied by Reuben, Gad, and half Manasseh.

One source of the Jordan, according to ancient story, was in the lake Phiala (generally thought to be the modern *Birket er-Ram*; though a writer in Dr. Smith's *Dict. of the Bible*, vol. i. p. 1130, is inclined rather to identify it with the lake *Merj el-Man*), out of which it flowed in a subterranean channel to Paneas (*Bâniâs*), where it was joined by another stream; and, as one was called Dan and the other Jor, from the junction the united river was the Jordan. It is almost needless to say that this derivation is groundless. The researches of late travellers have proved that there are a multitude of gushing streams on the slopes of Antilibanus. Some of these may be dry in the summer; but there are others which flow in a perennial current. Four of them have been particularly noticed. One rises near Hashbeiya, in the great fountain of Fuarr, and has the name *Hasbâny*. Receiving some smaller streams, it is joined, at a point not half-a-mile north of Tell Sheikh Yusûf, by the *Leddan* from *Tell el-Kady*, the ancient Dan, and by the *Baniasy*, which bursts just outside a cave at Bâniâs. A fourth stream has been traced up to the springs called *esh-Shar*; and these may be considered as, together with smaller affluents, forming the river Jordan. 'Of these main branches,' says Dr. Thomson, 'the Hasbâny is the longest by forty miles, the Leddan is much the largest, and the Baniasy the most beautiful' (*The Land and the Book*, pp. 213, 214: comp. 620). A marsh lies above the lake *Hâleh* (the ancient Merom), which lake the river enters through a single channel, and, quitting it at its southern extremity, descends to the lake of Gennesaret, a distance of about nine miles. Within this space the fall of the river is about 600 feet: at first the banks are lower and the current not very hasty; but then it passes rapidly from Isir Benât Yâkôb through a narrow winding ravine with precipitous banks. At its entrance into the lake, two miles below the ruins of Julias, the ancient Bethsaida of Gaulanitis, it is a lazy turbid stream seventy feet wide (Porter's *Handbook*, part ii. pp. 426, 427). Through this lake it has been said to glide without any commingling of the waters. Be this however as it may, it quits the lake at its southern extremity, and down, down, with ceaseless speed, it flows along, winding in its course with many a precipitous fall, dangerous to the few craft that ever navigate its waters, through that strange lonely valley, the Ghor, hot and desolate, where no city ever crowned its bank, joined here and there by a few mountain torrents, the only tributaries of any importance being the Hieromax (now *Yarmâk*) and the Jabbok, now the *Zerka*. Full 200 miles it runs—60 being probably the direct distance, sinking lower and lower till at length it empties itself into that mysterious basin the Dead sea; the surface of which may be said to lie in the bowels of the earth, being 1316 feet below the Mediterranean sea-level.

From the lake of Galilee to that of Sodom the Jordan descends 663 feet: its width according to lieut. Lynch varies: he found it sometimes 70 and sometimes 80 yards, while at its mouth it was 180, and but three feet deep. Two sets of banks there seem to be, 'two terraces,' says lieut. Lynch, 'and through the lowest one the river runs its labyrinthine course. From the stream, above the immediate banks, there is on each side a singular terrace of low hills, like truncated cones, which is the bluff terminus of an extended table-land reaching quite to the base of the mountains of Hauran on the east, and the high hills on the western side' (*Narrative of Exped. to the Jordan*, &c., April 13, p. 123, edit. 1855).

The Jordan is intimately connected with the whole course of Hebrew history; and there is scarcely a character of note named, or event of importance related, into the narrative of which some reference to this river does not enter. It was the fair and fruitful valley of the Jordan on which Abraham and Lot looked as they stood on the hill by Beth-el, and there Lot through worldly greed unhappily chose his residence (Gen. xiii. 8-13). It was the Jordan that Jacob solitary and afraid passed over with his staff, and once again with two bands (xxxii. 10). It was the Jordan which Moses for his sin at Kadesh-meribah was forbidden to cross, but over which from the top of Pisgah he surveyed the promised inheritance of his people (Deut. xxxi. 2, xxxiv. 1-4). Soon afterwards, though it was the time of flood, the waters of the Jordan were miraculously parted to let the tribes go forward into Canaan (Josh. iii. 14-17)—an event from which the language of theology has often borrowed an illustration, seeing that between the earthly pilgrimage and the believer's eternal home there is a barrier to be passed, a dark cold flood, through which the Lord can graciously lead his people dryshod. 'Jordan overfloweth all his banks all the time of harvest.' Some unnecessary objections have been raised to this statement, which the researches of travellers entirely dissipate. The fountains which supply the Jordan are fed by the melting snows of Hermon and Lebanon; so that just when winter torrents are drying up its stream is most abundant. Ordinarily it is the lower bank which is overflowed; the water rising to the level of the upper. 'Thus,' says Dr. Thomson, who speaks as an eye-witness, 'it comes to pass that it does actually "overflow all its banks during all the time of harvest," nor does it soon subside, as other short rivers do, when the rains cease. These fountains continue to pour forth their contributions for months with undiminished volume; and the river keeps full and strong all through March into April; and the proper banks of the river are still full to overflowing in the time of harvest' (p. 620). The flat which borders the stream when it is low is a thick jungle. Just therefore as of ancient times the swellings of Jordan roused the lion from his lair (Jer. xlix. 19, l. 44), so now on the rise of the river the wild boar, the jackal, and the wolf have to seek other covert. The point where the Israelites crossed could not have been far from the traditionary position over-against Jericho, where, it seems, there is a ford.

Possibly at the same locality might have been the altar of memorial, erected by the two tribes and a half when they returned to their own settlements, to prevent the Jordan, confessedly a boundary, from limiting their descendants from sharing the blessings of the covenant-people (Josh. xxii. 10-29). Other events connecting themselves with the river can but be briefly noted. Gideon's pursuit of the Midianites (Judges viii. 4), Jephthah's chastisement of Ephraim (xii. 5, 6), the raid of the men of Jabesh-gilead to recover the bodies of Saul and his sons at Beth-shan (1 Sam. xxxi. 11-13), Abner's march along the valley or Ghor (2 Sam. ii. 29), Dâvid's hurried and mournful passage through fear of Absalom (xvii. 22), and his victorious return and parting with the aged Barzillai (xix. 15, 18, 31-39), the dividing of the waters before Elijah and Elisha (2 Kings ii. 7-14), the washing of Naaman therein (v. 14)—these and other circumstances must be hastily passed over.

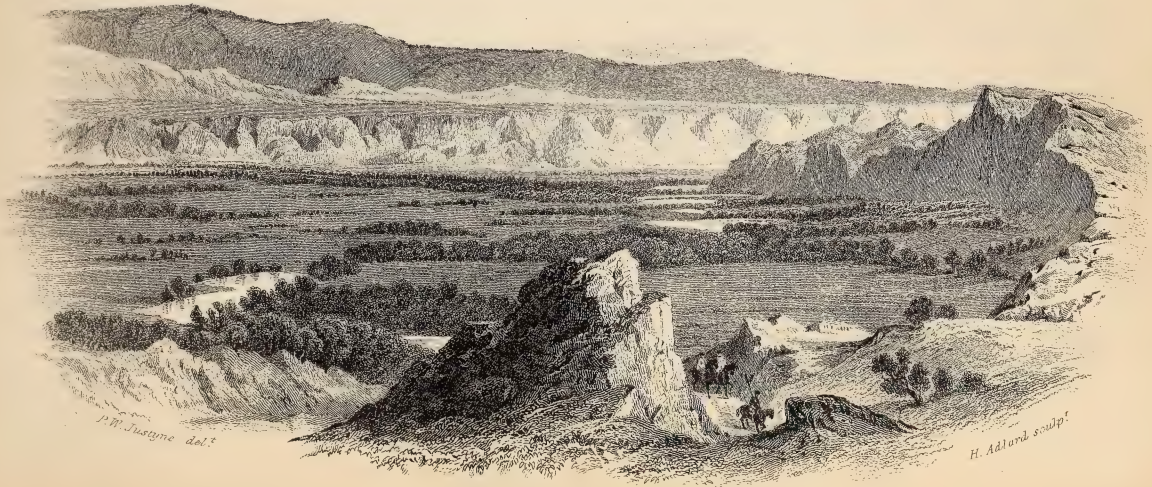
But there are events narrated in the New Testament which require a little detail. It was in the Jordan that John baptized (Matt. iii. 6). He seems to have stationed himself at different times in different localities. For the place whither our Lord retired from Judea was 'where John *at first* baptized' (John x. 40). Again he was at 'Ænon near to Salim' (iii. 23); and also at Bethabara (more probably Bethany), where, it is likely, he baptized Jesus (i. 28). It has been thought that John advanced up the river, baptizing first at the lower fords, then at a point where, the water being low, some deeper place than the shallow fords was sought for, afterwards at the upper fords, advancing towards Galilee, and that our Lord coming from Galilee met him halfway (Dr. Smith's *Dict. of the Bible*, vol. i. pp. 1127, 1128). This is but conjecture: still it is not an improbable conjecture. We have, however, no authority for fixing on any particular spot as that where our Lord thus fulfilled all righteousness (Matt. iii. 15); and it is quite gratuitous to regard it, as modern tradition does, as identical with the point where Joshua led the Israelites over.

After all the events which have been alluded to in connection with this river, it is, of course, deeply reverenced by those who delight to trace the footsteps of holy men of old, and to linger upon the memories of great events, and to adore the condescension of One who stooped to such abasement for the love of a perishing world. The name has become, and ever will be, a household word, supplying topics of interesting and instructive thought.

It may be added that the Arabs now call it *esh-Sheriah*, i.e. 'the watering-place,' with the distinctive addition, *el-Kebir*, 'the great.'

JO'RIBAS (1 Esdr. viii. 44). Jarib (Ezra viii. 16).

JO'RIBUS (1 Esdr. ix. 19). Jarib (Ezra x. 18).



THE JORDAN ON THE ROAD FROM NABLÛS TO ES-SALT.

JO'RIM (*Jehovah exalts?*). A person named in the ancestry of Christ (Luke iii. 29).

JOR'KOAM (*paleness*, or, perhaps, *extension of the people*). Possibly a place in the tribe of Judah (1 Chron. ii. 44).

JO'SABAD (whom *Jehovah bestows*). A Benjamite (called in some copies Jozabad) who joined David at Ziklag (1 Chron. xii. 4).

JO'SABAD.—1 (1 Esdr. viii. 63). Jozabad (Ezra viii. 33).—2 (1 Esdr. ix. 29). Zabbai (Ezra x. 28).

JO'SAPHAT (Matt. i. 8). A Greek form of Jehoshaphat.

JOSAPHI'AS (1 Esdr. viii. 36). Josiphiah (Ezra viii. 10).

JO'SEDEC (1 Esdr. v. 5, 48, 56, vi. 2, ix. 19; Ecclus. xlix. 12). Jehozadak, father of the high priest Joshua.

JO'SEDECH (whom *Jehovah makes just*) (Hagg. i. 1, 12, 14, ii. 2, 4; Zech. vi. 11). See JEHOZADAK, JOZADAK.

JO'SE (whom Jehovah *helps*). One in the line of our Lord's ancestry (Luke iii. 29).

JO'SEPH (*he will add*).—1. The first-born of Jacob's two sons by Rachel. He was born in Padan-aram, after his mother had been for some years barren. She then exclaimed, 'God hath taken away my reproach!' and, naming the child, said 'The Lord shall add to me another son' (Gen. xxx. 23, 24). The Hebrew terms for 'to take away' and 'to add' are nearly similar in sound, *âsaph* and *yâsaph*; and the use of one may have suggested the other. Plays upon words are very common in eastern literature; so that there is no ground, as some critics pretend, for dismembering the text here on this account.

Joseph was specially dear to his father, who distinguished him by a rich dress, probably the long tunic with sleeves worn by young men and maidens of the wealthier class (xxxvii. 3). But he was disliked by his jealous brothers, because he had reported their bad conduct (2), and because two remarkable dreams seemed to show that he would have pre-eminence among them (5-11). These dreams must have been after Rachel's death, as till then Joseph had not eleven brethren: the mother spoken of was doubtless Leah. When Joseph was seventeen, his father, then residing at Hebron with Isaac, sent him to enquire after his ten brothers, who were tending their flocks, he thought, in Shechem. He had to go on, however, to Dothan, where he found them. They deemed it a good opportunity to get rid of him, and would no doubt have murdered him but for the interference of Reuben and Judah, who alone showed any touch of humanity. They sold him, however, to a caravan of Midianites (called also Ishmeelites, because these last, the leading tribe of Arabia, had most of the trade in their hands), and made up a tale to their father that Joseph was devoured by a wild beast (18-35).

Joseph was carried by the Midianites into Egypt, and there sold to Potiphar, captain of the king's guard, or chief of the executioners. He soon by his probity obtained his master's favour, and had the management of his house and property. But Potiphar afterwards, deceived by his wife's false charge, put Joseph into confinement, where, by God's providence, he was so useful to the keeper of the prison (most likely Potiphar's subordinate) as to be entrusted with the oversight of the rest of the prisoners (xxxix.). And then an event occurred which ultimately led to his deliverance and advancement. The chief of the cup-bearers and the chief of the bakers had incurred the displeasure of the king, and were placed in the custody of the captain of the guard, Potiphar, or his successor. In the prison they had each a dream, which Joseph interpreted; and, as his interpretation proved true, he was subsequently recommended to Pharaoh himself, who had been disquieted by two remarkable dreams. These pre-figured, he said, seven years of plenty and then seven years of famine; and Pharaoh, satisfied that he who could so foretell the future must be the favourite of heaven, made him his prime-minister, ordered special honours to be paid him, gave him the name of ZAPHNATH-PAANEAH (which see), and married him to Asenath, the daughter of Potipherah, priest or prince of On, by whom he had two sons, Manasseh and Ephraim. Joseph was thirty years old when he stood before Pharaoh. In his new dignity he behaved himself wisely. In the years of plenty he gathered large quantities of corn into public granaries. The fertility of Egypt is dependent on the risings of the Nile; and it is a remarkable fact that there is monumental evidence that the river rose to a great height about the time of Joseph's administration. Lepsius discovered a series of inscriptions on a rock at Samneh, purporting to be a register of the risings of the Nile in the reign of Amenemha III., whom Bunsen makes contemporary with Joseph. These risings are considerably above the modern limit. And Wilkinson found in Nubia and farther south vast tracts of Nile deposit, evidently formed by such inundations (see Foulkes Jones, *Egypt in its Biblical Relations and its Moral Aspect*, pp. 85, 86, 90). After the years of plenty came the predicted years of famine; when Joseph supplied the Egyptians from the stores he had collected, purchasing, as their wants increased, their lands (those of the priests excepted) for Pharaoh, but so that they afterwards held them from the crown on payment of a fifth of the produce. We may believe that this was no impolitic or inequitable arrangement; for the Egyptians regarded Joseph as their great benefactor (xli., xlvii. 13-26).

The famine extended to Canaan; and Joseph's brethren were sent down to Egypt to buy corn. The manner in which Joseph received his brethren, how he proved them before he discovered himself to them, how he sent for his father and placed him with his family in Goshen, there to multiply till the time of return to possess Canaan was come, must be read in the pages of the sacred historian (xlii.—xlvii.). It is a touching story, true to nature, and exhibiting remarkably the manners of the age. Herein was God's wonderful working: in all this was the providential link that connected his promise to Abraham with its glorious

fulfilment. Joseph's blessing was a large one from his father on his death-bed, who had given him in his sons two tribes in Israel. He dutifully closed Jacob's eyes, and buried him according to his charge in the cave of Machpelah; and having long lived in honour he died at the age of one hundred and ten, and his bones were carried when the Israelites left Egypt into Canaan, and buried in Shechem (xlviii.—l.; Exod. xiii. 19; Josh. xxiv. 32).

Joseph's character is developed in his history. A man of faith and patience, of determined resolution, of tender heart and forgiving temper, he may be taken as in some degree foreshadowing that meek One who, like him, was treacherously sold and raised at last to more than regal power.

Sometimes the name Joseph includes the two tribes of Ephraim and Manasseh, as in Deut. xxxiii. 13-17, sometimes the kingdom of Israel, as in Ezek. xxxvii. 16, 19; Amos v. 6, and sometimes, poetically, the whole covenant-people, as in Psal. lxxxi. 4. For an account of the two tribes of his posterity, see EPHRAIM, MANASSEH, 1.

2. A descendant of Issachar (Numb. xiii. 7).—3. One who had married a foreign wife (Ezra x. 42).—4. A priest (Neh. xii. 14).—5. The reputed father of our Lord, husband of the Virgin. Little is told of him in scripture, save that he was of the seed of David, and a just man, who carried on the trade of a carpenter at Nazareth. He was several times favoured with divine communications, to complete his marriage with Mary, to carry her and the child Jesus into Egypt, to return into Palestine, and settle at his ancient home of Nazareth (Matt. i. 16, 18-25, ii. 13-15, 19-23, xiii. 55; Luke i. 27, ii. 4, 5, 16, 27, 33). He was still alive when Jesus at twelve years went up to Jerusalem (41-51); but there is reason to believe that he died before our Lord commenced his public ministry. Certainly, had she then had a husband, Mary would not at the crucifixion have been entrusted to the care of John (John xix. 26, 27). Probably Joseph was older than Mary. There are some legendary stories of him extant which are not worth detailing.—6. A rich and honourable Israelite, one of the great council, or sanhedrim, called from his birth-place or residence 'of Arimathea.' He was a disciple of Jesus, but did not venture openly to avow his belief: he dissented, however, from the judgment of his colleagues. And, when the dreadful deed of the Lord's murder was done, Joseph, perhaps emboldened by the portents which accompanied it and the evident consternation of the rulers, went at once to Pilate, begged the sacred body, prepared it with Nicodemus for burying, and laid it in his own new tomb (Matt. xxvii. 57-60; Mark xv. 42-46; Luke xxiii. 50-53; John xix. 38-42). More of this Joseph we do not certainly know: there is a tradition that he came into Britain and settled at Glastonbury.—, 8, 9. Three persons in the ancestry of Christ (Luke iii. 24, 26, 30).—10. A disciple named Barsabas. He must have been a distinguished person, possibly one of the seventy, for he was nominated with Matthias for the apostleship (Acts i. 23). We hear no more of him.

JO'SEPH.—1. An ancestor of Judith (Judith viii. 1).—2. A Jewish captain in the Maccabean wars (1 Macc. v. 8).—3. John, the brother of Judas Maccabeus, appears to have been sometimes called Joseph (2 Macc. viii. 22, x. 19).

JOSE'PHUS (1 Esdr. ix. 34). Joseph (Ezra x. 42).

JO'SES (whom *Jehovah helps*).—1. One of those called our Lord's brethren (Matt. xiii. 55, xxvii. 56; Mark vi. 3, xv. 40, 47). See JAMES, 2.—2 (Acts iv. 36). See BARNABAS.

JO'SHAH (whom *Jehovah lets dwell*). A chief of the tribe of Simeon (1 Chron. iv. 34).

JO'SHAPHAT (whom *Jehovah judges*). One of David's warriors (1 Chron. xi. 43).

JOSHAVI'AH (whom *Jehovah lets dwell*). Also one of David's warriors (1 Chron. xi. 46).

JOSHBEKA'SHAH (*seat in hardness*). A head of one of the divisions of singers (1 Chron. xxv. 4, 24).

JO'SHEB-BAS'SEBET (*he who sits in the seat*) (2 Sam. xxiii. 8, marg.) See JASHOBEAM.

JOSH'UA (whose *help is Jehovah*, or *Jehovah the salvation*).—1. This eminent leader was the son of Nun, of the tribe of Ephraim, grandson of that Elishama who was prince of the tribe (Numb. ii, 18; 1 Chron. vii. 26), and probably seven descents from Joseph: see EPHRAIM, p. 269. He was originally called Oshea; but his name was changed to Jehoshua or Joshua (Numb. xiii. 16; 1 Chron. vii. 27), rendered in Greek 'Jesus' (Acts vii. 45; Heb. iv. 8).

Joshua was born in Egypt, and was of mature age at the time of the exodus. We first hear of him as appointed to command the troops selected for resisting the attack of Amalek in Rephidim: he was completely successful; and Moses was directed to write an account of the victory (Exod. xvii. 8-16). He is afterwards repeatedly mentioned as attending Moses (xxiv. 13, xxxii. 17, xxxiii. 11; Numb. xi. 28), and was appointed one of the spies to search Canaan (xiii. 8). He alone with Caleb brought a true account, and expressed his firm persuasion that, according to God's promise, Israel was well able to dispossess the Canaanites. To the faithful two it was declared that, while the people were condemned to wander forty years in the wilderness, and the rest of the spies died almost immediately, they both should survive to inherit their portion of the good land (xiii. 26—xiv. 45, xxvi. 65). Moses, for his sin at Meribah, was not to lead the people over the Jordan; and Joshua was then solemnly designated as his successor (xxvii. 18-23, xxxiv. 17; Deut. i. 38); and earnest charges were given him to be faithful in his high leadership (iii. 21, 22, 28, xxxi. 7-23). In this he may be considered as a type of Christ, bearing, to note no other particulars, the same name; and, as the one led the Israelites into a place of earthly rest, so the other brings his chosen into the heavenly Canaan, the glorious eternal 'rest' which 'remaineth for the

people of God' (Heb. iv. 9): comp. Pearson *On the Creed*, art. ii. pp. 75-77, edit. 1683.

Joshua, having assumed the command after Moses' death (at about eighty-three or eighty-four years of age), received a promise of continued support from God (Josh. i. 1-9): he then sent spies to Jericho, soon after crossed the Jordan with the host, the waters being miraculously cut off, and, encamping at Gilgal, he renewed the divine covenant by circumcising the people, and afterwards solemnly kept the passover; the manna now ceasing (10—v. 12). He had then a vision of the Captain of the Lord's host, most probably no created being, but the Son himself (13-15); and according to God's command he attacked and destroyed Jericho, the walls of which fell suddenly down, when Israel had for seven days compassed the city (vi.). But, on a repulse before Ai, Joshua seems for the time to have lost heart: the cause, however, the crime of Achan, was soon discovered, the culprit punished, Ai taken; and Joshua, penetrating into the heart of the country, solemnly read the blessings and curses of the law on Gerizim and Ebal, as Moses had commanded (vii., viii.). The submission of the Gibeonites, who obtained terms from Israel by fraud, and the consequent league of several southern chiefs, led to the conquest of a large part of the south (ix., x.); and another confederacy of northern kings drew on a battle and complete victory near the lake of Merom: the north was then occupied; and, after various campaigns, one of which is particularly specified against the gigantic Anakim, Joshua may be said to have had, in about six or seven years, military possession of the whole of the country (xi., xii.) It is true that many of the Canaanites still held fastnesses, and maintained themselves in different strong places, and probably, as Israel grew remiss, afterwards recovered several cities that had at first been taken. But Joshua was now in a position to allot the land to the various tribes. This was done in conjunction with Eleazar; and Timnath-serah, in mount Ephraim, was given to the leader himself (xix. 49-51). Here doubtless he enjoyed a rest; but we find him at the close of his life again publicly charging the people, in two addresses, with some foreboding of the evil into which they would run after his decease. Then he died in peace, aged one hundred and ten years, and was buried in his own inheritance (xxiii., xxiv.).

Joshua's character is a very noble one; and few blemishes are found in it. The favoured disciple of Moses, he learned to be faithful to the Lord God. Once indeed he was too jealous for what he conceived Moses' honour (Numb. xi. 28, 29). He was generally bold and fearless, though an unexpected check, as already noted, at one time dispirited him. But, with these small exceptions, an able commander, a wise ruler, a faithful servant of the Lord, Joshua shines as a bright star among the noble luminaries with which God has decorated his church; and his resolution may well be taken as the humble decision of all who bear the name of Christ: 'as for me and my house, we will serve the Lord' (xxiv. 15).

2. A man of Beth-shemesh, in whose field the cart stopped which brought back the ark from the Philistines (1 Sam. vi. 14, 18). —3. A governor of Jerusalem (2 Kings xxiii. 8).—4. A high priest after the captivity (Hagg. i. 1, and elsewhere). In the books of Ezra and Nehemiah he is called Jeshua: see JESHUA.

JOSH'UA, THE BOOK OF. This book receives its name from its recording the conquest and appropriation of the land of Canaan by the Israelites under the leadership of Joshua. It may be considered as comprising three parts: I. The conquest and occupation of Canaan (i.-xii.). II. The division of the conquered land (xiii.-xxii.). III. The addresses and dying counsels of Joshua, his death and burial (xxiii., xxiv.).

Attempts are made by several modern critics to dismember this book; as if it were compiled by some comparatively-late writer, from various materials, which he has not succeeded, they say, in reducing to a consistent whole. Discrepancies are alleged and interpolations supposed; but when examined they amount to little more than that, whereas Joshua is represented as having subdued the entire country, yet portions are still said to be unconquered; that he is declared to have rooted out the Anakim, who appear afterwards in force, and to have captured and destroyed many cities which subsequently were held against the Israelites. Some observations have been made in the preceding article which tend to explain these alleged contradictions: it is enough to say that generally, after campaigns are decided by great victories, there are sure to remain petty wars of detail, and that it was not possible for the Israelites at once to disseminate themselves through every corner of the country. It is natural, therefore, to suppose that places might be lost and won, occupied and re-occupied, by both contending parties. And we must remember that it by no means follows that the limitation of a general statement is a contradiction of it.

Neither is the alleged diversity of style and diction an argument of much force. The proofs brought to support it are insufficient. Besides, a portion of the book is historical, another portion geographical. If we find the style more complete and round in the one, more loose and feeble in the other, it is only what we might naturally expect. It is not denied that documents were used in the composition: the territorial descriptions of the districts allotted to the various tribes were most probably taken from the surveys made by the appointed officers; and so accurately have they been copied that, whereas too much land was at first allotted to Judah, and afterwards Simeon's inheritance was taken out of it, both the first and second apportionments are preserved. Documents were used, then, but faithfully, judiciously, and harmoniously And, after all, so well is the book compacted, that Bleek (*Einleitung in das A. T.*, pp. 312, 326, 327) acknowledges

that it is not possible with any certainty to separate it into what he thinks its discordant parts.

Taking then the book of Joshua as a whole, we may enquire who was the author, and to what date it is to be assigned. Conjectures as to the author range over a vast extent, from Joshua himself down to Jeremiah. Bleek, who places the book of Deuteronomy late, believes that the final editor of that was also the compiler of Joshua. In opposition to such a notion must be set the proofs (see DEUTERONOMY) that of Deuteronomy Moses was the author. Perhaps we may arrive by careful research at a more satisfactory result. The compilation was later than Joshua. He is said, indeed (Josh. xxiv. 26), to have committed several things to writing; but this record of his, though added, it would seem, to some book of authority previously existing, can hardly be supposed to include more than the renewal of the covenant, the circumstances and substance of the address he had just made to Israel. And there are indications that the composition must be placed later than the time of Joshua. For, to refer to but one of these, the expedition of the Danites to Leshem or Laish is mentioned (xix. 47); a fuller account of which is given in Judges xviii. And, from that account, it appears that a system of image-worship was established immediately on the settlement of Laish, ever after called Dan. We find also that (xvii.) the same system had previously existed in mount Ephraim, probably for a few years. Now, though there are indications in Joshua's last address that he thought declension into idolatry not unlikely, and though there might be individual instances of sin, yet, looking at the declarations of Josh. xxiii. 8, xxiv. 31, we can hardly imagine that such flagrant examples of open image-worship could have occurred in that great captain's life-time. Yet the date could not have been late. There are some expressions tending to prove this which must be noticed. We cannot indeed lay stress on v. 1, 6; where the use of the first person is not decisive. But we may observe that Rahab is spoken of as still alive (vi. 25). We have no knowledge how long she lived; yet, as in all probability young at the taking of Jericho (she had then parents), she might very well have survived it sixty or seventy years. The expression, 'She dwelleth in Israel even unto this day,' would not have been used by one writing immediately; it points rather to a time when few who had taken part in the stirring scenes of the conquest still remained. The words 'unto this day' occur not less than seventeen times in the whole book, viz. iv. 9, v. 9, vi. 25, vii. 26 (twice), viii. 28, 29, ix. 27, x. 27, xiii. 13, xiv. 14, xv. 63, xvi. 10, xxii. 3, 17, xxiii. 8, 9. The last four instances are found in Joshua's own addresses: that in vi. 25 is, as just observed, an argument for an early date; and the rest may very well come within, if not Joshua's life-time, at least the next generation. But xv. 63 fixes a lower limit, later than which the composition of the book cannot be dated. In the seventh or eighth year of David's reign the Jebusites were expelled from Jerusalem (2 Sam. v. 6-9). Perhaps then we may not unreasonably believe that this history was compiled in the days when judges ruled, it may be when some who witnessed the conquest were yet alive, or, if all had passed away, with such a scrupulous adherence to authorities as to embody some of the expressions in which eye-witnesses had chronicled the events as they occurred. There are indications, too, in the style, faint no doubt, but still pointing to the same period of time. It slightly differs from that of the Pentateuch, but yet is not quite assimilated to that of later books. To take a single instance: the expression 'Lord of Hosts' is nowhere found in Joshua. It first occurs in 1 Sam. i. 3, 11, and thenceforth is sufficiently common.

It has been already said that this book has a historical and a geographical part. Some have believed that the last-named was a subsequent addition. But there seems to be one leading idea, according to which the whole was arranged. Thus, in Josh. i. 2-9 a command and a promise are conjoined. Verses 5-8 are a kind of table of contents; 5 showing how, by God's help, Canaan should be entirely subdued (comp. i. 10-xii.); 6 pointing to its distribution among the tribes (comp. xiii.-xxii.); 7, 8 corresponding with the narrative of xxiii., xxiv. All the parts are closely linked together; the end of the first portion (xii.) clearly preparing for an account of the division of the country, and the conclusion of the geographical sections referring back not only to xi. 23, but also to i. 2-6; while the remaining chapters both are necessary to narrate the return of the trans-Jordanic tribes to their own settlements and the close of Joshua's administration, and have also various references to what had preceded. The independent character of the book, moreover, is evidenced by the mention of the assignment of their lands to those eastern tribes, and of the appointment of the refuge-cities; all of which had been narrated in the Pentateuch (see Keil, *Einleitung*, § 43: comp. his *Comm. on Joshua, transl.*, Introd., pp. 29, 30).

The canonical authority of this book has never been disputed: there are references to it (besides allusions in the Old Testament) in Acts vii. 45; Heb. iii. 5, iv. 8, xi. 30, 31; James ii. 25.

But objection has been made to the credibility of the narrative, because it records miraculous events. Thus, various expedients have been devised, by men who seem to have a nervous fear of God's working a miracle, to account for the statement that the walls of Jericho fell down. And great perplexity has been felt in regard to the assertion that the sun and moon stood still. The main argument against the literal truth of this wonder is that it must be of a character so stupendous that all other miracles sink in comparison into the shade. The plain meaning of which is that God may work an easy (?) miracle, but not a hard (?) one. As if hard and easy could have any place in respect to the power of him at whose word creation started forth! Man

is unable to perform the so-called least miracle: God is mighty enough to perform the so-called greatest. The only question for the reverent enquirer is whether the statement is so distinctly made that it must be received without violence to the text. Mr. Hopkins, in an elaborate examination (*Amer. Bibl. Repository*, Jan. 1845, pp. 97-130) endeavours to show that the historian is merely extracting from the poetical book of Jasher, which he cites by name, to apprise the reader that he by no means himself asserts the reality of the miracle. But, if the statement were not literally true, why did the sacred writer introduce and so far endorse it? It is passing strange that an author, gravely recording history, should suddenly incorporate poetry with his prose, and intend it to be understood that the poetry was but a flourish, a fictitious exaggeration of plain fact. The student is recommended to consult Greswell's *Fasti Temporis Catholici and Origines Kalendariæ*, Oxford, 1852, diss. v. chapp. ii. iii. iv. vol. i. pp. 251-383. Mr. Greswell considers an ordinary day far too short for all the events said to have happened in it. He analyzes fully the narrative, and investigates the extraneous evidence which can be produced for the occurrence of the miracle. His conclusions are very weighty. It is not intended to decide dogmatically *how* the wonder was accomplished. It might be by a powerful refraction of the solar light. This we must be content to leave. See MIRACLE.

It may be added that, in corroboration of the general history of this book, a Phœnician inscription is cited (Procopius, *Vandal.*, lib. ii. 10), as written by Canaanites fleeing from Joshua. Some writers, however, doubt the authenticity of this account.

Two other books bear the name of Joshua. One, printed 1848, is an Arabic chronicle, written most likely in the thirteenth century: it contains a legendary history of Joshua, with later stories, and comes down to the time of Theodosius the Great. The other (a part of the preceding) is in the Samaritan dialect, a free translation of the genuine book, modified according to the Samaritan dogmas. It was probably the work of a Samaritan who resided in Egypt.

Keil's commentary on Joshua (Erlang. 1847) has been already referred to. There is an English translation of it.

JOS'HUA, THE GATE OF. One of the gates of Jerusalem, called after a person of the name who was governor of the city (2 Kings xxiii. 8). We have no means of identifying the position of this gate.

JOSI'AH (whom *Jehovah heals*).—1. The son and successor of Amon king of Judah. He was but eight years old at his accession, and he reigned thirty-one years, 639-609 B.C. (2 Kings xxii. 1, 2; 2 Chron. xxxiv. 1, 2). When but a youth, in the eighth year of his reign, he began to seek the Lord, and in his twelfth year he carried out a reformation, visiting and cleansing not only Judah, but the country of Israel also, from idolatrous pollutions (3-7). This work, it would seem, went on for several years; further steps, according to opportunity, being from time to time taken. In the eighteenth year of Josiah's reign, the temple having been repaired, a copy of the law was found there, and brought to the king (2 Kings xxii. 3-20; 2 Chron. xxxiv. 8-33). Whether this was the actual book put originally by Moses by the side of the ark (Deut. xxxi. 26), or a transcript, we know not. It is evident that the sacred volume had been grievously neglected; and probably the king had never seen it. But the hypothesis of some that Jeremiah and Hilkiah forged a book, and palmed it upon the king, is, apart from its profanity, one of the most unreasonable that could have been devised. 'The deep and fundamental knowledge of the law,' says Keil, 'which all the prophets display, necessarily pre-supposes the dissemination of copies of the Pentateuch among them' (*Comm. on Kings, transl.*, vol. ii. p. 138). Some have said that the book produced was Deuteronomy, then first composed; but even De Wette does not countenance this supposition (*Einleit.*, § 162 a). See HILKIAH, 2. For a very sensible discussion of the whole subject consult Hävernick, *Einleit.*, § 139, vol. i. 2, pp. 534-540. A most solemn passover was held in this eighteenth year of Josiah's reign; and further purifications of the land were carried out (2 Kings xxiii. 1-27; 2 Chron. xxxv. 1-19). This sovereign appears to have exercised authority over districts formerly comprehended in the kingdom of Israel. Thus at Beth-el, the place where Jeroboam I. had set up one of his calves, Josiah, according to a remarkable prophecy (1 Kings xiii. 2), burnt the high-place and polluted the altar. It has been thought that, as the Scythian incursion occurred in his time (Herodotus, lib. i. 104-106), he had less to fear from the Assyrian power. Indeed the Assyrians might have entrusted the king of Judah with the defence of those districts; for it was most likely as an ally or vassal of the Assyrian monarch that Josiah met the king of Egypt, and fell at Megiddo (2 Kings xxiii. 28-30; 2 Chron. xxxv. 20-27). He was greatly lamented, and buried with the highest honours. And this, we are told, was the fulfilment of Huldah's prophecy (xxxiv. 28; comp. Jer. xxxiv. 5). The lament said to be made by Jeremiah for Josiah must not be supposed the book of Lamentations.

2. A person at whose house the symbolical crowning of Joshua the high priest was to take place (Zech. vi. 10).

JOSI'AS. The Greek form of Josiah (Matt. i. 10, 11).

JOSI'AS (1 Esdr. viii. 33). Jeshaiah (Ezra viii. 7).

JOSIBI'AH (whom *Jehovah lets dwell*). A chief among the Simeonites (1 Chron. iv. 35).

JOSIPHI'AH (whom *may Jehovah increase*). One whose son returned from Babylon with Ezra, at the head of 160 males (Ezra viii. 10).

JOT (Matt. v. 18). The Hebrew letter *yod* appears to be referred to, as the smallest in size of the alphabet. We have reason to conclude from this that the present characters were in use in our Lord's time. In the older, now called the Samaritan, alphabet

the *yod* was as large as any of the other letters.

JOT'BAH (*goodness, pleasantness*). The place where the father of Meshullemeth, king Amon's mother, resided (2 Kings xxi. 19). It may be identical with

JOT'BATH, JOT'BATHAH (*id.*). One of the stations of the Israelites in the wilderness (Numb. xxxiii. 33; Deut. x. 7).

JO'THAM (*Jehovah is upright*).—1. The youngest son of Gideon, who alone escaped when Abimelech his half-brother murdered his other brethren. He uttered from Gerizim a warning parable, then fled and lived at Beer (Judges ix. 5-21).—2. The son of Uzziah, king of Judah. He was regent while his father was a leper, and then, succeeding to his throne when twenty-five, he reigned sixteen years, 758-741 B.C. He did right in the sight of God; though the high places were not removed; and his reign was prosperous (2 Kings xv. 5, 7, 30, 32-38, xvi. 1; 1 Chron. iii. 12, v. 17; 2 Chron. xxvi. 21, 23, xxvii.; Isai. i. 1, vii. 1; Hos. i. 1; Mic. i. 1).—3. One of Judah's posterity (1 Chron. ii. 47).

JOURNEY. It is customary in the east to journey in the morning or evening, and to rest in the heat of the day. So the three strangers were naturally expected by Abraham to pause, as he saw them coming towards his tent-door, where he sat for coolness (Gen. xviii. 1-5). A day's journey was probably ten to twenty miles (Numb. xi. 21; Deut. i. 2). Kitto, however, estimates it at twenty-three miles (*Pict. Bible*, note on Gen. xxx. 36). A sabbath-day's journey was 2000 cubits, or paces, about six furlongs, or three-quarters of a mile (Acts i. 12). The measure is supposed to have been borrowed from the space left between the people and the ark when they passed the Jordan (Josh. iii. 4).

JOY. That happy state of mind which is the privilege and duty of God's servants, resulting from reconciliation with him through faith in Christ (Rom. v. 11). It is reckoned as one of the fruits of the Spirit (Gal. v. 22). It is to remain with those that keep Christ's commandments (John xv. 11). Future happiness is illustrated by the expression 'joy of the Lord' (Matt. xxv. 21, 23). Believers, therefore, are commanded to rejoice (Phil. iii. 1, iv. 4).

But all joy is not of this blessed kind. There is a worldly, foolish, or hypocritical joy (Job xx. 5; Prov. xv. 21). That, which has no better source than in vanity or sin, will, in the end, be turned to bitterness.

JO'ZABAD (whom *Jehovah bestows*).—1. 2. Two chiefs of Manasseh, who joined David as he went to Ziklag (1 Chron. xii. 20).—3. One, probably a Levite, who took part in the reforms of Hezekiah (2 Chron. xxxi. 13).—4. A Levite chief in Josiah's reign (xxxv. 9).—5. A Levite who helped to weigh the vessels brought to Jerusalem by Ezra (Ezra viii. 33).—6. A priest who had married a foreign wife (x. 22).—7. One who assisted in expounding the law when Ezra read (Neh. viii. 7): he may possibly be the same with No. 5.—8. A chief of the Levites (xi. 16), perhaps also the same person. See JOSABAD.

JO'ZACHAR (whom *Jehovah remembers*). One of the murderers of Joash king of Judah (2 Kings xii. 21). He is called Zabad in 2 Chron. xxiv. 26.

JO'ZADAK (whom *Jehovah makes just*) (Ezra iii. 2, 8, v. 2, x. 18; Neh. xii. 26). See JEHOZADAK.

JU'BAL (*music*). One of the sons of Lamech, of the line of Cain (Gen. iv. 21). He was the inventor of the harp and organ, i.e. of stringed and wind instruments.

JUBILE, or JUBILEE. A festal year prescribed by the Hebrew law, and so called as implying the flowing forth of loud sound, because it was ushered in by the clangour of trumpets. It recurred every fiftieth year, *after* seven sabbaths of years (not being, as some have supposed, the seventh sabbatical year), marking off a great cycle of time, so that at each half century the Israelitish polity began as it were afresh; a new morning of holy gratulation and recovered strength dawning on the land.

The account of this institution, which had its type in the weekly sabbath, is carefully given in the law (Lev. xxv. 8-16, 23-55), whence we learn that the jubilee commenced on the tenth day of the seventh month, and was proclaimed through the whole country. It was to be a year when, as in the sabbatical year, the land lay untilled; nor was there any formal gathering of its spontaneous produce, which was to be absolutely free to all comers.

In the jubilee year every man was to 'return unto his possession;' that is, all alienated landed property was to revert to the original owner. There were two exceptions: houses in walled towns, if not redeemed within a year, become the purchaser's for ever; the jubilee release not touching them. But this provision did not apply to house-property belonging to Levites, which was the only property they could so mortgage, for they were forbidden to part at all with the field of the suburbs of their cities. The other exception related to lands dedicated to God. These, if not redeemed, or if so sold as to make redemption impossible by the original owner, did not return to him at the jubilee: they became the priests' for ever. But, if the mortgagee or person who had purchased such lands dedicated them, in that case, as his right over them extended only for the time till the next jubilee, they returned then to the first proprietor (xxvii. 14-25). It was therefore a general principle that landed property could be alienated only for a term of years. The nearer to the jubilee, the shorter was the term, and the less that which could be raised upon the property. The owner, too, or his next representative, could, subject to the provisions above noticed, redeem his lands at any time; only, if they were sanctified to the Lord, he must add one-fifth of the estimated value to the redemption money.

Hebrew bondmen also became free in the year of jubilee, whether in servitude to their own countrymen, or to resident foreigners (in which last case the right of redemption might at any time be exercised). Generally they were to serve their brethren but seven years (Exod. xxi. 1, 2); but, if the jubilee occurred before the seven years expired, they obtained their liberty, even if

all probability those who had declined leaving their master at the ordinary term (5, 6).

Josephus adds that debts were remitted at the jubilee (*Antiq.*, lib. iii. 12, § 3). It is not, however, easy to see what practical operation such a provision could have had, as the jubilee immediately succeeded a sabbatical year, in which there was such a remission (Deut. xv. 1, 2); and the scripture says nothing on the subject.

It has been disputed whether the law of the jubilee ever came into full operation. Little is directly recorded; but there are several allusions to it (Numb. xxxvi. 4; Isai. lxi. 1, 2; Ezek. vii. 12, 13, xlvi. 16-18). No doubt, like other commandments of the law, it was neglected in days of declension and apostasy. Its operation would have been very beneficial: more touching upon general economics perhaps than of a religious cast, for there were no special services appointed for it, it must have kept the people in *general* prosperity, checking the aggrandisement of a few to the impoverishing of the many. And it was a standing testimony to the theocracy, that the land was the Lord's, apportioned by him to Israel as his tenants. It must have pointed forward also to that future state of glorious spiritual freedom, where the inheritance of each redeemed one is his for ever, no forfeiture of his high privileges to be dreaded in God's eternal kingdom.

JU'CAL (*potent*) (Jer. xxxviii. 1). See JEHUCAL.

JU'DA.—1. One of those called our Lord's brethren (Mark vi. 3). See JAMES, 2. He is termed Judas in Matt. xiii. 55.—2. One in the list of our Lord's ancestry (Luke iii. 26). Lord A. Hervey identifies him with Abiud (Matt. i. 13), and thinks that both names may indicate Hodaiah (1 Chron. iii. 24: comp. Ezra ii. 40, iii. 9).—3. Another in the same list (Luke iii. 30).—4. The patriarch Judah (Luke iii. 33; Heb. vii. 14; Rev. v. 5, vii. 5). He is called Judas in Matt. i. 2, 3.—5. Used for the land (ii. 6): so also in the Apocrypha (1 Macc. ii. 6, 18).

JUDÆ'A, or JUDE'A. The name by which now in popular language the whole of Palestine is understood.

We find 'Judea,' or 'the province of Judea,' mentioned after the captivity (Ezra v. 8; Dan. v. 13, where 'Jewry'). It derived its name from the imperial tribe of Judah; and it seems to have comprised the territory occupied by those who returned from Babylon; the mass of these exiles having been of the tribe, or of the kingdom of Judah, as distinguished from that of Israel. It is true that the remnants of many other tribes returned also. Thus the sacrifices were for the twelve (Ezra vi. 17, viii. 35); and we have special mention of Ephraim and Manasseh (1 Chron. ix. 3), of Benjamin and the Levites (Ezra i. 5), and of others whose pedigrees were lost (ii. 59, 60). We know also that so multifarious were those that came back, that it is said, 'all Israel dwelt in their cities' (70), and that later in the sacred history the descent of individuals not of Judah is specified (Luke ii. 36); yet, as Jerusalem was now again the general metropolis, it was natural that the name of the great tribe which settled round it should prevail above the rest. And indeed, before the captivity, the kings of Judah seem to have recovered in a measure their authority over the rest of the land (2 Kings xxiii. 19, 20; 2 Chron. xxxiv. 6, 7, 9). In the Apocrypha, 'Judea,' or 'the country of Judea,' frequently occurs (e.g. 1 Esdr. iv. 45, vi. 8; Tob. i. 18; Judith iv. 1; 1 Macc. vi. 48), though the distinctive name of Israel is by no means abandoned (i. 20, 25, vi. 18, 21). In New Testament times Judea was held to include even the trans-Jordanic provinces (Matt. xix. 1; Mark x. 1; Luke xxiii. 5). This was a popular mode of speaking; for we find the word elsewhere more precisely used (John iv. 3, xi. 7, 8). Properly the province of Judea comprised the territories of Judah, Benjamin, Simeon, and parts of Dan, from the Jordan to the Mediterranean, and from a place called Anuath in the north, to Jardas in the south (Joseph., *Bell. Jud.*, lib. iii. 3, § 5), corresponding nearly with the ancient kingdom of Judah. After the disgrace of Archelaus, Judea was attached to the Roman province of Syria; the procurator, subordinate to the governor of Syria, residing at Cæsarea.

JU'DAH (*praised*).—1. The fourth son of Jacob and Leah, so called from the joyful gratitude expressed by his mother at his birth (Gen. xxix. 35). After the return of Jacob with his family to Canaan, Judah took a woman of the country to wife. Her death and the disgraceful circumstances which followed may be read in xxxviii. Judah's character improves as we follow out the circumstances of the history. He had joined with his brothers in their evil purpose against Joseph; but he had some relentings, and therefore he proposed to sell the youth to the merchants of a caravan that passed by rather than put him to death; a proposal which was accepted (xxxvii. 26-28). Afterwards, when it was necessary to go a second time into Egypt for corn, and Jacob had steadily refused, in spite of Reuben's remonstrance, to part with Benjamin, Judah undertook to be responsible for his safe return; and the father was prevailed on (xlii. 3-14). Judah's conduct in Egypt was beyond all praise. When Joseph's cup was discovered in Benjamin's sack, he nobly offered to become a slave himself for life, if only Benjamin might be spared to return to his father. His address on the occasion is peculiarly touching (xliv. 14-34). At the descent into Egypt, Judah had three sons living: the two grandsons, afterwards distinguished as heads of families in the tribe, were probably not then born (xlvi. 12).

The prophetic blessing pronounced by Jacob augured a splendid destiny to the descendants of this son. Though he was not the eldest, and though the birth-right which Reuben forfeited was conferred on Joseph, yet the royalty of Israel was to be with Judah. His strength, then, his imperial power, and the productiveness of his territory, in wine and as pasturage, were foretold (xlix. 8-12; 1 Chron. v. 2). See SHILOH.

In reviewing the history of Israel we may see how soon Judah had the pre-eminence. At the first census in the wilderness the tribe numbered 74,600; and, though the early leaders of Israel, Moses, Aaron, Joshua were of other families, yet Judah, as a tribe, took always the foremost place, marched at the head, and mustered under their standard the largest host (Numb. i. 26, 27, ii. 3-9, vii. 12). In the second census Judah had multiplied to 76,500 (xxvi. 19-22). The inspired benediction of Moses was short, yet it nevertheless indicated the increasing strength of this tribe. Accordingly we find a noble inheritance provided for Judah; and it was one of the first assigned after the entrance of Israel into Canaan. The boundary is described as running on the north from the Dead sea where the Jordan enters it, westward by Beth-hogla, to En-shemesh, and probably over the mount of Olives to En-rogel, thence along the valley of Hinnom, to the water of Nephtoah (*Lifta?*), and by Beth-shemesh, and Ekron to the coast. The Mediterranean was the western boundary. The southern frontier was the river of Egypt (*Wady el-Arish*), by Azmon, sweeping southward to Karkaa, perhaps touching *Wady el-Kurâizeh*, thence by Kadesh-barnea, the wilderness of Zin, and Maaleh-acrabbim to the southern extremity of the Dead sea; that lake being the eastern border (Josh. xv. 1-12). This territory was in average length about forty-five miles, with a breadth of fifty, and comprehended four regions, the south, 'toward the coast of Edom,' a district which has been excellently illustrated by Mr. Wilton, *The Negeb, or South Country of Scripture*, 1863; the 'valley,' plain, or *Shefelah*, the tract lying between the central hill-country and the Mediterranean (Josh. xv. 33-47); the mountains (48-60); and the wilderness, the slopes and sunken region adjoining the Dead sea (61, 62). A portion of this territory was afterwards deducted for Simeon, perhaps not a compact district, but certain cities with their villages 'within the inheritance' of Judah (xix. 1-9). Dan, too, had some places previously allotted to Judah (comp. 40-48).

Among the towns of chief note in the possessions of this tribe may be enumerated Beth-lehem, Hebron, Kirjath-jearim, Lachish, and Libnah. It cannot fail to strike the reader of xv. 21-32 that, whereas the cities of the south region of Judah are stated to be twenty-nine, near forty names are given in the list. By a careful examination of this list, aided by the researches of various travellers, Mr. Wilton has ascertained that the enumeration and the names exactly correspond; several compound names of places being given in our version as if they were separate towns. For the right appellation of each, reference may be made to the articles under their respective headings; and for fuller information Mr. Wilton's book must be consulted. But it may be well to give a catalogue here of the twenty-nine cities as he believes them to stand:—1. Kabzeel. 2. Arad. 3. Hazar-kinah. 4. Dimonah, or Dibon. 5. Ararah, or Aroer. 6. Kadesh. 7. Hazar-ithnan. 8 Telem, or Telaim. 9. Bealoth, or Baalath. 10. Hazor-hadattah. 11. Kerioth-hezron, which is Hazar-amam. 12. Shema or Shalma. 13. Moladah. 14. Hazar-gaddah. 15. Heshmon. 16. Beth-pelet. 17. Hazar-shual. 18. Beer-sheba. 19. Bizjothjah-baalah. 20. Ije-azim. 21. El-tolad. 22. Chesil, or Bethel. 23. Hormah, or Zephath. 24. Ziklag. 25. Madmannah. 26. Sansannah. 27. Lebaoth. 28. Shilhim or Shaaraim. 29. En-rimmon (*The Negeb*, p. 234).

The region of Judah was much diversified. The low plain along the sea-coast was emphatically a corn-producing country: the hills were admirably adapted for the culture of the vine; and the wilder districts supplied abundant pasture for the flocks and herds. But, powerful as the tribe was, it did not subdue and occupy the whole of its territory. At first, portions of the *Shefelah* were conquered by Joshua, and certain towns in the hill-country were taken (Josh. x. 28-35, 38-40, xi. 21); and, after Joshua's death, Judah and Simeon together destroyed the chief Philistine cities and sacked Jerusalem (Judges i. 1-20). But some of these conquests were not retained. The Canaanites, who had chariots of iron, were too strong to be exterminated; and the tribe would seem to have settled mainly in the central mountains, holding for the most part the south and the wilderness, and, according to circumstances, gaining or losing the tracts adjacent to the Philistines.

During the period of the judges we hear little of Judah. Only one judge, Othniel, is known certainly to have been of this tribe (ii. 9-11). Like the rest of Israel, they submitted to the Philistine yoke; and their pusillanimous conduct is strongly marked in their behaviour towards Sampson (xv 9-13). They preserved, however, an independent spirit in regard to the other tribes, and, while they acquiesced in the Benjamite Saul's appointment as king, it could hardly have been with a very good grace; as may be inferred from the very small contingent they supplied to that monarch's army when proceeding against Amalek (1 Sam. xv. 4). Gladly, therefore, did they embrace the opportunity of Saul's death to anoint their own tribesman, David, king in Hebron; and for some years they maintained a separate monarchy (2 Sam. ii. 1-11). When the nation was re-united under David's sceptre, the haughty men of Judah thought little of and cared little for the rest of the tribes (xix. 40-48, xx. 2, 4), an omen of the entire separation which occurred after Solomon's death.

The breaking of the Hebrew monarchy into two kingdoms, though the special judgment of God on sin, was nevertheless the natural consequence of tribal jealousy. Imperial Judah in the south, first in power and importance, had always maintained, as observed above, a kind of contemptuous independence of the rest; while turbulent Ephraim, occupying the centre of the land, was little disposed to settle in a secondary position. Besides, the sanctuary so long at Ephraimite Shiloh was now transferred to Jerusalem, locally Benjamite, but actually appropriated by the house of Judah. Both the civil and religious authority of the

people had thus passed from Ephraim. The smouldering embers of discontent, therefore, temporarily stifled by the power of David and the splendour of Solomon, were quite prepared to blaze out so soon as the sceptre fell into weaker hands. Rehoboam was not only weak, he was contemptibly foolish; and therefore an Israelitish monarchy speedily arose, at the head of which was a king of the house of Joseph. To Judah adhered the single tribe of Benjamin; and it was but the fragment of an empire which ever after was ruled by the house of David (1 Kings xii. 16, 17). Had Rehoboam possessed common sense, he might still after the rupture have been a powerful king. He did indeed try to adopt some salutary measures. He fortified a good many of his towns (2 Chron. xi. 5-12); and, as the priests and Levites generally resorted to him, and various of the better-minded of the other tribes (13-16), and as Simeon seems to have been incorporated with Judah, and some of the Danite cities were possessed (though Beth-el and perhaps a few other portions of Benjamin were for a while held by Israel), and, moreover, as the southern state was more compact and defensible, less exposed to hostile neighbours, Rehoboam might have reigned in peace and security. But by his foolish disobedience he provoked the Lord's anger; and so Shishak, king of Egypt, swept like a storm from the desert over his dominions, plundered Jerusalem, carried off the wealth of the temple, and left the king of Judah humiliated and impoverished (xii. 1-10).

For the first three reigns Judah was generally in an attitude of hostility to Israel. Rehoboam, indeed, had been checked at a time when perhaps he might have succeeded in subjecting the northern kingdom (xi. 1-4); but a great battle was fought between Abijah and Jeroboam, in which the latter was signally defeated (xiii.). Asa was successful against an Ethiopian host—the only time in which a Hebrew king fought face to face with one of the then-great powers of the world, and prevailed (xiv.); and, though he was disturbed by the Israelites, and sought against them the dangerous help of Syria, yet on the whole the power of Judah was consolidated: there was a drain of the better class from the northern kingdom, various outlying cities and districts were occupied (xiii. 19, xv., xvi.), Edom subdued by David had continued faithful to his house, and, with the temple-service as a central influence, the regular ministrations of the priests, no violent change of dynasty, practical reforms carried out, and on the whole God nationally honoured, Judah was prosperous, very populous, and, by the possession of the Red sea ports, able to carry on a lucrative commerce. The extent of its territory may be estimated at about 3,435 square miles.

Such was Judah when the pious Jehoshaphat succeeded to the crown. His reign was happy and successful (xvii., xix., xx.); but he took a false step which entailed disgrace and disaster on his family for several generations. The Israelitish royal family personally obnoxious to the kings of Judah had long ago disappeared; and a new dynasty swayed the northern sceptre Jehoshaphat was prevailed on to make alliance with one of their princes, Ahab, against Syria, and in evil hour he took Ahab's daughter for a wife to his son (1 Kings xxii.; 2 Chron. xviii.). A series of calamities followed. The worldly leaven worked. Weak and wicked princes sat on the throne. Edom revolted: the royal family were almost extirpated: Athaliah (Ahab's daughter) usurped the crown; and, when the right heir was restored, he ruled justly only so long as the priest Jehoiada lived, and then saw his kingdom desolated, and was slain by conspirators (xxi.-xxiv.). The early gleam of prosperity in Amaziah's reign was soon quenched: Jerusalem was taken and plundered by the king of Israel; and Amaziah, like his father, was the victim of a conspiracy among his own subjects (xxv.). The process of declension was now rapid. If stayed for a while by the early prudence of Uzziah, by the efforts of the godly Hezekiah, by the reforms of the lamented Josiah, it went on with accelerated pace under the rule of headstrong Ahaz, ferocious Manasseh, and Josiah's miserable children (xxvi.—xxxvi.). Heavy clouds darkened the sky. Syria was confederate with Israel to destroy Judah. And then a mightier power stepped forward: Assyria was gradually absorbing all the neighbouring states. The kingdom of Israel fell. And, though Judah seems to have had some authority afterwards over the country of the ten tribes, it could have been only delegated. Her king was but a vassal to a foreign power. Through the last sad years of her existence she was dependent now on Egypt, now on Babylon. And then came the catastrophe, precipitated by the wicked folly of the reigning prince. The country was ravaged: Jerusalem was burnt with fire: that holy and beautiful house where Jehovah's glory had dwelt was laid in ashes. One brief throb of existence there was afterwards; and then Judah was no more (2 Kings xxiv., xxv.; Jer. xxxix.—xli.).

The restoration of the city and temple, and the re-construction of the commonwealth are noted elsewhere. See JERUSALEM, TEMPLE.

So was the word of the Lord fulfilled. He preserved a lamp to his servant David; but, when warnings, expostulations, mercies, and chastisements produced no effect, Zion was 'ploughed as a field, and Jerusalem' became 'heaps, and the mountain of the house as the high places of the forest' (Mic. iii. 12).

The sovereignty of Judah was hereditary in the family of David (with the brief exception of Athaliah's usurped rule); but it did not always devolve upon the eldest son. A separate list of the kings is unnecessary here: one will be found combined with that of the monarchs of Israel in another article: see KING.

The history of Judah during and after the captivity is briefly sketched elsewhere: see ALEXANDRIA, CAPTIVITY, DISPERSION, HERODIAN FAMILY, JERUSALEM, JEWS, *MACCABEES*.

For the explanation of a somewhat-puzzling mention of Judah in Josh. xix. 34, see NAPHTALI; but it may be that there is some transcriber's error in the place.

2. One, apparently a Levite, whose sons took part in setting forward the workmen at the re-building of the temple (Ezra iii. 9). Possibly he is the same with Hodaviah (ii. 40).—3. A Levite who had married a foreign wife (x. 23).—4. A Benjamite (Neh. xi. 9).—5. A Levite who had returned from Babylon with Zerubbabel (xii. 8).—6, 7. Persons who took part in the dedication of the wall of Jerusalem (34, 36). Some of these may have been identical.

JU'DAS (*id.*).—1 (Matt. i. 2, 3). The patriarch Judah.—2. The faithless apostle who betrayed his Master (x. 4; Mark iii. 19; Luke vi. 16). He was Simon's son (John vi. 71), and is called Iscariot; but critics are not agreed as to the interpretation of this name. The most probable conjecture is that Judas had it from his birth-place, perhaps from Kerioth in Judah (Josh. xv. 25), or from Kartan, or Kartah, in Galilee (xxi. 32, 34).

Of this man's earlier life we know nothing, nor for what reason he was induced to follow Jesus. It might be the mere curious admiration of the great Teacher, or there might have been (who shall say?) some better aspirations at one time in his heart, some gracious drawings from above, which to his own condemnation he resisted and ultimately quenched. Of the motives of our Lord in appointing Judas an apostle little need be said. His divine eye read the traitor's heart from the beginning; and it was some time before the final catastrophe that Jesus expressed his knowledge of Iscariot's character (John vi. 64, 70, 71). But, in the calling of this evil one to so high a place of privilege, our Lord acted only in accordance with the general administration of his kingdom. This is illustrated by one of his parables (Matt. xiii. 24-30); and it is no more than we continually see, ungodly men in place and power, both in the world and in the church, with gifts which they abuse and responsibilities which increase their condemnation. It has often been a puzzle to those who did not understand the moral government of God (comp. Psal. lxxiii.); but he will eventually vindicate his wisdom and his justice; and, meanwhile, the most valuable lessons of warning and circumspection are taught by the fate of such as have perverted their privileges to their own most fatal ruin.

Judas maintained a fair character among his fellow-apostles, and was entrusted with the custody of their money (John xii. 6, xiii. 29); nor do they seem to have suspected him even when our Lord was distinctly apprising them that one of their number would betray him (Matt. xxvi. 21-24; John xiii. 22). As to Judas himself, he had probably no very definite plans formed. He was selfish and greedy, dishonest in regard to the money under his control. His affected concern for the poor was merely that he might have greater opportunity of peculation. Some have imagined that, disappointed that his Master did not assume the kingly authority of Messiah, he resolved on taking a step which should drive matters to a crisis, and force Jesus to act for his own preservation, and that the traitor perhaps believed that his Lord would thank him afterwards for what he had done. But this view is not in accordance with his fraudulent character, or with his eager question to the priests, 'What will ye give me?' (Matt. xxvi. 15). More likely he was tired of following Jesus, and, feeling sure that He must some day fall under the powerful malice of the rulers, he resolved to make something of it, and get off with a worldly advantage. Satan espied his opportunity and took it (Luke xxii. 3). Probably Judas began to see that he was suspected, and, when the Lord, in answer to his hypocritical question, had distinctly told him of his treason, full of additional passion, he went recklessly about his work (Matt. xxvi. 25; John xiii. 26-30). He was fulfilling prophecy, but was unconscious of it. His own evil heart it was that prompted him; and therefore the guilt of his deed was upon himself.

It has been much questioned whether Judas was present at the institution of the eucharist. From the giving of the sop, the supper seems still to have been going on when he quitted the apartment (30). But it was not till 'after supper' that our Lord took the cup (Luke xxii. 20). And, if we suppose Matt. xxvi. 25 to correspond to John xiii. 26, just after which Judas went out, then his departure was before the eating was finished (Matt. xxvi. 26): see the point well stated by bishop Ellicott, *Hist. Lect.*, lect. vii., p. 325, note 2.

The catastrophe soon followed. Judas got his pay, and conducted the officers to Jesus, marking him out to them by a treacherous kiss (Matt. xxvi. 47-50: Mark xiv. 43-46; Luke xxii. 47, 48; John xviii. 1-5). Doubtless he followed the divine prisoner to see the result, and had free access into the court; yet it is but a wild notion which some have entertained that he was the disciple who introduced Peter (15, 16).

When Jesus was condemned, then the pangs of remorse began to seize the miserable traitor. Now he knew what he had done; and the horror of eternal death was on him. He had intended with his money to buy some land, and had perhaps already bargained for it (see ACELDAMA); but now he rushed to the priests, threw down the accursed money, and in despair went and committed suicide (Matt. xxvii. 3-5; Acts i. 18). A discrepancy has been imagined between the two accounts of this; but they may without much difficulty be reconciled. It has been well said, 'The revolting details recorded are perfectly consistent with facts. In our own day, where executions are effected with comparative skill, criminals of large stature and bulk have, on the removal of the drop, suffered precisely what is here recorded of Judas; the internal viscera being suddenly shattered and ejected with great violence . . . . without any external trace of injury but in the immediate region of the passage (see *Journ. of Sacr. Lit.*, Oct. 1853, pp. 160-162; Horne's *Introduct.*, edit. Ayre, vol. ii. p. 479).

Little more can be said. In the prayer of the apostles, while appointing a successor, the traitor is said to have gone 'to his own place' (Acts i. 25). And our Lord yet more emphatically declared, 'It had been good for that man if he had not been born' (Matt. xxvi. 24).

3. One described as one of the Lord's brethren (xiii. 55), called also Juda (Mark vi. 3). An interesting story is related of his family, by Eusebius (*Hist. Eccles.*, lib. iii. capp. xix. xx.), out of Hegesippus. The emperor Domitian was alarmed by what he had heard of Messiah's kingdom, and ordered some of the descendants of the house of David to be sought out and brought to him. Those so presented to the emperor were the grandsons of Judas; but the hardness of their hands, proving that they were but ordinary peasants, and their description of the spiritual nature of the new sovereignty, removed all apprehensions. They were let go, and lived on, honoured as the Lord's relatives, into the reign of Trajan.—4. A brother of James, and one of the apostles, called also Thaddeus and Lebbeus (Matt. x. 3; Mark iii. 18; Luke vi. 16; John xiv. 22; Acts i. 13). He was probably identical with No. 3, being Jude, the author of the epistle: see JAMES 2, JUDE. According to tradition he preached in Syria and Arabia, and was martyred in Persia.

5. Judas of Galilee, a leader of insurrection (Acts v. 37). According to Josephus (*Antiq.*, lib. xviii. 1, §§ 1, 6), this man was a native of Gamala in Gaulanitis. He boldly declared it unlawful to acknowledge any foreign authority, and drew after him vast multitudes of followers; the insurrection beginning in Galilee, about 6 A.D. When he perished, though his adherents were dispersed, yet it seems that from them sprang the Zealots and Sicarii of later times.

6. A person dwelling in Straight-street in Damascus, to whose house Saul of Tarsus was conducted after the divine manifestation to him, and where he was visited by Ananias (Acts ix. 11, 17). Straight-street is supposed to be that now called the street of the bazaars: a house popularly said to be that of Judas is still shown.—7. A disciple, surnamed Barsabas, eminent in the early church, endued with the gift of prophecy. He was deputed by the apostles and elders at Jerusalem, with Silas, to accompany Paul and Barnabas to Antioch, carrying the decree of the council just held (xv. 22-33).

JU'DAS—1. (1 Esdr. ix. 23). Judah (Ezra x. 23).

2. The third son of Mattathias, surnamed Maccabeus (1 Macc. ii. 4). After his father's death he was at the head of the Jewish patriots. He obtained several victories, and at length, 164 B.C., he reached Jerusalem, cleansed the sanctuary from the pollutions of Antiochus Epiphanes, and on the twenty-fifth of the month Casleu dedicated the new altar, built instead of the defiled one; the feast being kept eight days (iii., iv.). He afterwards punished the Idumeans and Ammonites, and conducted a successful campaign in the country of Gilead, and in Philistia (v.). Other exploits followed; but, perceiving that the Jews could not cope with the power of the Syrian kings, he sent ambassadors to Rome to negotiate an alliance with the great republic (vi., vii., viii.). Before the answer arrived, Judas was slain, 161 B.C. Bacchides and Alcimus had advanced into Judea with a large Syrian army: the troops of Judas were few, and many of them through fear deserted him; so that he fell, and the remnant thereupon dispersed. His brothers Jonathan and Simon buried him in their father's sepulchre at Modin, amid great and continued lamentation (ix. 1-22). See *MACCABEES*.

3. The son of Calphi, a Jewish captain (xi. 70).—4. A brother of John Hyrcanus, murdered by Ptolemee (xvi. 2, 9, 14, 16).—5. (2 Macc. i. 10). It is doubtful who the person here intended was. Some have supposed him Judas Maccabeus.

JUDE. The writer of one of the epistles is so called in our translation. He designates himself 'the brother of James' (Jude 1), and must therefore be either that Judas the apostle who was brother of James the son of Alpheus, or Judas brother of James the Lord's brother. But if, as there is reason to believe, the Lord's brother was James the apostle (see JAMES, 2), then Jude was both an apostle and also brother, i.e. cousin, to Jesus. One argument against this is taken from Jude's epistle (17), where he seems not to include himself among the apostles. This, however, cannot be deemed decisive. Little is recorded of Jude in scripture. See JUDAS, 3, 4.

JUDE, THE EPISTLE OF. That this epistle was penned by Jude, or Judas, who was one of the apostles, is here adopted as, on the whole, the more probable opinion. It is peculiarly a catholic epistle, for no special community is specifically addressed in it; it is, therefore, vain to conjecture who were meant. We can only say that there is a Jewish cast of thought; so that perhaps Jewish believers rather than Gentiles were in the author's mind. The place and time of writing are equally uncertain. But, as there is a remarkable similarity between this and Peter's second epistle (see PETER, THE EPISTLES OF), and this may be concluded the earlier of the two, we may perhaps imagine that it was composed 63 or 64 A.D.

The design of it is to warn against unbelieving men, licentious, and mockers, who had crept into the church, though it is doubtful whether any as yet occupied the place of teachers. The vile character of such is shown, as well as their impending destruction, by a reference to the fallen angels, to the people of Sodom and Gomorrah, and to other presumptuous sinners of old time. The faithful were not to be alarmed at such an out-break of evil: they had been apprised of its approach; but they must themselves persevere in faith and godliness, and seek to rescue others from the snares of the ungodly. The authority of this, as of several others of the catholic epistles, was not at first acknowledged; nor was Jude in the old Syriac translation. It is, however, cited by Tertullian as the work of Judas the apostle (*De Hab. Mul.*, cap. 3), and

by many other of the early fathers. There is now little question in regard to it.

The alleged references to apocryphal writings in this letter have caused some perplexity. Passing over the notice of the contention of Michael with the devil about the body of Moses (9), of which the most probable explanation is that there were facts well known in the church which yet no earlier inspired writer had chronicled (comp. Acts. xx. 35; 2 Tim. iii. 8), it must be admitted that there is an apocryphal book extant which contains the words of Jude 14, 15. This is called the book of Enoch; and if it were published before Jude wrote it would be hard to prove that he did not cite it. But the probability is that this apocryphal work was written at a later period; and therefore the author might draw his statements from tradition, or, it is not unlikely, from the epistle of Jude itself. See ENOCH, THE BOOK OF.

JUDE'A. See JUDÆA.

JUDGES. A certain judicial authority appears in very early times to have been exercised by the heads of families. The first recorded instance is when Judah sentenced his daughter-in-law Tamar to death for 'playing the harlot' (Gen. xxxviii. 24). We have no notice of any such jurisdiction during the residence of Israel in Egypt. The hand of their taskmasters was in all probability too heavy upon them. Had there been such, we should hardly find the whole burden of judging upon Moses in the wilderness. 'Elders,' it is true, there were (Exod. iv. 29); but these were, perhaps, rather the representatives than the magistrates of the people. And the 'officers' (v. 14), were simply to enforce the compelled labour. At length, at Jethro's suggestion, to relieve Moses, subordinates were appointed, perhaps the chiefs of families and tribes, to hear inferior matters, while those of special difficulty were reserved for the decision of Moses himself (xviii. 13-26; Deut. i. 9-18). Provision was made in the law for the continuance of such functionaries, with a charge to them to perform their duties conscientiously (xvi. 18-20). And it would seem that the priests and Levites exercised a concurrent, in some respects a superior, authority to the judges so appointed, as they were the expounders of the statutes according to which judgment must be given (xvii. 8-13, xxi. 5). Yet the priests are carefully distinguished from the 'judges' (xix. 17); and also, though the elders of a city are represented as judging (xxi. 18-21), yet the 'judges' are mentioned distinctly (2). We do not know how these magistrates were appointed, possibly selected from the general body of elders or heads of families; and to these Levites might perhaps be added; while occasionally the elders generally of a place might be appealed to and take part in the decision of a cause. Thus, Boaz would seem to have called on the first ten elders of Beth-lehem that passed the gate to settle the civil question of the inheritance of Elimelech and the marriage of Ruth (Ruth iv. 1-12). Sometimes the magistracy of a city is distinguished into 'princes' and 'elders' (Judges viii. 14); but whether they had really separate functions cannot be precisely determined.

Some of the 'judges,' of whom mention will afterwards be made, who were specially raised up to deliver Israel from servitude to neighbouring nations, would seem to have also administered civil and criminal justice, though inferior judges were still continued (Judges v. 10). And, when a king was appointed, doubtless he was the supreme judicial authority, consulting very probably on occasion the high priest as to the interpretation of the law; the right of asking counsel of God through the priest being claimed as a royal prerogative (Numb. xxvii. 24; Josh. xvii. 4; 1 Sam. xiv. 18, xxii. 10, 13, 15, xxiii. 6). In David's days the appeals to the king were numerous, and the decision of them slow, of which Absalom took advantage (2 Sam. xv. 2-6). It must not be supposed that there were no local or inferior judges at this period. They are referred to in a psalm attributed to David (Psal. lxix. 12), as 'they that sit in the gate'; and judicial offices were specially assigned in his reign to certain Levites, perhaps the oldest of the body (1 Chron. xxiii. 4: comp. xxvi. 29, 30, 32). In later times we find a notice of provincial courts in Judah, and apparently a central tribunal in Jerusalem (2 Chron. xix. 5-11); while in Israel there were the elders of a city (see CITIES, COUNCIL)—the Levites had retreated into Judah—exercising capital jurisdiction (1 Kings xxi. 9-14). Instances of of the administration of supreme judicial power by the sovereign personally, with or without assessors, are very numerous (e. g. 1 Sam. xxii. 16-18; 2 Sam. i. 13-16, iv. 9-12; 1 Kings ii. 23-34, 42-46, iii. 16-28, xxii. 26, 27; 2 Kings vi. 31, xiv. 5, 6; Jer. xxxviii. 4, 5).

After the captivity, various courts were by degrees established: see SANHEDRIM; and the synagogues exercised a judicial power: see SYNAGOGUE. Before such tribunals a more formal kind of procedure was used: advocates were employed, and customs adopted from the nations to whom the Jews had been or were subject.

The incorruptibility of judges is strongly enforced in various parts of scripture. They were to receive no bribes: they were to be no respecters of persons. They were neither to disregard the cry of the needy and oppressed, nor to court popularity by a vain pretence of being the friends of the people (Lev. xix. 15, 35; Deut. xvi. 19; Psal. lxxxii.; Prov. xxiv. 23). Thus Samuel, on the appointment of a king, could fearlessly appeal to the nation that his administration had been pure (1 Sam. xii. 3-5); while his sons are stigmatized as having turned aside after lucre and perverted judgment (viii. 3). Repeated were the denunciations of the prophets against such corruption, and terrible the threats of deserved vengeance on such unrighteous rulers (Isai. i. 17, 23, 26, v. 7, x. 2, lvi. 1, lix. 4; Jer. v. 1, vii. 5-7, xxi. 12, xxii. 3, 4, 15-17; Ezek. xlv. 8, 9; Zech. vii. 9-14). See TRIAL.

The judges especially so called, who generally administered the affairs of Israel, from the settlement in Palestine till the erection of the monarchy, were magistrates,

for the most part military leaders, to break the yoke of foreign oppressors, commissioned in some emergency, without any regular transmission of their authority. They were many of them men of faith and piety. Of some, however, little is recorded; and one, at least, Abimelech, raised himself to the office he held by violence and crime. To Eli alone the power seems to have come with no special divine call. His authority was exercised because he was the high priest. Several of these judges were acknowledged by only a portion of the people. They gained some victory in some particular district; and there alone they had jurisdiction. It is possible, indeed, that more than one were in office at the same time in different parts of the land. Some, as Gideon (Judges viii. 23), resigned their authority when the emergency was past; and scarcely any except Samuel governed all the tribes (1 Sam. iii. 20, iv. 1). And even he, in his judicial circuits, did not visit the distant northern or the trans-Jordanic provinces (vii. 15-17).

The number of these judges is differently reckoned, according as the wicked Abimelech is or is not included, and according as the list is confined to those mentioned in the book of Judges, or stretches on to those who judged Israel downwards to the monarchy. The last seems the best mode of reckoning. We may therefore number fifteen:—1. Othniel. 2. Ehud. 3. Shamgar. 4. Deborah (with Barak). 5. Gideon. 6. Abimelech. 7. Tola. 8. Jair. 9. Jephthah. 10. Ibzan. 11. Elon. 12. Abdon. 13. Samson. 14. Eli. 15. Samuel. Notices of each will be found under their respective names.

But then it is most difficult to fix the chronology of these magistrates. Some of the dates are left undetermined in the book of Judges; and the chronological notices which are found there and elsewhere (Judges xi. 26; 1 Kings vi. 1; Acts xiii. 20) are not easy to reconcile. Various theories have been propounded, which it is impossible to examine here: the reader must be referred to detailed systems of chronology. In order, however, to give some notion of the modes adopted of settling the succession, the following table is appended from Browne's *Ordo Sæclorum*, part 1. chap. v. sect. 3, pp. 280, 281; it being premised that Mr. Browne considers the true date of the exodus to have been 1586 B.C., and does not reckon in Abimelech. Allowing then 30 years from the death of Joshua, he proceeds—

B.C.
'1486. The first servitude; Cushan-risha thaim, of Mesopotamia, 8 years (Judges iii. 8).
1478. The first judge, Othniel, son of Kenaz (9). The land had rest 40 years (11).
1438. The second servitude; Eglon, of Moab, 18 years (14).
1420. The second judge, Ehud (16). Rest 80 years; during which time, after the death of Ehud, the third judge was Shamgar (30, 31).
B.C.
1340. The third servitude; Jabin, of Canaan, 20 years (iv. 3).
1320. The fourth judge, Barak, 40 years (v. 31).
1280. The fourth servitude; the Midianites, 7 years (vi. 1).
1273. The fifth judge, Gideon, 40 years (viii. 28).
1233. Abimelech reigns 3 years (ix. 22).
1230. The sixth judge, Tola, 23 years (x. 1, 2).
1207. The seventh judge, Jair, 22 years (3).
1185. The fifth servitude; Philistines and Ammonites, 18 years (7, 8).
1167. The eighth judge, Jephthah, 6 years (xii. 7).
1161. The ninth judge Ibzan, 7 years (8, 9).
(1157. Eli, high priest, 40 years).
1154. The tenth judge, Elon, 10 years (11).
1144. The eleventh judge, Abdon, 8 years (13, 14).
1136. The sixth servitude; Philistines, 40 years (xiii. 1).
The twelfth judge, Samson, 20 years (xv. 20). The birth of Samson was announced during a time of Philistine oppression (xiii. 5), that is, while the Philistines were oppressing the south and west, and the Ammonites the east (x. 7). At the beginning of the sixth servitude he might be between 20 and 30 years old.
1117. Autumn. The ark is taken: Eli dies. Somewhat earlier Samson is taken: the ark is in captivity 7 months, restored in the days of wheat-harvest (1 Sam. vi. 1, 13); hence the *time* of capture is defined. The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judges xvi. 23), may have been intended as a celebration of the deliverance from the plagues (1 Sam. v., vi.).'

JUDGES, THE BOOK OF. This book has its name because it contains an account of the Israelites, from the death of Joshua, under the administration of various persons raised up from time to time to deliver them from foreign oppression, or to regulate their internal affairs, and generally called judges, till the time of the high priest Eli. It is not a connected history relating everything that happened: long periods (see iii. 30, v. 31 and other places) are often passed over without notice. But, as we find elsewhere in scripture narrative, individual persons are brought forward as the central figures around which the events of their times may be grouped. The scope and intention of these records is indicated in Judges ii. 6-23: it was to depict the theocracy, to exhibit the relation of God to his

people, and of the people towards him and with each other, during the first term of their enjoyment of the promised land, to show how the covenant Lord dealt in judgment and in mercy for the warning and instruction of future ages. It may be read as a living commentary upon the inspired maxim: 'Righteousness exalteth a nation; but sin is a reproach to any people' (Prov. xiv. 34).

The book of Judges consists of two principal parts; I. i.—xvi., II. xvii.—xxi. In the first we have, after an introduction, i. 1—iii. 4, an account of the oppressions of the Israelites, and their deliverances; in the second, the story of two particular disgraceful internal events.

Modern critics have been zealous in their attempts to dismember this book. The parts, they say, do not agree: thus in Judges i. 18 we find Judah seizing Gaza, Askelon, and Ekron, while in iii. 3 five lords of the Philistines (those of the three cities just named being included) are said to be left unsubdued. Again, it is urged that i. 1 begins very naturally 'after the death of Joshua,' but that a single writer was never likely to commence again (ii. 6-10), with what the people did when Joshua, the war being ended, let them go to their several possessions (Bleek, *Einleitung in aas A. T.*, pp. 344, &c.). But these are not very formidable objections. In all campaigns, especially under circumstances similar to those of the Israelites occupying Canaan, towns and districts are taken and ravaged by one party, and afterwards recovered and held by the other. There is no improbability, therefore, in the statement that the Philistine cities were at one time in the hands of Judah, or that Jerusalem was burnt (Judges i. 8), and yet that somewhat later the lords of the Philistines again made head, and that the Jebusites were in possession of Jerusalem. For surely, if for their sins foreign nations, Moab, Ammon, Midian, were permitted to enslave the Israelites, the remnant of the original inhabitants of Canaan would have ample opportunity of regaining at least some of their fortresses. And, as to the alleged two beginnings, the critics have failed to see that the historian describes, very naturally, two different relations of the people, i. 1—ii. 5, that to the Canaanites, ii. 6—iii. 4, that to their own theocratic King. Both these views were necessary for the full understanding of what was to follow. With regard to xvii.—xxi., it certainly does seem that these chapters stand apart from the preceding narrative, in which, generally speaking, chronological sequence is observed, while the two stories found here are not in the order of time in relation to what had been before chronicled. Much stress cannot, indeed, be laid on this, because the events are of internal history, not the strifes of the nation with external foes, and a writer might very well think it best to place them by themselves. But, further, there is some difference of diction; and, if that could be accounted for, yet the date of the composition can hardly be the same in both parts. In xiii. 1 the length of Israel's subjection to the Philistines is stated. It was terminated by Samuel's victory (1 Sam. vii. 1-14), until after which of course the history was not written. But it must have been written (see Judges i. 21) before the seventh year of David, when (2 Sam. v. 6-9) that king occupied Jerusalem. The Jews ascribe the composition to Samuel, and, as it would seem to fall in the life-time of that prophet, there is no improbability in supposing him the author; who used, no doubt (see Deborah's song, Judges v.), written documents.

But the appendix, so to call it, must be placed later. It is repeatedly said (xviii. 1, xix. 1, xxi. 25) that there was then 'no king in Israel.' The natural inference is that the writer lived in the time of the kingdom. But it was probably not far on; for there is no hint of the separation into two states: it might therefore be in the reign of Solomon, perhaps a century later than the composition of the first part. And it may be observed that this second part is simply an appendix to the first: there is no indication that the later writer touched the work of the earlier: the two are just put together. It must in fairness be said that the expression (xviii. 30) argues to many a later date for the appendix. If 'the captivity of the land' means the Assyrian deportation, doubtless the history could not have been written earlier than 721 B.C.; but it is possible that the carrying off of the ark by the Philistines may be intended (comp. Psal. lxxviii. 61). And it is not very likely that David and Solomon would have left the unhallowed worship at Dan without interference. The explanation (Judges xxi. 12), 'Shiloh, which is in the land of Canaan,' does not prove that the section was written by a foreigner, or out of Palestine: it is only to mark the situation of Shiloh as distinguished from Jabesh-gilead, which was to the east of the Jordan. It is very difficult to settle the chronology of the book of Judges. See the last article.

There is a valuable old commentary on this book by Peter Martyr, English translation, 1564.

JUDGMENT, JUDGMENTS. Properly the decision of a judge (Deut. xvii. 9). And, as this ought to be a just decision, judgment is put for equity, or justice (Psal. lxxii. 2, cxix. 66): judgments signify also the right ways or statutes of the Lord (102). Very frequently the term implies the punishment inflicted by sentence (2 Chron. xxii. 8; Ezra vii. 26; Prov. xix. 29); God's final condemnation of sinners (Rom. ii. 5; Jude 15); the plagues which he brings upon the wicked in this world (Exod. vi. 6); or the moderation in which he afflicts his people (Jer. x. 24). Some other shades of meaning occur, easily explained by the context.

JUDGMENT, THE DAY OF. God is called 'the Judge of all the earth' (Gen. xviii. 25); and it is reasonable to suppose from the very notion we are taught to form of him that he will righteously administer his dominions. In the world, however, the ungodly are often seen to prosper, and the righteous to be oppressed. And this has sometimes grievously perplexed God's servants, who have not known how to reconcile the fact with

his holy justice (Psal. lxxiii.). Scripture, therefore, points onward to a time when all these apparent anomalies will be explained, when a great assize will sit, and a just recompense of reward will be meted out to men (Eccles. xi. 9, xii. 14; Acts xxiv. 25). This judgment, we are told, shall be exercised by Christ (x. 42, xvii. 31; Rom. xiv. 10). Men might be judged either individually, each on his departure from the world, or collectively. Scripture gives us reason to believe that the latter will be the course of God's procedure (Matt. xxv. 31-46; Rev. xx. 12, 13); and a day is spoken of, sometimes called the 'last day' (John xi. 24), sometimes the 'great day' (Jude 6), when this shall be. The space of time to be so occupied it is impossible for us to calculate: about the nearness or distance of that day it is useless to speculate (Matt. xxiv. 36): it will be a strict and searching judgment (xii. 36); so that the practical lesson we have to learn is, to be prepared, to judge ourselves, that we be not judged and condemned of the Lord (1 John ii. 28, iv. 17).

JUDGMENT-HALL (John xviii. 28, 33, xix. 9). Pilate's residence at Jerusalem, the 'pavement' where his tribunal was erected being without. That mentioned in Acts xxiii. 35 was a part of the palace erected by Herod at Cæsarea. See PRÆTORIUM.

JU'DITH (*Jewess*). One of the wives of Esau (Gen. xxvi. 34). See AHOLIBAMAH.

JU'DITH (*id.*). The heroine of the apocryphal book noticed in the next article. She is painted as a beautiful, bold, unscrupulous character, her piety ritualistic, her courage cruel (Judith viii.—xvi.). It is needless further to describe a person, of whose very existence there is little probability.

JU'DITH, THE BOOK OF. This apocryphal work professes to relate the history of a great deliverance of the Jews from the Assyrians by the instrumentality of Judith. The narrative is agreeably written; but, though some critics have imagined that it carries with it an air of truth, yet when examined there are difficulties chronological, historical, and geographical so great that its authority is now all-but universally given up. It does not, however, by any means follow that it was written without a purpose. It may have been intended by an allegorical representation to stir up the Jews to a bold resistance against the enemies that then threatened them. Perhaps the names introduced, Judith, *a Jewess, the daughter of Judah*, Bethulia, *the virgin of Jehovah*, &c., may be taken to strengthen this view. Too much stress, however, Hebrew names being generally significant, must not be laid on this. The original language of the book was probably the vernacular Syro-Chaldee of Palestine at the time of its composition. And from it the existing Greek text seems to have been translated. Of this Greek there is a Syriac version extant. The Latin text is of a different cast, with various additions, transpositions, and omissions. Jerome in making his translation would seem to have taken the old Latin as the basis of his work, though he used a copy of the book in Chaldee. It is from the Greek, it may be added, that the English version was made: Luther's version follows the Latin text. As to the date of this book, it may be assigned to the first, or with yet greater probability to the second, century before Christ. The author was, no doubt, a Palestinian Jew. It is referred to by Clement of Rome (*Epist.* i. 55), and by several subsequent early writers. There is a sensible paper on the book of Judith in the *Journ. of Sacr. Literature*, July 1856, pp. 342-363.

JU'EL.—1 (1 Esdr. ix. 34). Uel (Ezra x. 34). —2 (1 Esdr. ix. 35). Joel (Ezra x. 43).

JU'LIA (feminine of Julius). A Christian female at Rome whom St. Paul salutes (Rom. xvi. 15). She was perhaps the wife or sister of Philologus. Some believe the name that of a man, Julias.

JU'LIUS. A centurion of AUGUSTUS' BAND (which see), under whose charge St. Paul was conveyed to Rome (Acts xxvii., xxviii.). He was courteous to the apostle, and may be the same with Julius Priscus, subsequently prefect of the Prætorian guards (Tacitus, *Hist.*, lib. iv. 11). See Wieseler, *Chronol. des Apost. Zeitalt.*, note, pp. 389-393.

JU'NIA (for Junilius or Junianus). A Christian at Rome, whom St. Paul speaks of with Andronicus as his kinsmen, i.e. of the same tribe, of note among the apostles, and in Christ before himself (Rom. xvi. 7). Some have imagined the name that of a female; but this is less likely.

JUNIPER. The word so translated (1 Kings xix. 4, 5; Job xxx. 4; Psal. cxx. 4) is generally understood to be a species of broom, *Genista monosperma*. It is a leguminous plant, and bears a white flower. It grows in Spain, Portugal, and Palestine, and is abundant in the desert of Sinai, where it affords shade and protection to travellers. The roots are bitter, and could be eaten only in extreme hunger: they are much valued by the Arabs for charcoal. Dr. Thomson imagines that the roots were used only to cook the mallows which are described as cut in the same place (Job xxx. 4). 'This,' he says, 'would give a sense in accordance with the known use of these roots, and still preserve the connection with the food of the poor' (*The Land and the Book*, p. 611).

JU'PITER. The heathen god worshipped by the Greeks under the name of Zeus. He was supposed to exercise supreme power; but the actions attributed to him were frequently in the highest degree sensual and abominable. Antiochus Epiphanes dedicated the temple at Jerusalem to this deity as Zeus Olympius, that on Gerizim to him as Zeus Xenius, the 'defender of strangers' (2 Macc. vi. 2). He is two or three times mentioned in the New Testament (Acts xiv. 12, 13, xix. 35).

JU'SHAB-HE'SED (whose *love is returned*). A descendant of the line of David (1 Chron. iii. 20).

JUSTICE. A high divine attribute (Psal. lxxxix. 14); according to which God acts in the government of the universe (Gen. xix. 25). His justice is seen in his holding to his

covenant himself (1 John i. 9), and in his punishing those that disobey his commands (Exod. xxiii. 7). Some have regarded the divine justice in two lights, as legislative, laying down just and righteous laws, and distributive, dealing with creatures according to those laws; while justice, as applied to men, is administrative, as exercised by those in authority (Deut. i. 16, 17), and commutative, as governing men's dealings one with another (Mic. vi. 8).

JUSTIFICATION. A forensic term used to imply the declaring or accounting of a person just or righteous before God. If any one were free from sin, if he perfectly obeyed God's commandments, he would naturally be pronounced, for he would really be, just, not exposed to the penalty of transgression (Rom. ii. 13). But mankind, as sinful, are not just in this sense, and cannot be so treated (Psal. cxliii. 2; Rom. iii. 19, 20, 23; 1 John i. 8). If, then, they are to be freed from the condemnation of sin, if they are to be dealt with as those not amenable to God's law, it must be not by the establishment of their innocence, but by the remission of their guilt. And it was for this that the Lord Jesus Christ came into the world, and offered himself a sacrifice for sin, that men might be delivered from the condemnation into which their sins had cast them (Rom. iii. 24, 25; 2 Cor. v. 21; 1 John i. 7, ii. 2). The scripture therefore teaches that we are justified by faith in Christ (Rom. iii. 28; Gal. ii. 16). This doctrine is thus expressed in the eleventh article of the Anglican church: 'We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.' The originating cause of justification is God's free grace and loving pity for a fallen world (John iii. 16; Rom. v. 8; Eph. ii. 4-8). The meritorious cause is the sinless life and sacrificial death of Christ (Rom. iv. 25), for the virtue of which God could without moral fault, or detriment to justice, remit sin. The instrumental cause is faith, whereby we receive the atonement, accepting God's mercy on the terms on which he offers it (iii. 30, v. 11). Those who are so justified are at peace with God, and have all the advantages of such a state of reconciliation (1, 2). Justified men desire and endeavour to walk in holiness of life (viii. 1). Gratitude for the mercy received will incline them to do that which is well-pleasing in God's sight. They feel that they have been purchased to be his, and must glorify him in their body and their spirit (2 Cor. vi. 20). This will be their mark, the token, the proof that they are no longer enemies, but friends, not sentenced culprits, but beloved children. Should any not so walk and act, they cannot be God's children. And, if they profess to have faith in Christ, it is a mere pretence. Such a faith as theirs, a faith which worketh not by love, is empty and useless (James ii. 17, 26). Abraham's obedience was the proof that he possessed that faith which was counted to him for righteousness (21-23): comp. art. 12.

Of justification, then, it may be briefly said that (1) its source is the grace of God, (2) its ground the mediatorial work of Christ, (3) faith the way by which we receive it, and (4) the holy life of a believer the evidence of its possession; or, yet more briefly, it is originally by grace, meritoriously by Christ, instrumentally by faith, evidentially by good works: comp. Homily on Salvation.

JUS'TUS (*just*).—1. A surname of Joseph, called Barsabas (Acts i. 23). See JOSEPH, 10. —2. A Christian at Corinth with whom Paul lodged (xviii. 7). Some versions here read Titus.—3. A surname of Jesus, one of St. Paul's fellow-labourers (Col. iv. 11). See JESUS, 3.

JUT'TAH (*extended*). A city in the hill-country of Judah (Josh. xv. 55), afterwards allotted to the priests (xxi. 16). It is now a village called *Yutta*. Conjectures have been hazarded that this was the birth-place of John the Baptist (Luke i 39).

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KAB'ZEEL (which *God gathers*). A city of Judah (Josh. xv. 21; 2 Sam. xxiii. 20), called also Jekabzeel. Wilton would place it at *'Ain el-'Arûs*, at the confluence of the Wady el-Kuseib and other streams in the Sabkhah (*The Negeb*, pp. 69-72).

KA'DES (Judith i. 9).

KA'DESH (*sacred*) or KA'DESH-BAR'NEA (*sacred desert of wandering?*). A place, town, or district, in the south of Canaan (Numb. xxxiv. 4; Josh. x. 41), in the desert of Zin (Numb. xx. 1, xxvii. 14; xxxiii. 36; Deut. xxxii. 51) on the border of Edom (Numb. xx. 16), not far from Gerar (Gen. xx. 1). There was a fountain here called En mishpat (*fountain of judgment*) (xiv. 7); and some have imagined a shrine or an oracle at the place. Abraham sojourned in the neighbourhood; and it was from Kadesh that Moses sent the spies to traverse the land of Canaan; and thither they returned, bringing an evil report of it (Numb. xiii. 3, 26, xxxii. 8). There, too, it was that the waters of Meribah flowed when the children of Israel, towards the end of their wanderings, strove with the Lord, and Moses and Aaron did not sanctify him and were consequently excluded from the promised land (xx. 1, 13). Kadesh is also marked as the southern border of the tribe of Judah (Josh. xv. 3); it is most probably the Kedesh of 23.

Some difficulty has been found in identifying the site of Kadesh. Dr. Stanley, strangely enough, places it at Petra. A more reasonable supposition is that of Dr. Robinson, who considers that it must have been in the western part of the Arabah south of the Dead sea, perhaps not far from the fountain *'Ain el-Weibeh*, the most frequented watering-place in that region (*Bibl. Res.*, vol. ii. pp. 173-176, 194, 2nd edit.). But the discovery of Mr. Rowlands would seem to set the question at rest. He finds Kadesh at *'Ain el-Kadeis*, about twelve miles east-south-east of *Moilahi*, the ancient Beer-lahai-roi (William's *Holy City*, vol. i. pp. 466-468). This supposition, though disputed by Dr. Robinson (*ubi supr.*, note), is adopted by Mr. Wilton (*The Negeb*, pp. 6, 7). See also Winer, *Bibl. RWB.*, art. 'Kadesch.' The wilderness of Kadesh or Zin is the modern *Wady Murreh*.

KAD'MIEL (one *before God*, i.e. minister of God).—1. A Levite whose descendants returned from captivity with Zerubbabel (Ezra ii. 40; Neh. vii. 43, xii. 8). His family was represented in the days of Joiakim (24).—2. A Levite, perhaps the representative of the same family, who took part in a solemn service of humiliation, and afterwards sealed the covenant (ix. 4, x. 9).

KAD'MONITES (*orientals*). A people, dwelling, it may be supposed, in the east (Gen. xv. 19). Perhaps they comprise the nations generally, 'children of the east,' who extended from Canaan to the Euphrates. Dr. Thomson says that the name is still preserved among the Nusairiyeh north of Tripoli, and that there is a tradition among them that their ancestors were expelled by Joshua. Their physiognomy and manners impressed him with the idea that they were a remnant of the ancient inhabitants of the country (*The Land and the Book*, p. 164).

KA'IN (*a lance?*) (Numb. xxiv. 21, marg.). See KENITE, which is the rendering of the text.

KAL'LAI (*swift messenger of Jehovah*). One of the priests in the days of Joiakim (Neh. xii. 20).

KA'NAH (*place of reeds*).—1. A town in the territory of Asher (Josh. xix. 28). It is said to be now a village not far from Tyre, bearing its original name, with about 2,000 inhabitants, though there is a doubt as to the identification. In a ravine near are some curious sculptures on the face of the rocks, figures of men, women, and children, rudely carved, which Dr. Thomson supposes the work of early Phœnician artists. Ancient oil-presses abound here, giving proof that the olive was once largely cultivated.—2. A river or stream at the border of Ephraim and Manasseh (xvi. 8, xvii. 9): it is probably now the *Akhdar*, falling into the sea near Cæsarea.

KARE'AH (*bald*). The father of Johanan and Jonathan, two of the chiefs with Gedaliah after the taking of Jerusalem (Jer. xl. 8, 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5). In 2 Kings xxv. 23 it is Careah.

KARKA'A (*a foundation, bottom*). A place in the southern border of Judah (Josh. xv. 3). Wilton would place it in the *Wady el-Khurâizeh* (*The Negeb*, pp. 162-168).

KAR'KOR (*foundation*). A place east of the Jordan, in the regions occupied by nomad tribes, where the remnant of the Midianitish army, under Zebah and Zalmunna encamped, believing themselves safe, when Gideon fell upon them, routed them, and succeeded in capturing the chiefs (Judges viii. 10).

KARNA'IM (*two horns*). See ASHTEROTH-KARNAIM.

KAR'TAH (*city*). A town locally in Zebulun, allotted to the Levites of the family of Merari (Josh. xxi. 34).

KAR'TAN (*double city*). A city of Naphtali, allotted to the Levites of the family of Gershon (Josh. xxi. 32). It is probably the same with Kirjathaim (1 Chron. vi. 76).

KAT'TATH (*small*). A town in the territory of Zebulun (Josh. xix. 15).

KE'DAR (*dark-skinned*). One of the sons of Ishmael (Gen. xxv. 13), from whom an Arabian tribe descended. Various hints are supposed to be given in scripture of the locality and habits of this tribe, as to their dwellings, tents, and also villages or towns (Sol. Song i. 5; Isai. xlii. 11), their being a pastoral people, and supplying Tyre with sheep (lx. 7; Ezek. xxvii. 21), their prosperity (Isai. xxi. 16), their skill in archery (17), &c. It is thought that they must have lived at a distance from Palestine (Jer. ii. 10), and in the south as being contrasted with Mesech in the north (Psal. cxx. 5). But perhaps some of the inferences from these passages can hardly be sustained; especially as it is acknowledged that in process of time Kedar was put for Arabia generally. It would seem that the Kedarites suffered much at the hand of Nebuchadnezzar (Jer. xlix. 28-33). They have been identified in modern times with the nation of Harb in the northern part of the Hedjaz, where there is a town called *Kedeyve* (see Kalisch, *Comm. on the Old Test. Gen.*, note, pp. 482, 483; Winer, *Bibl. RWB.*, art. 'Kedarener.'

KE'DEMAH (*eastward*). One of the sons of Ishmael (Gen. xxv. 15; 1 Chron. i. 31).

KE'DEMOTH (*antiquities*). A city in the territory of Reuben (Josh. xiii. 18), assigned to the Levites (xxi. 37; 1 Chron. vi. 79). It gave name to the neighbouring wilderness (Deut. ii. 26).

KE'DESH (*sanctuary*).—1. A Canaanitish city, whose king Joshua smote (Josh. xii. 22). It was assigned to the tribe of Naphtali, hence was sometimes called Kedesh-naphtali, and was subsequently given to the Levites and made a city of refuge (xix. 37, xx. 7, xxi. 32; 1 Chron. vi. 76). Barak was a native of Kedesh (Judges iv. 6-11), and thither he summoned the northern tribes. In later times it was seized with the neighbouring district by Tiglath-pileser (2 Kings xv. 29). The modern village *Kûdes* is four miles from the lake Merom, and stands upon a hill, where are many ruins, fragments of pillars, sarcophagi, and huge door-posts. Also in the mountain-cliffs to the south-west are many rock-tombs.—2. A place in the extreme south of Judah (Josh. xv. 23). See KADESH.—3. A Levitical city in Issachar (1 Chron. vi. 72). See KISHION.

KE'DRON. See KIDRON.

KEHE'LATHAH (*convocation*). One of the stations of the Israelites in the wilderness (Numb. xxxiii. 22, 23).

KEI'LAH (*fortress*). A city in the plain country of Judah near the Philistine border (Josh. xv. 44). The inhabitants are disgracefully distinguished for endeavouring to betray David to Saul just after he had protected them from a Philistine invasion (1 Sam. xxiii. 1-13). The rulers of Keilah took part in repairing the wall of Jerusalem (Neh. iii. 17, 18). It is said to have been about eight miles east of Eleutheropolis towards Hebron. The name also occurs among the genealogies of Judah (1 Chron. iv. 19), where it is not clear whether a place or a person is meant.

KELAI'AH (*swift messenger of Jehovah*). A Levite who had married a foreign wife (Ezra x. 23). He is also called

KELI'TA (*dwarf*) (Ezra x. 23; Neh. viii. 7, x. 10).

KEM'UEL (*assembly of God?*).—1. One of the sons of Nahor Abraham's brother (Gen. xxii. 21).—2. A chief of Ephraim appointed one of those who were to superintend the division of Canaan (Numb. xxxiv. 24).—3. A Levite, whose son Hashabiah was ruler of the Levites in David's time (1 Chron. xxvii. 17).

KE'NAN (*smith*, perhaps *lancer*) (1 Chron. i. 2). See CAINAN, 1.

KENA'TH (*possession*). *A* town and district of Bashan, which Nobah took and called by his own name (Numb. xxxii. 42; Judges viii. 11); though this new appellation does not seem to have lasted. He possibly acted in conjunction with Jair. But the passage in 1 Chron. ii. 22, 23 may be more accurately translated, 'Geshur and Aram took the towns of Jair with Kenath,' and the notice refer to a later period. Kenath has been identified with *Kunawât*, where splendid ruins adorn the slopes of the Jebel Hauran.

KE'NAZ (*a hunt*).—1. A son of Eliphaz and grandson of Esau (Gen. xxxvi. 11, 15, 42; 1 Chron. i. 36, 53): he probably gave name to a region.—2. The father of Othniel (Josh. xv. 17; Judges i. 13, iii. 9, 11; 1 Chron. iv. 13). Some, taking the word 'son' in a general sense, would identify this Kenaz with no. 1. —3. A grandson of Caleb (15), called Uknaz in the margin.

KEN'EZITE. A designation given to Jephunneh the father of Caleb (Numb. xxxii. 12; Josh. xiv. 6, 14). Some have imagined this to be derived from an Edomitish ancestor, probably Kenaz, 1.

KE'NITE, KE'NITES (*smiths*, or *dwellers in a nest*). A nomadic tribe, first mentioned with those whose territories were promised to the seed of Abraham (Gen. xv. 19). Their principal seat seems to have been the rocky tracts on the south and south-west of Palestine, near the Amalekites (Numb. xxiv. 21, 22). Kalisch supposes that 'they may have spread in a western direction, to the land of Egypt; so that by their expulsion the frontiers of the promised land would have nearly touched the valley of the Nile' (*Comm. on the Old Test. Gen.*, pp. 371, 372). Probably those who lived near the Amalekites shared their sentiments of hostility to Israel. But it is clear that many of the tribe were accounted friendly, and were treated with marked favour by the Hebrews. Jethro was a Kenite; which indicates some connection between them and Midian, and his descendants were afterwards to be found in the north of Palestine (Judges i. 16, iv. 11, 17, v. 24). And even those that were dwelling in the south were carefully separated by Saul when he marched against the Amalekites (1 Sam. xv. 6). David maintained the same friendly relation with the Kenites (xxx. 29). Possibly they had embraced the Israelitish religion, or at least were not idolaters. The house of the Rechabites were of this tribe (1 Chron. ii. 55), traced to an original ancestor Hemath.

Miss Corbaux considers the Kenites a branch of the Emim, and supposes Sela, or Petra, the chief city of the principal division of the tribe (*Journ. of Sacr. Lit.*, Apr. 1852, pp. 80-89).

KEN'IZZITES (*hunters*). A Canaanitish tribe of which nothing is known (Gen. xv. 19). It cannot be supposed to have any connection with the Edomitish chief Kenaz.

KERCHIEF (Ezek. xiii. 18, 21). See HANDKERCHIEF. Kitto supposes that the kerchiefs placed on the head of every stature were a rich or peculiar veil or headdress, with which females of every age who were brought to join the evil society of the women mentioned were decked. He connects the practice with the worship of Astarte, in whose figures there is always something remarkable about the headdress (*Pict. Bible*, note on Ezek. xiii. 18).

KE'REN-HAP'PUCH (*the paint-horn*). Job's third daughter born after his restoration to prosperity (Job xlii. 14). See JEMIMA.

KER'IOTH (*cities*).—1. A city in the extreme south of Judah (Josh. xv. 25). Some have supposed this the birth-place of Judas Iscariot. It is probably the modern *el-Kuryetein*, to the south of Hebron. Most likely Kerioth-hezron is one name: see HEZRON.—2. A city of Moab (Jer. xlviii. 24, 41), called also Kirioth (Amos ii. 2). Perhaps the word is not a proper name, and should be translated 'the cities.'

KE'ROS (*a weaver's comb*). One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 44; Neh. vii. 47).

KESI'TAH (*weighed out*). This Hebrew word occurs in three places, viz. Gen. xxxiii. 19; Josh. xxiv. 32, where it is rendered 'pieces of money,' or 'of silver,' 'lambs' marg., and Job xlii. 11, where we find simply 'piece of money.' The ancient versions generally translate 'sheep,' or 'lamb.' But the word does not occur elsewhere for sheep. And, besides, this would imply the practice of barter, whereas certainly purchases were made in those times by money, weighed out though not coined (see Gen. xxiii. 16, xlii. 35, xliii. 12, 15, 18, 21-23: comp. Acts vii. 16). It is possible indeed that, after the precious metals came into use as a medium of exchange, commodities might still be a measure of value. So that, as

David purchased his wife Michal from Saul for two hundred Philistine foreskins, twice the number demanded (1 Sam. xviii. 25), a hunter might rate a possession at one hundred skins, an agriculturalist at one hundred lambs. Hence the word perhaps signified not a literal lamb, but the value of a lamb. It has been suggested indeed that Job's friends might, out of delicacy, instead of offering him money, present him with flocks and herds. But this supposition is negatived by what follows: 'they gave each an ear-ring of gold,' possibly the ring-money which is known to have been anciently in use. Taking the *kesitah*, then, for money, the question is, What kind of money was it? and what connection had it with a lamb? Various replies have been given. Some have imagined that it was the standard value of a lamb. But that value would vary under different circumstances. Others therefore have believed that a lamb was stamped upon it; and coins have certainly been discovered bearing such an impress. But it cannot be proved that coined money was in use in Jacob's and Job's times; and the coins so stamped were those of Cyprus, of a far later date. Perhaps the most satisfactory solution is that the *kesitah* was a weight cast in the form of a lamb. Among the Egyptian monuments such weights are pictured, in the act of being used for weighing; weights also like bulls' heads: moreover, weights of lions have been found at Nineveh. See Carey, *The Book of Job*, notes on xlii. 11, pp. 420, 421, 486.

KETTLE (1 Sam. ii. 14). A boiler. In 2 Chron. xxxv. 13 the same word is rendered 'caldron;' in Job xli. 20; Psal. lxxxi. 6 a 'pot,' and in 2 Kings x. 7; Jer. xxiv. 2 a 'basket.'

KETU'RAH (*incense*). A 'wife' of Abraham, by whom he had six sons. These he sent away eastward into the east country (Gen. xxv. 1-6; 1 Chron. i. 32, 33), where probably the descendants of some of them were intermingled with elder clans. Notice of them will be found under their respective names. Keturah may have been a secondary wife or concubine, whom Abraham had taken prior to Sarah's death, as after that event there was hardly time, during the patriarch's life, for so many sons to be born, to grow up to manhood, and to be settled in their respective abodes. Besides, Abraham's vigour is said to have failed long before (Rom. iv. 9; Heb. xi. 12): see Bush, *Notes on Genesis*, pp. 260, 261).

KEY. Keys and locks in Palestine are very frequently now, and were doubtless in old time, large, and both of them made of wood. But the handle is sometimes of brass or silver, ornamented with filagree work. Ancient keys are described as crooked, bent into the shape of a sickle, and like it borne on the shoulder. If there is a bunch to be carried, they hang down, some before, others behind. A single key is suspended by a handkerchief tied to the ring: it is then placed on the shoulder, while the handkerchief is in front. And there is a kind of proverbial expression in use to designate a man's consequence when it is said that he carries the key. Hence we see how a key in scripture is a symbol of authority, and a bestowal of keys is equivalent to the entrusting any one with a weighty charge (Isai. xxii. 22; Matt. xvi. 19; Rev. i. 18, iii. 7, ix. 1, *xx.* 1). There is a somewhat-similar custom among ourselves, certain officers of state receiving on appointment a golden key. A censure is recorded against taking away 'the key of knowledge' (Luke xi. 52), the right understanding of the law and the prophets, which Jewish expounders perverted, shutting, so to speak, the door of the kingdom of heaven against themselves and others who would enter.

KEZI'A (*cassia*). Job's second daughter, born after his restoration to prosperity (Job xlii. 14). See JEMIMA.

KEZI'Z (*cut off*). The valley of Keziz is mentioned among the cities of Benjamin (Josh. xviii. 21).

KIB'ROTH-HATTA'AVAH (*graves of longing*). One of the stations of Israel in the wilderness, where they murmured for flesh-meat, and where quails were sent them; but while the flesh was between their teeth a great plague destroyed them, and many were buried there (Numb. xi. 31-35, xxxiii. 16, 17; Deut. ix. 22).

KIBZA'IM (*two heaps*). A Levitical city, locally in the territory of Ephraim (Josh. xxi. 22). In the corresponding list we find Jokmeam (1 Chron. vi. 68).

KID. The young of the GOAT, which see

KID'RON (*the turbid*). A stream, called also Kedron and Cedron (2 Sam. xv. 23; 1 Kings ii. 37, xv. 13; 2 Kings xxiii. 4, 6, 12; 2 Chron. xv. 16, xxix. 16, xxx. 14; Jer. xxxi. 40; John xviii. 1), running in the valley of Jehoshaphat, eastward of Jerusalem, between the city and the mount of Olives. Its channel is generally dry, except sometimes during the winter, or after heavy rains; but, when swollen by torrents, it flows with great impetuosity. The ravine of the Kidron, after passing the village of Siloam, branches off in the direction of the Dead sea. It is of the wildest character; and in it the celebrated monastery of Santa Saba is situated. Dr. Robinson thus traces it to its outlet at the Dead sea: 'The deep and almost-impassable ravine of the Kidron, running down by Mar Saba, and thence called *Wady er-Rahib*, "monks' valley," but here also bearing the name of *Wady en-Nar*, "fire valley." At this place (on the western border of the lake) it was running ESE. in a deep narrow channel, between perpendicular walls of rock, as if worn away by the rushing waters between these desolate chalky hills. There was, however, no water in it now; nor had there apparently been any for a long time' (*Bibl. Res.*, vol. i. pp. 268, &c.

Mr. Grove is disposed to believe that the Kidron was 'the brook that ran through the midst of the land,' the spring-head of which Hezekiah stopped so effectually (2 Chron. xxxii. 4) that the ancient bed has since been generally dry' (Smith's *Dict. of the Bible*, vol. ii. p. 14).

KIKA'JON (Jonah iv. 6, marg.). See GOURD.

KI'NAH (*a song of mourning, lamentation*). One of the cities in the extreme south of

Judah (Josh. xv. 22). Wilton, proposing an emendation of the text, reads Hazar-kinah, 'the Kenite inclosure' or 'settlement,' and identifies it with the ruined site *el-Hudkairah*, the main encampment of the Jenâlîn, an Arabian tribe (*The Negeb*, pp. 74-76).

KINDRED. This term, or the equivalent 'near of kin,' repeatedly occurs in scripture (e. g. Lev. xviii. 6), and may be supposed to have a comprehensive meaning. The particular degrees of kindred are noticed under their respective names, to which the reader is referred: see also MARRIAGE.

KINE. See BULL, COW, OX.

KING. This term is used with considerable latitude in scripture for the ruler of a great empire, as Egypt, Assyria, Babylon, Persia, and also of some small city or district, as when thirty-one of them are enumerated as having had authority in Canaan at the time of the Israelitish conquest (Josh. xii. 7-24). Some of these last must have been as insignificant as not a few of the black 'kings' on the African coast.

There was for several hundred years after the conquest no king in Israel, if we except the three years' rule of Abimelech, whose authority extended very probably over but a limited district round Shechem (Judges ix). But, when monarchy was established, the following kings reigned, some over the whole nation, others over one or other of the divided kingdoms of Judah and Israel:—

Date of accession B.C.		
1056		David
1016		Solomon
977	Rehoboam	17 years
960	Abijam	2 = 3 current
958	Asa	41
917	Jehoshaphat	25
892	Joram	7 = 8 current
885	Ahaziah	1
884	Athaliah	6
878	Joash	40
838	Amaziah	29
809	Uzziah	52
757	Jotham	16
741	Ahaz	15 = 16 current
726	Hezekiah	29
697	Manasseh	55
642	Amon	2
640	Josiah	31
610	Jehoahaz	3 months
609	Jehoiakim	11
599	Jehoiachin	3 months
598	Zedekiah	11

Date of accession B.C.		Saul Ishbosheth
	Jeroboam I.	21 = 22 current years
957	Nadab	1 = 2 current
956	Baasha	23 = 24 current
933	Elah	1 = 2 current
932	Zimri	1 month
	Omri, Tibni	11 = 12 current
921	Ahab	22
899	Ahaziah	2
897	Joram	12
884	Jehu	28
857	Jehoahaz	17
839	Joash	16
824	Jeroboam II.	41
	[Interregnum]	11
772	Zachariah, Shallum	1
771	Menahem	10
760	Pekahiah	2
758	Pekah	20
	[Interregnum]	8
730	Hoshea	9

There is some difficulty in arranging these kings chronologically, because of the difference between current and complete years. Thus, after a king had reigned one year and had entered his second, he would be said to have reigned two years, even though he did not live to fill up the second current year. If allowance is not made for this, the dates will not tally as they appear in the parallel annals of Judah and Israel, which are a check the one upon the other. In the preceding table, the dates with the length of the reigns are given according to the calculation of Mr. Browne in his *Ordo Sæclorum*, part i. chaps. iv. v.

After the return from captivity, the Jews were under the rule of the Persian, Egyptian, and Syrian monarchs successively. When, however, they had re-established their independence by the victories of the Asmonean princes, and the authority, both civil and ecclesiastical, was united in the line of that family, the title of king was again assumed, Aristobulus being the first who bore it; and it continued to be held, with some interruption, down to Herod the Great, who was king of Judea at our Lord's birth. Other kings of his family, who were vassal princes under the Roman supremacy, are mentioned in the New Testament. See HEROD.

The authority exercised by the Hebrew kings was great. They made war and peace: they exercised the power of life and death, and administered justice personally or by inferior judges. For these ends, indeed, the Israelites desired to have a king, that he might command their armies, and that he might judge them (1 Sam. viii. 19, 20). We have many examples of execution done at the simple order of the king (xxii. 16-18; 2 Sam. i. 15, iv. 9-12; 1 Kings ii. 23-46). Yet in practice there were limitations to this power. No monarch, however despotic, can act according to his unbridled will without danger. He may

remove and put to death his immediate officers and courtiers; but even of these some will be too powerful to be touched, as David, for example, found that he could not punish Joab. Neither must he, without some colourable pretext, invade the property or take the life of private citizens. So Ahab did not venture to seize Naboth's vineyard till a corrupt tribunal had condemned him (xxi.). No one in fact could retain authority if there was a general sense of insecurity under his reign (see Juvenal, *Sat.* iv. 153, 154). It would seem that there were great officers of state, besides the commander-in-chief, enumerations of whom are frequently given, such as the recorder, the steward of the house, the scribe, the king's friend, the taxgatherer, the counsellors, the captain of the body guard, &c. (2 Sam. viii. 16-18, xv. 12, 37, xx. 23-26; 1 Kings iv. 3-6; 1 Chron. xxvii. 32-34); and there were princes, either these officers or other men of rank, whose influence the king felt he could not withstand (Jer. xxxviii. 4, 5). Yet with all these deductions the authority of an Israelitish king was very great. He was the vicegerent of the Deity, specially anointed and enthroned, his person being on that account deemed sacred (1 Sam. x. 1, xvi. 13, xxiv. 6, 10, xxvi. 9; 1 Kings i. 39; Lam. iv. 20). He had also much ecclesiastical power, arranging the services of the sanctuary, and sometimes deposing the high priest (1 Kings ii. 26, 27; 1 Chron. xxiii.-xxvi.). The most effectual check to misgovernment seems to have been in the free expostulations of the prophets, who did not hesitate to rebuke the most powerful sovereigns, and who were dreaded by the worst (2 Sam. xii. 1-14; 1 Kings i. 11-14, xiii. 1-3, xiv. 5-16, xvi. 1-4, xvii. 1, xviii., xxi. 17-26; 2 Chron. xvi. 7-9, xix. 2, 3, xx. 37, and elsewhere). Sometimes, however, these bold monitors suffered for their faithful testimony (1 Kings xxii. 26, 27; Jer. xxvi. 20-23).

The magnificence of the Hebrew monarchs was great. That of Solomon is particularly described in 1 Kings x.; and the royal robes, and crown, and sceptre, &c., are elsewhere mentioned (xxii. 10; 2 Kings xi. 12; Psal. xlv. 6). They were approached with the deepest reverence; the most powerful subjects, and even prophets, bowing before them to the ground (2 Sam. xiv. 22; 1 Kings i. 23). Their wives also did obeisance (16): they, however, bowed themselves to their mothers (ii. 19).

The sovereigns had several sources of revenue which must have sufficed for the maintenance of their state. These were presents, or voluntary offerings, without which no man must approach them (1 Sam. x. 27, xvi. 20; 1 Kings x. 25); the produce of the royal demesnes over which certain officers were appointed, and the royal flocks (1 Sam. xxi. 7; 1 Chron. xxvii. 25-31; 2 Chron. xxxii. 28, 29); the tenth part of the produce of the fields and vineyards (1 Sam. viii. 15, 17); from which source it might be that victuals were provided for the royal household (1 Kings iv. 7-19). Perhaps there was a direct money-tax (x. 14: comp. 2 Kings xxiii. 35). There was, moreover, a portion of the spoil of conquered nations (2 Sam. viii. 1-14), on whom also tributes were imposed (1 Kings iv. 21; Psal. lxxii. 10). And then there were the customs levied on foreign merchants (1 Kings x. 15); with perhaps other powers of obtaining revenue or raising levies for public works (1 Sam. viii. 11-17; 1 Kings v. 13-16). The weight of all these imposts may be judged of by the popular discontent which led to the revolution under Jeroboam (xii. 1-19).

It may be added that the duties of a king were prescribed in the law (Deut. xvii. 14-20) (see KINGDOM), and that loyal obedience is inculcated in Rom. xiii. 1-7; 1 Pet. ii. 13-17).

KINGDOM. A state ruled by a single person. The commonwealth of Israel was a kingdom under the special government of the Deity, who is often called their King (Deut. xxxiii. 5; Judges viii. 23; 1 Sam. xii. 12); all human authorities being merely his lieutenants. When, therefore, the Hebrews demanded that the administration of their state should be assimilated to that of neighbouring nations, and God acceded to the request, he as paramount sovereign appointed conditions and limitations according to which men were to reign. There was, so to speak, a constitution prescribed, and this was written down and kept in sacred custody (x. 25). The king was to be a native Israelite: he was to be designated by God himself, who changed the dynasty at his will, enforcing by temporal success or disgrace the responsibility of the monarchs to himself. And the history evidently shows that *he* was most prosperous who had the truest conception of the relation in which he stood to Jehovah, as his vice-gerent ruling theocratically. These provisions were revealed to Moses to be the rule in times when a single man should be entrusted with the government of Israel as king (Deut. xvii. 14-20). Generally speaking, unless some sin provoked the Lord, the kingdom was hereditary, but not necessarily to be claimed by a deceased monarch's eldest son. The sovereignty of a female does not seem to have been contemplated. There is a sensible account of 'the law of the kingdom' given by Dr. Kitto, *Daily Bible Illustrations*, thirty-first week second day, in which, too, various disqualifications are enumerated, said by the Talmudists to preclude a man from being king in Israel.

The term 'kingdom' is often applied to the sovereign rule of God (see HEAVEN, KINGDOM OF); and Messiah pre-eminently was to have a kingdom that should not be moved.

KINGS, THE BOOKS OF. The two books of Kings follow and are closely connected with those of Samuel, carrying on the history of the chosen people from the point where the preceding record leaves it. They are not separate compositions—in fact, in the Hebrew canon they formed but a single book, in which the author has exhibited the progressive development of the theocracy, according to the principle of God's promise to David (2 Sam. vii. 12-16). This promise is the connecting thread; and its fulfilment is illustrated in the way in which God preserved an inheritance to David's family.

In the kingdom of the ten tribes the sceptre is seen passing from one to another, seized by bold usurpers, whose descendants retained it rarely above two or three generations; but David wanted not a man to sit upon his throne continually—a pregnant fact—a gracious assurance being therein conveyed of that everlasting kingdom which should be fully established in the person of David's greater Son, who was to have the heathen for his inheritance and the uttermost parts of the earth for his possession (Psal. ii. 8).

It is to the illustration of this great principle that the books of Kings are dedicated. And they evince a sufficient unity to show that they were composed by a single author. They are compiled, no doubt, from various sources; yet they are not a bald compilation, but a perfect history, worked up on a definite plan, in method and in style giving ample proof of their independent completeness. The writer refers to his sources in the same terms, marks carefully the chronology of the most important events, estimates the character and administration of the kings by the rules of the Mosaic law, describes the commencement, tenor, and close of each reign, and the death and burial of the sovereigns in the same phraseology. These points have been fully illustrated, as by Keil (*Einleitung*, § 58; *Comm. on Kings, transl.*, vol. i. Introd., pp. 9, 10), who shows that the same usages in point of language are found throughout. There are critics, however, who, while they admit the substantial unity of Kings, believe that they see instances of discrepancy and repetition which tend to prove that the author did little more than bring his materials into juxta-position. Thus, there are direct contradictions alleged. It is said that 1 Kings ix. 22 is inconsistent with v. 13 and xi. 28; for that in the last-named place Solomon is said to have imposed tasks on Israel, and laid a burden on the house of Joseph, while in the former he is stated to have made none of the Israelites bondmen. But the objection confounds two things, actual bondage, and labour, possibly remunerated, which was performed only in courses (v. 14). Then, again, the threatening that the dogs should lick Ahab's blood in the portion of Naboth at Jezreel (xxi. 19) is said to be contradicted by the result; for Ahab's blood was merely licked up by dogs when the chariot in which he had received his mortal wound was washed in the pool of Samaria (xxii. 38). But it is a sufficient answer that the Lord, who often, when men repent, restrains his anger (comp. Jonah iii. 10), so far regarded Ahab's humiliation, hollow as it was, as to declare that not to him but to his posterity the full measure of judgment should be meted out (1 Kings xxi. 29; 2 Kings ix. 25, 26). Indirect discrepancies have also been gathered by industrious men. But they are too trifling to require more than a passing notice. Thus, things are described as subsisting 'to this day' (1 Kings viii. 8, ix. 21, xii. 19; 2 Kings viii. 22); whereas the Jewish polity had ceased to exist before the work was compiled, and such relations were consequently at an end. The answer is that the author retained the expressions from the sources he used. Again, 1 Kings xxi. 13 and 2 Kings ix. 26 are said to be scarcely in harmony; as in the first the death of Naboth alone is described, while the blood of his sons is mentioned in the last. It has been well rejoined that the death of Naboth's natural heirs is at lease implied in 1 Kings xxi.; else how could his inheritance have fallen to the king? But in truth such objections are, as before said, unworthy of notice. The credit and consistency of every history that was ever written might be impugned with equal justice.

The sources from which the author drew his materials are exactly indicated. Thus at the close of Solomon's history he refers to *the Book of the Acts of Solomon* (1 Kings xi. 41); for every king of Judah to *the Book of the Chronicles of the kings of Judah* xiv. 29, xv. 7, 23, xxii. 45; 2 Kings viii. 23, xii. 19, and elsewhere); and for every king of Israel to *the Book of the Chronicles of the kings of Israel* (1 Kings xiv. 19, xv. 31, xvi. 5, 14, 20, 27, xxii. 39; 2 Kings i. 18, x. 34, and elsewhere). The book of the acts of Solomon has been thought identical with *the Book of Nathan the prophet* (2 Chron. ix. 29); it was more probably a comprehensive history compiled from, or at all events comprehending all that was recorded in, the three books named in the same place. The book of the chronicles of the kings of Israel is cited for the last time in 2 Kings xv. 31, that of the kings of Judah last in xxxiv. 5; possibly these chronicles did not come down to a later point than the reigns of Pekah and Jehoiakim respectively. We can only conjecture that these works may have been part of a complete history cited as *the Book of the kings of Judah and Israel*, in 2 Chron. xxxii. 32, and with slight variations of title in xx. 34, xxiv. 27, xxxv. 27. Some have imagined that these were annals duly kept by the 'recorders,' of whom we frequently hear as officers of state; but the unlikelihood of this is well shown by Bleek (*Einleitung in das A. T.*, pp. 370, 371). It is more probable that prophetic men from time to time wrote the leading events of their own days (hence, may be, the full account of the acts of Elijah and Elisha), not perhaps in a regular succession, but still so as to furnish a number of memoirs from which the history of the nation might be compiled before the exile. It is some corroboration of this conjecture that 'the book of Jehu the son of Hanani' is said to be incorporated (such is the meaning of the text) with 'the book of the kings of Israel' (2 Chron. xx. 34).

The time when the books of Kings were compiled may be pretty nearly fixed on. It was in the time of the exile: the last event related being the kindness shown to Jehoiachin by Evil-merodach; and some have believed that it was while Jehoiachin yet lived: the expression, however, of 2 Kings xxv. 29: 'he did eat bread continually before him *all the days of his life*,' would rather imply that that life was ended. But the exile was not over: there is no indication of that: most probably, then, the com-

position may be dated between the death of Jehoiachin (the exact time of which we do not know) and the return from captivity. The author cannot be identified. Many have believed that it was Jeremiah; but that prophet, whose ministry began in the thirteenth year of Josiah, must have been in extreme old age at the liberation of Jehoiachin 66 years later; and therefore those who hold to Jeremiah's authorship suppose the notice of Jehoiachin a subsequent addition. Bleek imagines it was Baruch (*ubi supr.*, p. 369), who he supposes arranged the prophecies of Jeremiah, and attached the last chapter to them, a historical appendix nearly identical with the close of Kings. This is but a conjecture; and it does not very well account for the slight variations between Jer. lii. and 2 Kings xxiv. 18—xxv. 30). Certainty cannot be arrived at on this point.

The books of Kings have always had a place in the Jewish canon; and the history they contain is authenticated by the references we find in the New Testament (Luke iv. 25-27; Acts vii. 47; Rom. xi. 2-4; James v. 17, 18). Modern research is also continually adding fresh evidence to the truth of the narrative.

These books may properly be distributed into three different parts. I. The narrative of Solomon's reign (1 Kings i.—xi.). II. The contemporary history of the two kingdoms of Israel and Judah from the division of the nation (xii.—2 Kings xvii.). III. The account of the kingdom of Judah while it stood alone to the period of the Babylonish captivity (xviii.—xxv.). The length of time embraced is about 453 years. It may be observed that the first book would end better at xxii. 50 than at 53; vv. 51-53 more properly belonging to 2 Kings i.

Keil's valuable commentary on the two books of Kings has often been referred to in these pages. It has been translated into English: 2 vols. Edinb. 1857.

KIR (*a wall, a walled place*).—1. A city or district to which the king of Assyria carried away the people of Damascus (2 Kings xvi. 9; Amos i. 5). Kir is also named with Elam (Isai. xxii. 6); and the Syrians are said to have been brought from Kir (Amos ix. 7). A difference of opinion exists in regard to the position of Kir. Very probably it was in Media, the present *Kerend*. Rawlinson suggests the eastern Ethiopia, Cush. —2 (Isai. xv. 1). See next article.

KIR-HARA'SETH (*brick fortress*). A city and important fortress of Moab, known also as Kir-hareseth, Kir-haresh, Kir-heres, and Kir of Moab (2 Kings iii. 25). It is now called *Kerak*, seated on a high calcareous rock, rising from a deep and narrow glen, which thence descends westward under the name of *Wady Kerak* to the Dead sea. It was a place of importance in the time of the crusaders.

KIR-HARE'SETH, KIR-HA'RESH, KIR-HE'RES (*id.*) (Isai. xvi. 7, 11; Jer. xlviii. 31, 36). See KIR-HARASETH.

KIRIATHA'IM (*double city*) (Jer. xlviii. 1, 23; Ezek. xxv. 9). See KIRJATHAIM.

KIRIATHIA'RIUS (1 Esdr. v. 19). Kirjath-arim (Ezra ii. 25), i.e. Kirjath-jearim.

KIR'IOTH (*cities*) (Amos ii. 2). See KERIOTH, 2.

KIR'JATH (*city*). A city of Benjamin (Josh. xviii. 28). Some have identified it with Kirjath-jearim.

KIRJATHA'IM (*double city*).—1. A city east of the Jordan, built or fortified by the Reubenites, and allotted to them (Numb. xxxii. 37; Josh. xiii. 19). In later times it was in the possession of the Moabites (Jer. xlviii. 1, 23; Ezek. xxv. 9), in which places it is called Kiriathaim. According to Porter, with whom, however, Grove disagrees, it is the modern *Kureiyat*, under the southern side of Jebel Attarus.—2. (1 Chron. vi. 76). See KARTAN.

KIR'JATH-AR'BA (*city of Arba*, or, according to the Jews, *city of four*, because Adam, Abraham, Isaac, and Jacob were buried there) (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, 54, xx. 7, xxi. 11; Judges i. 10; Neh. xi. 25). See HEBRON.

KIR'JATH-A'RIM. A contract form of Kirjath-jearim (Ezra ii. 25).

KIR'JATH-BA'AL (*city of Baal*). The same with Kirjath-jearim (Josh. xv. 60, xviii. 14).

KIR'JATH-HU'ZOTH (*city of streets*). A city of Moab (Numb. xxii. 39), perhaps regarded as a place of sanctity.

KIR'JATH-JEA'RIM (*city of woods*). One of the cities of the Gibeonites (Josh. ix. 17). On the allotment of Canaan it was on the border of Judah and Benjamin (xv. 9, xviii. 14, 15), but yet belonging to Judah (xv. 60; Judges xviii. 12). It was variously called Baalah (xv. 9, 10), Baale of Judah (2 Sam. vi. 2), Kirjath-baal (xviii. 14), Kirjath-arim (Ezra ii. 25). It was to this place that the ark was brought after the catastrophe at Beth-shemesh (1 Sam. vi. 21, vii. 1, 2), and from thence carried by David to Jerusalem (1 Chron. xiii. 5, 6; 2 Chron. i. 4). Some of the families who settled in it are mentioned in 1 Chron. ii. 50, 52, 53; and a number of its inhabitants returned from Babylon after the captivity (Neh. vii .29). Urijah, the prophet put to death by Jehoiakim, was of Kirjath-jearim (Jer. xxvi. 20-23). The modern *Kuriet el-'Aineb* is satisfactorily identified with Kirjath-jearim. It is but a poor village, with a ruined Latin church. On the hill to the north-west probably stood the house of Abinadab (1 Sam. vii. 1). Dr. Thomson believes it identical with EMMAUS, which see.

KIR'JATH-SAN'NAH (*palm-city*). The same with Debir (Josh. xv. 49), or

KIR'JATH-SE'PHER (*book-city*). A city, perhaps originally a seat of learning, taken by Othniel, for which he obtained Achsah, Caleb's daughter, in marriage (Josh. xv. 15-17; Judges i. 11-13). It was also called Debir (Josh. x. 38, 39, xi. 21, xii. 13, xxi. 15; 1 Chron. vi. 58), and Kirjath-sannah (Josh. xv. 49).

KIR-MO'AB (*fortress of Moab*) (Isai. xv. 1). See KIR-HARASETH.

KISH (*a bow*).—1. The father of king Saul (1 Sam. ix. 1, 3, x. 11, 21, xiv. 51; 2 Sam. xxi. 14; 1 Chron. viii. 33, ix. 39, xii. 1, xxvi. 28).—2. Another Benjamite of the same family (viii. 30, ix. 36).—3. A Levite of the family of Merari (xxiii. 21, 22, xxiv. 29).—4. A Levite

in the reign of Hezekiah (2 Chron. xxix. 12). But the name may stand for the family instead of an individual, and may be identical with Kishi.—5. An ancestor of Mordecai (Esth. ii. 5).

KISH'I (*bow of Jehovah*). A Levite of the family of Merari (1 Chron. vi. 44), called also Kushaiah (xv. 17).

KISH'ION (*hardness*). A city of Issachar (Josh. xix. 20), allotted to the Gershonite Levites; but in 1 Chron. vi. 72 Kedesh is substituted. It is also called

KISH'ON (*id.*) (Josh. xxi. 28).

KI'SHON (*curved, winding*). A stream which issues from the mountains of Carmel, and discharges itself after a very short course into the bay of Acre. It is described as sluggish, with brackish water, passing through a marsh. But there is, besides, a more remote source near En-gannim (the fountain of Jenin). The water, however, which flows hence, though augmented by winter torrents still farther to the east, fails during the summer and autumn. It is only therefore in certain seasons of the year that the Kishon is full. But what it becomes when swollen with rains may be imagined from the resistless force with which it swept away the flying troops of Sisera (Judges iv. 7, v. 21). See BARAK. This stream is noted for another great event in scripture history. It was to its banks that Elijah on the day of Carmel brought down the idol priests for execution (1 Kings xviii. 40). The Kishon is now the *Mukutta*.

KI'SON (*id.*) (Psal. lxxxiii. 9). A form of Kishon.

KISS. A token of respectful and affectionate salutation (Gen. xxvii. 26, 27, xxix. 13), of reconciliation (xxxiii. 4; 2 Sam. xiv. 33), of leave-taking (Gen. xxxi. 28, 55; Ruth i. 14; 2 Sam. xix. 39), of homage (1 Sam. x. 1; Psal. ii. 12). Besides kissing on the mouth, hand, or cheek, sometimes the beard was kissed (2 Sam. xx. 9), sometimes the feet (Luke vii. 45). Idolatrous worship was paid by a kiss (1 Kings xix. 18; Hos. xiii. 2), as also by raising the hand to the mouth (Job xxxi. 27): see Henderson, *Minor Prophets*, pp. 78, 79; Carey, *Job*, p. 347. To kiss the foot-print of a prince, or lick the dust before him, evinced the deepest reverence and subjection (Psal. lxxii. 9; Isai. xlix. 23). In the New Testament we find the kiss of peace or holy kiss a mark of affectionate brotherhood: it seems to have accompanied social worship (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). The ceremony was long continued in the church. Thus the newly-baptized received the kiss of peace (Bingham, *Orig. Eccles.*, book xii. chap. iv. 5). It was given in the eucharist (*ibid.*, book xv. chap. iii. 3), and on various other occasions. And even the altar, the doors, threshold, pillars, &c., of the church were kissed in token of affection (*ibid.*, book viii. chap. x. 9).

KITE. An unclean bird (Lev. xi. 14; Deut. xiv. 13). The word, which signifies a cry, occurs again in Job xxviii. 7, where it is rendered 'vulture.' It may possibly be used as a generic name for various species of hawk, falcon, &c. Or it may be supposed identical with the *Falco æsalon* of Linnæus, merlin. It must evidently be a bird noted for its cry and keen-sighted. The *Milvus regalis*, or common kite, is well known in Europe; and the *Milvus Ægyptiacus*, Arabian kite, is one of the most abundant of birds of prey in Egypt: see Duns, *Bibl. Nat. Science*, vol. ii. p. 362.

KITH'LISH (*a man's wall?*). A town in the plain country of Judah (Josh. xv. 40).

KIT'RON (*knotty*). A town of Zebulun (Judges i. 30): it has been thought the same with Kattath (Josh. xix. 15).

KIT'TIM (Gen. x. 4; 1 Chron. i. 7). See CHITTIM.

KNEADING-TROUGH (Exod. viii. 3, xii. 34; Deut. xxviii. 5, 17, marg.). See BREAD.

KNIFE (Gen. xxii. 6, and elsewhere). Knives were made variously of flint, bone, copper, iron, and steel. At first perhaps a single knife, worn in the girdle (a practice still almost universal in the east) was sufficient for all general purposes. But in the course of time knives of various shapes and purposes were multiplied. In sacrificing, one was used to kill the victim: there was another, rounded at the top to the fourth of a circle, for flaying it; and a third, for dissecting the carcase. Specimens of different kinds of ancient Egyptian knives, to which no doubt the Hebrew were similar, may be seen in the British Museum. Knives were little used at meals; and still meat is usually divided with the fingers.

KNOP. An ornament of the golden candlestick (Exod. xxv. 31, xxxvii. 17, and elsewhere), probably formed like a pomegranate. Also a carved ornament of the cedar-work of the temple, and the molten sea (1 Kings vi. 18, vii. 24), perhaps like wild gourds or cucumbers.

KNOWLEDGE, THE TREE OF. A tree placed in the midst of the garden of Eden, possibly in some conspicuous spot, of which man was not to eat and not to touch it, under the penalty of death (Gen. ii. 9, 17, iii. 3). It must have been a literal tree; the prohibition against the use of which is not so unreasonable as some are pleased to consider it. For many commandments, afterwards given to the world when replenished with inhabitants, were quite inapplicable to the circumstances of a single pair in possession of all their eyes beheld. And it may be added that, if the Deity had devised any other kind of test of the obedience of his creatures, certain critics would equally have found some ground of objection. We need not try to discover the species of this tree. Naturally the fruit was wholesome, and the aspect of it pleasant; and it had, according to the tempter, marvellous virtue (5); more than this we cannot know. It was called 'the tree of knowledge of good and evil,' not because God would know by the result of the trial whether man would cleave to good or make choice of evil, but rather because Adam, if he ate, would know, that is, have a practical and experimental acquaintance with, good and evil (22). Bush is of opinion that the term 'tree' is used as a noun of multitude, so that trees of life and

of knowledge were interspersed throughout the garden, that Adam might be 'constantly reminded of the terms on which he held his happiness' (*Notes on Genesis*, p. 44). See LIFE, THE TREE OF.

KO'A (*stallion, he-camel*, hence *prince*). This word is found only in Ezek. xxiii. 23; where it is used with Shoa, *wealthy*, in paronomasia.

KO'HATH (*assembly*). One of the sons of Levi, from whom the great Kohathite branch of that tribe was descended (Gen. xlvi. 11; Exod. vi. 16, 18; Numb. iii. 17, 19, 27, and elsewhere).

KO'HATHITES. One of the three great families of the tribe of Levi, descended from Kohath, Levi's son, distinguished into four branches, Amramites, Izharites, Hebronites, and Uzzielites, after Kohath's four sons, and comprising at the first census 8,600 males from a month old, 2,750 between the ages of thirty and fifty. They were to encamp in the wilderness on the south side of the tabernacle, and were to have charge of the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, and the service thereof (Numb. iii. 27-31, iv. 2-15, 34-37). These, when they were covered by the priests, the Kohathites carried on their shoulders, on a march; and therefore not any of the waggons given by the princes were apportioned to them (vii. 9). When the Israelites entered Canaan, the priests, who were sons of Kohath, had thirteen cities allotted them in Judah, Benjamin, and Simeon; and the rest of the Kohathites, ranking from their closer connection with the priests as first of the Levites, ten cities from the territories of Ephraim, Dan, and western Manasseh (Josh. xxi. 4, 5, 20-26; 1 Chron. vi. 61, 66-70). Their service was afterwards arranged with that of the other Levitical families by David, when the whole were divided into courses, and had special offices assigned (1 Chron. xxv., xxvi.).

KOLAI'AH (*voice of Jehovah*).—1. A Benjamite (Neh. xi. 7).—2. The father of the false prophet Ahab (Jer. xxix. 21).

KO'RAH (*ice, hail*, or *baldness*).—1. One of the sons of Esau (Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35). It might seem (16) as if he were the son of Eliphaz, or as if there were two of the name; but Kalisch suggests that some branches of the family of Korah intermarried with a portion of the family of Eliphaz, and gradually rose to sufficient power and influence to form an independent clan; while the other part remained under the original division (*Comm. on Old Test. Gen.*, p. 598, note).—2. A Levite, son of Izhar, and grandson of Kohath (Exod. vi. 18, 21, 24). His descendants were called Korahites (1 Chron. ix. 19, 31), Korathites (Numb. xxvi. 58), and Korhites (Exod. vi. 24; 1 Chron. xii. 6, xxvi. 1; 2 Chron. xx. 19); and to them are attributed several of the Psalms (viz. xlii., xliv.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.). Korah is notable as a ringleader of a rebellion excited, in conjunction with Dathan and Abiram, against Moses and Aaron. These conspirators were fearfully punished. The earth opened and swallowed Dathan and Abiram, with their immediate adherents; while two hundred and fifty who offered incense, together with (it seems most probable) Korah, perished by fire. Korah's children, however, survived, not being partakers in his guilt (Numb. xvi., xxvi. 9-11, xxvii. 3; 1 Chron. vi. 22, 37, ix. 19). Some discrepancy has been imagined in the history given of Korah's rebellion; but the charge cannot be sustained (see Horne's *Introduction*, edit. Ayre, vol. ii. pp. 573, 574). Indeed, Professor Blunt has shown that there are minute coincidences which go to prove the exact accuracy of the sacred writer (*Undesigned Coincidences*, part i. 20, pp. 79-84). Korah is called 'Core' in Jude 11.—3. A descendant of Judah (1 Chron. ii. 43).

KO'RAHITES. A Levitical family, descended from Korah (1 Chron. ix. 19, 31). They were appointed to conduct the service of sacred song, some of them being also porters or door-keepers in the sanctuary.

KO'RATHITES. Another designation of the same family (Numb. xxvi. 58).

KO'RE (*a partridge*).—1. A Levite of the family of Korah (1 Chron. ix. 19). Probably the same person is intended in 1 Chron. xxvi. 1, where Asaph is for Ebiasaph: see marg. In 19 the translation should be 'the Korhite.'—2. A Levite porter, who had charge of the offerings and oblations in the time of Hezekiah (2 Chron. xxxi. 14).

KOR'HITES. A Levitical family, descendants of Korah (Exod. vi. 24; 1 Chron. xii. 6, xxvi. 1; 2 Chron. xx. 19).

KOZ (*thorn*). A priest, head of one of the courses (1 Chron. xxiv. 10). The article is prefixed; and here our translators have given it as part of the name, Hakkoz. But, in other places where descendants of this person are mentioned (Ezra ii. 61; Neh. iii. 4, 21, vii. 63), our version has rightly Koz. It appears that the pedigree of the family was not accurately preserved.

KUSHAI'AH (*bow of Jehovah*, i.e. rainbow) (1 Chron. xv. 17). See KISHI.

L.

LA'ADAH (*order*). One of Judah's descendants (1 Chron. iv. 21).

LA'ADAN (*put in order*).—1. An Ephraimite, ancestor of Joshua (1 Chron. vii. 26).—2. A Gershonite Levite (xxiii. 7, 8, 9, xxvi. 21); he seems to have been identical with Libni (Exod. vi. 17).

LA'BAN (*white*). The son of Bethuel, and brother of Rebekah. When first introduced in the sacred story, he appears to great advantage. He runs to welcome Abraham's servant, addresses him in the language of piety, receives him hospitably, and, quite taking the lead in the negotiation of his sister's marriage, acts with justice and propriety, referring the matter to the Lord (Gen. xxiv. 29-60). He must have been then very young, perhaps but just grown to man's estate. After Rebekah's marriage we do not read of any communication with his sister; but there probably was; for she expressed her anticipation that he would receive her son Jacob kindly when he fled from the apprehended revenge of Esau (xxvii. 43-45). He did receive him kindly; and, when Jacob had been with him a little while, taking part in his occupation without reward, Laban honourably, as we may call it, desired him to name his wages, as it would be unfair that because he was a relative he should labour for nothing. Jacob asked the hand of his cousin Rachel, and consented to serve seven years for love of her. We may suppose that something occurred in these years to sour Laban's mind. He was now advanced in life: eighty or ninety years had passed since Rebekah's marriage: perhaps his sons, as we after wards find them interfering, might influence him. He first deceived Jacob by substituting Leah for Rachel (xxix. 1-30), and afterwards exacted toilsome service from him, unwilling to part with one through whom his worldly circumstances had prospered. We cannot approve the mode in which Jacob acted; but Laban, hard and selfish, acted more unjustifiably still, changing continually the manner in which his nephew was to be remunerated (xxx. 25-43). At length, when Jacob had become the richer of the two, all family harmony was at an end: Laban's sons aggravated their father's ill-feeling: his daughters were estranged from him; and Jacob, expecting to be plundered, took an opportunity of departing secretly. Laban in wrath pursued: his property had dwindled: his gods, too, were gone. But the Lord interfered to protect Jacob; and, after mutual recriminations, uncle and nephew ratified a covenant proposed by Laban; and then they separated (xxxi.); and Laban is named no more; except once or twice in reference to the previous history (xxxii. 4, xlvi. 18, 25). He had evinced early promise; but the cares of the world had corrupted him.

LA'BAN (*id.*). A place in the Arabian wilderness (Deut. i. 1), possibly the same with Libnah (Numb. xxxiii. 21, 22).

LAB'ANA (1 Esdr. v. 29). Lebanah (Ezra ii. 45).

LABOUR. It is observable that man was not upon his creation to live in indolence. When placed in the garden of Eden he was 'to dress it and to keep it' (Gen. ii. 15). This labour would have been delightful had Adam continued in his state of innocence; the garden that he kept repaying by its fruitfulness and beauty the care bestowed upon it. It was upon the fall that labour became toil, inducing weariness and sorrow (iii. 17-19, 23). But labour is wholesome, mentally and bodily. No persons are more to be pitied than those who have nothing to do, no employment, no worthy pursuit. The Jews were accustomed to instruct their children in some kind of labour which might afterwards be a means of support. Thus St. Paul, with a liberal education, was yet taught a manual art (Acts xviii. 3, xx. 34; 2 Thess. iii. 8); and he ordered that if any refused to labour he should not be allowed to eat (10-12). For the modes of labour in use among the Hebrews see AGRICULTURE, HANDICRAFT. All labour was to be undertaken from a right motive, and the fruit of it put to a right use (Rom. xii. 11; 1 Cor. x. 31; Eph. iv. 28). And the greatest pains and labour were to be not for earthly sustenance, but for the meat that 'endureth unto everlasting life' (John vi. 27).

LABOURER (Luke x. 7). See HIRELING.

LACE (Exod. xxviii. 28, 37, xxxix. 31). The word so rendered is translated 'bracelets' in Gen. xxxviii. 18, 25, but it means there the cord or string by which the signet-ring was suspended. It signifies twisted, and must be in the places where it is called 'lace' a thread or cord.

LACEDÆMO'NIANS (1 Macc. xii. 2, 5, 6, 20, 21, xiv. 20, 23, xv. 23; 2 Macc. v. 9). See *SPARTA*.

LA'CHISH (*the smitten, captured*, or *the tenacious*, i.e. impregnable). A city of Canaan captured by Joshua (Josh. x. 3, 5, 23, 31-35, xii. 11); it was situated in the plain country of Judah (xv. 39), and was fortified by Rehoboam (2 Chron. xi. 9). King Amaziah was killed here (2 Kings xiv. 19; 2 Chron. xxv. 27). Lachish was besieged and probably taken by Sennacherib (2 Kings xviii. 13-17, xix. 8; 2 Chron. xxxii. 9; Isai. xxxvi. 2, xxxvii. 8). A description has been deciphered at Kouyunjik to this effect: 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish; I give permission for its slaughter. There is also sculptured a representation of the siege. This city is mentioned in Jer. xxxiv. 7; Mic. i. 13, and was inhabited after the return from Babylon (Neh. xi. 30). The site of Lachish has not been identified:

there is indeed still a village on a knoll between Gaza and Beit Jibrin, called *Um Lakis*; but the city was probably farther to the south. According to Eusebius it lay seven Roman miles south of Eleutheropolis.

LACU'NUS (1 Esdr. ix. 31).

LA'DAN (1 Esdr. v. 37). Probably a corruption of Delaiah (Ezra ii. 60).

LADDER OF TYRUS (1 Macc. xi. 59). A mountain north of Acre rising immediately from the sea, a natural barrier between Palestine and Phœnicia. It is the modern *Ras-en-Nakhurah*, and is crossed by a zigzag path.

LA'EL (*of God*, i. e. created). A Gershonite Levite (Numb. iii. 24).

LA'HAD (*oppression*). A descendant of Judah (1 Chron. iv. 2).

LAHAI'-ROI (*the living one that sees me*) (Gen. xxiv. 62, xxv. 11). See BEER-LAHAI-ROI.

LAH'MAM (*provisions*). A town in the plain country of Judah (Josh. xv. 40). Some copies have 'Lahmas.'

LA'HMI (*warrior*). The brother of Goliath, slain by Elhanan (1 Chron. xx. 5). See ELHANAN.

LA'ISH (*lion*). A person to whose son Michal, David's wife, was given (1 Sam. xxv. 44; 2 Sam. iii. 15).

LA'ISH (*id.*)—1 (Judges xviii. 7, 14, 27, 29). See DAN.—2. A place near Jerusalem (Isai. x. 30), which passage would be more properly rendered 'Listen, O Laish:' nothing more is known of this Laish.

LAKE. There are several noticeable lakes in Palestine, as that of Sodom or the Dead sea, known by several other names; that of Gennesaret, which also had other appellations; and the waters of Merom. These are described under their own names. See GENNESARET, MEROM, SEA.

LA'KUM (*way-stopper*, i. e. a fortified place). A town on the border of Naphtali (Josh. xix. 33).

LAMB. This word according to our usage signifies the young of the sheep. More than one Hebrew word is so rendered, some including also a kid, the young of the goat. A lamb or a kid without blemish was to be the paschal offering, to be killed and eaten at the passover (Exod. xii. 3-10). See PASSOVER. Lambs also were continually offered in the various sacrifices of the law, daily (xxix. 38, 39), weekly (Numb. xxviii. 9), monthly (11), at the great yearly festivals (Lev. xxiii. 18-20; Numb. xxix. 2, 13-40), and on various special occasions.

LAMB OF GOD. A title repeatedly given to the Lord Jesus Christ (John i. 29, 36). It had been predicted that Messiah should be like a lamb patient under suffering (Isai. liii. 7); and the passage in which this was declared was distinctly applied to Jesus by the early Christian teachers (Acts viii. 32-35; 1 Pet. ii. 24). But the special idea with its peculiar application is taken not from a lamb generally, its gentleness and harmlessness, but from the fact of a lamb's being selected, without blemish, as a sacrificial offering. Thus for the passover a male of the first year was to be set apart and slain (Exod. xii. 3, 5-7). And so Christ is called the 'passover' 'sacrificed for us' (1 Cor. v. 7). Lambs of the first year without spot were also to be offered day by day, in the morning and at even for a continual burnt-offering, and on various other occasions (Numb. xxviii. 3, and elsewhere); see last article. And thus redemption was made 'with the precious blood of Christ without blemish and without spot' (1 Pet. i. 18, 19). Further, when St. John beheld the Lamb in heavenly glory, it was 'as it had been slain' (Rev. v. 6). Christ, therefore, is the Lamb of God, in that he was offered a sacrifice and propitiation for the sins of the world (1 John ii. 2).

LA'MECH (*powerful*). An ante-diluvian of the line of Cain. He had two wives and was the father of distinguished sons: one, Jubal, was a musician; another, Tubal-cain, a worker of metals. Lamech had, it does not appear how, slain some one; and some verses are preserved, the oldest snatch of poetry known, in which he addresses his wives, expressing his conviction that, if Cain was to be avenged seven-fold on any who slew him, vengeance seventy-and-seven-fold would be exacted for Lamech himself. This may intimate that the homicide he was chargeable with was accidental or in self-defence (Gen. iv. 18-24).—2. An antediluvian patriarch, son of Methuselah and father of Noah (25-31; 1 Chron. i. 3; Luke iii. 36).

LAMENTATIONS OF JEREMIAH, THE. This book has generally among the Jews for an appellation its first word, signifying *how*. It is also called by a name implying, as that we use does, the nature of its contents. In the Hebrew canon it is one of the five *megilloth*, usually placed between Ruth and Ecclesiastes.

The Lamentations are expressly ascribed to Jeremiah in a verse prefixed to the Septuagint translation. This has been adopted in some other versions; but there is no reason to suppose that it was ever in the Hebrew original. It may be taken, however, as a valuable witness to the early belief of the Jeremian authorship. And this authorship there is no valid reason for doubting. It is true that Thenius (*Die Klagelieder erklärt*) and others have imagined that there is a perceptible difference between the different elegies which the book contains, so that they could not have proceeded from the same hand. Thus, stress is laid upon the alleged incompatibility of Lam. ii., iv. with iii. 1-20; and it has been said that the last-named passage has images more varied, expressions stronger than could be expected from the prophetic Jeremiah, whose style and cast of thought are different. But these objections have no great weight. The writer is evidently an eye-witness (see ii. 11, iv. 17-20, v.): the diction is very similar; characteristic words and expressions being found in Jeremiah's prophecies and also in this book. And it is the deliberate judgment of Bleek (*Einleitung*, pp. 502, 503) that there is an observable relationship between the Lamentations and the prophetical book, not only in style but in entire character and spirit, in contents and in tone of thought. And he points out how

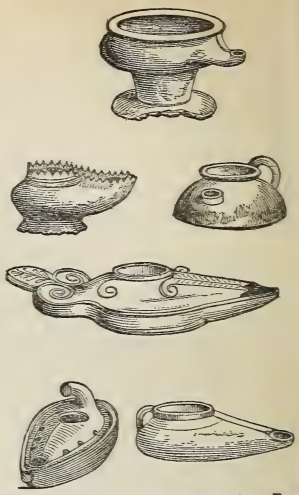
exactly Lam. iii. 52, &c. answers to Jer. xxxviii. 6, &c.

The book comprises five separate poems, each distinct and complete in itself, but yet connected by the same leading idea. The third describes the personal sufferings of the writer; the others the fate of the city. It is a nice point to determine with exactness the time of the composition. But, as we learn from the history (comp. Jer. xxxix. 2, and lii. 12, 13) that an interval of about a month elapsed between the capture of the city and its actual destruction by fire, some have imagined that they see indications in i., ii., iv., v. pointing to that interval: the king and the nobles were in captivity (ii. 9, iv. 20): the temple was profaned and the observance of the ritual service at an end (i. 4, 10, ii. 6, 7, 20); but yet it is not distinctly said that the temple was burned or the city quite destroyed. Still it cannot be denied that there are expressions whichcan hardly be fully understood except as intending that final catastrophe (as ii. 2, 3, iv. 11, v. 18). Perhaps, therefore, the date may be more justly fixed to that time when Jeremiah appears to have been carried with the rest of the captives to Ramah, where Nebuzar-adan released him and sent him to Gedaliah (Jer. xl.). And no time would seem to suit better with the personal lamentation of chap. iii.

The composition of these elegies is remarkable. Each consists of twenty-two periods or stanzas; and in the first four every one of these periods begins with words the initials of which are letters of the Hebrew alphabet in order. In chap. iii. the three verses of each period commence with the same letter. In ii., iii., iv. the verses beginning with the letter *pe* precede those beginning with *ain*. In the Vulgate and some other versions chap. v. is entitled the Prayer of Jeremiah. It is only necessary to add that these elegies must not be considered the lament which (2 Chron. xxxv. 25) Jeremiah is said to have made for Josiah.

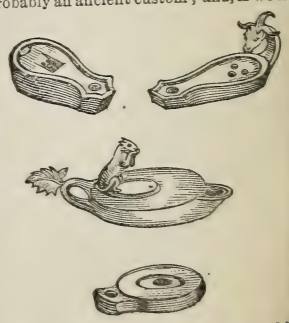
The commentaries of Blayney, 1784, 1810, Henderson 1851, and others on Jeremiah, include Lamentations.

LAMP. We have frequent mention of lamps in scripture, but little or no indication of their shape or of the material of which they were made. But, as Egyptian and Assyrian lamps have been found of terra cotta, baked clay, bronze, &c., we may very well suppose that those used by the Hebrews were of similar materials, and very probably of similar shapes. The 'lamps' which (Judges vii. 16, 20) must have had handles, and have been so formed as that the oil could not easily be spilled. Not improbably, however, these were torches or flambeaux, which, when the pitchers were broken, would make a stronger glare. Animal fat is now very frequently burnt in lamps in western Asia: it is likely that it was also used by the ancient Hebrews; though for the lamps of the candlestick in the tabernacle pure olive was specially prescribed (Exod. xxvii. 20; Lev. xxiv. 2). Cotton wicks are at present in common use; but it is supposed that the Hebrews, like the Egyptians, employed the outer coarse fibre of flax. According to rabbinical tradition the priests' linen garments were unravelled when old to furnish



Assyrian lamps of terra cotta, glass, &c. From originals in Brit. Mus.

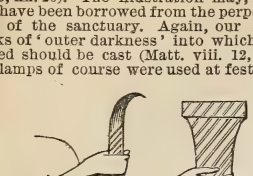
wicks for the sacred lamps. Lamps are now often supported on stands of brass or wood, or they are placed upon brackets. This was probably an ancient custom; and, if we may



Bronze lamps of the Roman period, found in Egyptian tombs.

further suppose that anciently as now lamps were kept burning through the night, we shall find many scriptural expressions il-

lustrated. The keeping up of the light is thus a symbol of unbroken succession (1 Kings xi. 36, xv. 4; Psal. cxxxii. 17); while the extinguishing of the lamp betokens change and decay (1 Sam. xxi. 17; Prov. xiii. 9, xx. 20). The illustration may, however, have been borrowed from the perpetual light of the sanctuary. Again, our Lord speaks of 'outer darkness' into which the wicked should be cast (Matt. viii. 12, xxii. 13): lamps of course were used at festivals



Ancient Egyptian lamp, represented in a painting at Thebes.

and marriage-feasts; and the contrast is the more striking when one is expelled at once from a well-lighted apartment into the dark night.

The Jewish feast of dedication is, from the illuminations then made, sometimes called the Feast of Lamps. The origin and mode of observing it may be noted here. When Judas Maccabeus had recovered Jerusalem and purified the temple after its desecration by Antiochus Epiphanes, he instituted a feast in which it is said that he 'set forth incense and lights' (2 Macc. x. 3). Some legendary stories are added to this account by the Jews. The ceremonies now practised are described by Mills (*The British Jews*, pp. 186, 187): 'On the evening of the 24th of Kisleu, a light called the Chanukah light is prepared. Properly this light ought to be a lamp supplied with oil of olives; but wax candles are generally used. One candle is placed in the candlestick near the ark, when the following blessing is said: "Blessed art thou, O Lord, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of dedication. Blessed art thou, O Lord, our God, King of the universe, who wrought miracles for our fathers in those days and in this season. Blessed art thou, O Lord, our God, King of the universe, who hast maintained us and preserved us to enjoy this season." The last blessing is said only on the first night of the feast. The candle being thus lit, the following is then repeated: "These lights we light to praise thee for the miracles, wonders, salvation, and victories, which thou didst perform for our fathers, in those days and in this season, by the hands of thy holy priests. Wherefore, by command, these lights are holy all the eight days of dedication; neither are we permitted to make any other use of them save to view them, that we may return thanks to thy name, for thy miracles, wonderful works, and salvation." On the second evening two candles are lighted, on the third three, adding one every evening until the eighth, the conclusion of the feast, and repeating the above blessings, as on the first evening. A few additions are made to the public service. See DEDICATION, FEAST OF.

LANCE (Jer. l. 42). See ARMS.

LANCET (1 Kings xviii. 28). Probably a light spear.

LAND. See EARTH.

LAND-MARK. The removing of a landmark was specially prohibited by the Mosaic law (Deut. xix. 14, xxvii. 17; Prov. xxii. 28, xxiii. 10). See also Job xxiv. 2. As this was so flagrant an offence, the expression seems to have become proverbial to designate unprincipled conduct: see Hos. v. 10.

LAN'GUAGE. We read in scripture of communications by means of speech at the very beginning of the human history. Thus, even before the creation of woman, the man is said to have given names to the various creatures which surrounded him in the happy garden (Gen. ii. 19, 20). It is a natural inference—one very agreeable to the just conclusions of reason, that the Deity, who endowed Adam when he made him with high and excellent faculties, taught him at least the first uses of those faculties, and gave him that almost-instinctive perception of the qualities and natures of the different animals he saw, which is implied in his calling them by appropriate names. Some exercise of language, then, he must have had—elementary, doubtless, and confined to what his wants required, but capable of developement, and soon actually developed, in the growth of society, and according to the amenities and necessities of social intercourse, and the interchange of thought between individuals. What the primitive language was, whether identical with or allied to any of those which exist, either in common speech or in writing, can be only conjectured.

In the lapse of years, when men multiplied before the deluge, it is natural to suppose, the same causes operating then as have operated since, that diversities of speech would begin to manifest themselves. Whether this were so or not, a single language would survive in Noah's family. And this, the sacred historian tells us, was the condition for some time of the post-diluvian world (xi. 1). Diversities would of course, after a while, have appeared, as the families of men settled in different regions far apart. But such diversity was not left to its own natural growth. There was a supernatural interference, in order to check the overweening pride of those, the mass of existing men probably, who were assembled in the plains of Shinar. See TONGUES, CONFUSION OF.

We are not told into how many branches the original speech was thus divided. But philologists have, in the course of their investigations, observed that the mass of known languages, those now spoken or that have been spoken over those wide regions of the earth that form generally the field of history, may be arranged in three great families. The dialects of Africa and America, and perhaps of China, may be set apart; and the other numerous tongues

will fall under the Shemitic or Semitic, the Arian or Indo-European, and the Turanian classes.

A Semitic language has this distinctive characteristic. Its roots *must* comprise three letters; while the Arian and Turanian roots consist of one or two, rarely of three. The Semitic family is distributed into three principal branches, Aramaic, Hebrew, and Arabic. The Aramaic prevailed in the north, including Syria, Mesopotamia, and part of Babylonia. It was divided into two leading dialects, Syriac and Chaldee, which still exist under certain modifications, the former in the Syrian churches, the latter among the Nestorians. The Hebrew was the language of Palestine: its golden age is regarded as lasting from Moses to the Babylonish captivity; its silver age from the captivity downwards. All the sacred books of the Old Testament were written in Hebrew, save Ezra iv. 8—vi. 18, vii. 12-26; Jer. x. 11; and Dan. ii. 4—vii. 28; which are Chaldee. Hebrew was encroached upon by Aramaic dialects, which became vernacular in Palestine in our Lord's time, and it degenerated ultimately into the rabbinical language of the Talmud, and various Jewish writers. The speech of the Phœnicians and Carthaginians was nearly allied to Hebrew; and certain differences of phrase and pronunciation showed themselves among different Israelitish tribes (Judges xii. 5, 6). In the countries where Aramaic and Hebrew were anciently spoken, Arabic has come to prevail. This, the most developed of Semitic languages, was originally confined to the Arabian peninsula; but it spread and maintained itself in many regions of Asia and Africa, and even of Europe. One of its dialects, the Koreishite, prevailed above the rest, and became emphatically the Arabic language, in which all its classical literature is found. It flourished till the fourteenth century, degenerating at last into the vulgar Arabic still so widely spoken. The Ethiopic tongue had its origin in an Arabic dialect, the Himyaric; and from this, mixed up with other speech, proceeded the modern Amharic. Besides the great Semitic branches just noticed, there were other dialects, probably derived from the same source, but with greater or less difference. Of these may be named the Egyptian, the Berber prevailing along the northern coast of Africa to the Atlantic, and the Babylonian. Through many fair regions of the earth, then, languages and dialects of Semitic or half-Semitic character established themselves.

The Arian, or Iranian, or, as it used to be called, the Indo-European, family (between which and the Semitic a relationship is to be perceived), has occupied likewise a vast domain. It includes two great divisions. In the southern may be ranked the classical Sanscrit and other Indian tongues; while the northern, embracing also many great classes and subordinate branches, reckons in its lists both the ancient Greek and Latin, and the tongues generally of modern Europe, including our own. In one of these Arian languages, the Greek, the New Testament was written. It was in apostolic times most widely diffused, known and employed throughout the Roman empire. And we cannot help acknowledging the wise providence of God, which had prepared such an admirable vehicle for the expression of religious truth. It was of high cultivation and flexibility, in which the nicest shades of thought could be most accurately defined, and it was a language which, from its character and from the literature contained in it, would always engage the close attention of civilized and refined nations. The Greek of the New Testament, however, is not classical Greek. For some account of the way in which it received its peculiar character see HELLENIST, p. 371. Both in the words employed, in the forms and constructions used, and in the phraseology and modes of expression, this character is to be distinguished. The language was adopted by men who were accustomed to an Aramaic cast of thought, and who, besides, had to convey new ideas. Conversant with the Hebrew scriptures, though mainly perhaps through the Greek translation, the New Testament writers would often employ in Greek Hebrew idioms. Indeed religious expressions must appear in a Jewish dress; for Christianity was built upon a Jewish basis. The Alexandrian or Septuagint translation of the Old Testament, of course, exercised much influence over the phraseology of the New; and the careful study of it is of high importance towards the understanding and elucidation of the productions of the apostles and evangelists.

Of the Turanian family of language little need be said. These do not contribute, like the Semitic and the Arian, to the illustration of the holy book. These languages are less definitely related or bound together than those of the other two families. They are rude and primitive, the grammatical modifications constructed by what has been called 'agglutination,' the words affixed to the roots not coalescing, or being incorporated as in the other families, but so added by mechanical junction, that they can be easily dissected. But these languages sweep over vast vaster portions of the world. They have prevailed among the Mongolian and Tartar and other nomadic peoples. The representative of the Turanian family in Europe is the Turkish language (see Max Müller's *Survey of Languages*, pp. 23, &c.).

LANTERN (John xviii. 3). The lantern still in use in western Asia consists of a round top and bottom of tinned copper, the first having a handle, the last a stand for a candle. The two are united by a cylinder of waxed cloth, or sometimes paper, extended over wire rings. When set down, the cloth or paper cylinder folds between the bottom and the top, so that the candle rises through a hole left in the cover, and seems placed in a broad-bottomed candlestick. When taken by the handle the cylinder extends itself; and the candle is thus shaded, the light shining through the paper or cloth. Such lanterns are generally two or three feet in length, and nine inches in diameter See *Pict. Bible*, note on John xviii. 3.

LAODICE'A. This city was originally called Diospolis, afterwards Rhoas. It was re-built and beautified by Antiochus II., king of Syria, and named after his wife Laodice, by whom he was subsequently poisoned. In Roman times it was a very principal city among those of the second rank in Asia Minor. It suffered in the Mithridatic war, but ere long recovered: it was also well-nigh destroyed by a great earthquake 62 A.D., but was repaired by the efforts of its own citizens, who asked no help of the Roman senate. Laodicea was in southern Phrygia, called Phrygia Pacatiana, not far from Colossæ and about six miles south of Hierapolis. It was distinguished from other cities of the same name by being termed Laodicea on the Lycus. Its commerce was considerable, being principally in the wools grown in the neighbouring district, which were celebrated for their fine texture and rich hue (see Winer, *Bibl. RWB.*, art. 'Laodicea'). It is repeatedly referred to in the New Testament (Col. ii. 1, iv. 13-16; Rev. i. 11, iii. 14-22). St. Paul did not visit this city before his imprisonment at Rome; but he wrote a letter to the church there, or to some individual of it; respecting which various conjectures have been formed. Wieseler (*Chronol. des Apost. Zeitalt.*, pp. 450-454) has an ingenious argument to prove that it was the epistle to Philemon, and adds in corroboration that Archippus there mentioned is said on ancient authority to have been bishop of Laodicea. A village called *Eski-hissar* stands amid its ruins.

LAODICE'ANS (Col. iv. 16; Rev. iii. 14). Inhabitants of Laodicea.

LAP'IDOTH (*torches*). The husband of the prophetess Deborah (Judges iv. 4).

LAP, LAPPING. The custom of lapping still prevails in the east. A person will sit on his heels with his head close over a river and so dexterously throw the water into his mouth with his hand, putting out his tongue to meet it, as scarcely to spill a drop. It was to this test that the men of Gideon's army were subjected, in order, it would seem, to prove the alertness of those who so drank (Judges vii. 5-7).

LAPWING. An unclean bird forbidden to the Hebrews as an article of food (Lev. xi. 19; Deut. xiv. 18). Various opinions have been entertained as to the identification of this bird; but it is most generally believed to be the hoopoe, *Upupa epops*. Hoopoes are numerous in Egypt, where they are said to form two species—one stationary, which is considered inedible; the other migratory, which wades in the mud when the Nile has subsided, and feeds on worms and insects. This, however, is questionable: more likely there is but a single species. Its flesh is sometimes eaten, and has been pronounced very good. The hoopoe visits several parts of Europe, and is often met with in Palestine, where the Arabs have a superstitious reverence for it, believing it to possess medicinal qualities. They call it therefore 'The doctor.' See Duns, *Bibl. Nat. Science*, vol. ii., pp. 91-93.

LASE'A. A city of Crete, described as 'nigh' to the Fair Havens (Acts xxvii. 8.) The ruins of this place, which had not been previously identified, were discovered a few years ago. There are the remains of two temples; and marble shafts and capitals lie scattered around. The ancient name still survives. Lasea is near to cape Leonda, which lies about five miles east of the Fair Havens. See Smith, *Voyage and Shipwreck of St. Paul*, app. no. iii. 262, 263.

LA'SHA (*fissure*). The extreme point to which the boundary of Canaan extended (Gen. x. 19). It must consequently have been beyond the Dead sea to the east. It is likely that it derives its name from the breaking forth of the hot springs which are believed to identify the place. These springs are of a sulphureous character. The largest is about an hour and a half east from the sea. And, though it is not known that a town was ever seated here, yet there are remains of pottery, &c., which show that there must have been some habitations, perhaps for the accommodation of invalids resorting thither. We may believe the place identical with the Callirrhoë of Jerome and several ancient translators. There is a river formed, to which the sulphur deposited in it imparts a brilliant yellow hue: this precipitates itself from lofty rocks into the plain. Its water is hot, and, after receiving some tributary streams within a short distance, it pours with considerable velocity into the Dead sea. An oppressive temperature prevails in the valley in summer; and canes, aspens, and palm-trees, are abundant on the banks.

LASHA'RON (*the plain*). The king of Lasharon is enumerated among those whom Joshua destroyed (Josh. xii. 18). Lasharon has been supposed identical with the district of Sharon; but this is doubtful.

LASTHENES (1 Macc. xi. 31, 32). A person of rank, to whom Demetrius II. Nicator, king of Syria, gave the titles of 'cousin' and 'father.'

LATCHET (Isai. v. 27; Mark i. 7; Luke iii. 16). See SANDAL.

LATIN (Luke xxiii. 38; John xix. 20). The language of the ancient Romans.

LATTICE. A latticed window (Judges v. 28): so also in Sol. Song ii. 9; but in 2 Kings i. 2 it is probably the lattice-work or balustrade before a window or round a balcony. See HOUSE, p 397.

LAUGH, LAUGHTER. Laughter sometimes implies incredulity (Gen. xviii. 12-15, Matt. ix. 24), sometimes derision (Neh. ii. 19), sometimes joy (Gen. xxi. 6; Psal. cxxvi. 2; Luke vi. 21), and sometimes the conciousness of security (Job v. 22). When God is said to laugh, the phrase is to express scornful indignation (Psal. ii. 4, xxxvii. 13; Prov. i. 26).

LAVER. One of the utensils of the tabernacle, to contain the water necessary for the ablutions of the priests during their ministrations. It was made of the metal mirrors of the women, and consisted of a large basin and a foot or pedestal (Exod. xxx. 18-21, xxxviii. 8). It was to stand in the court of the tabernacle, between the sacred tent and the altar (xl. 30-32). Possibly the sacrifices were also washed in this laver. When the temple was built, a much

larger basin, called the molten sea, was constructed for the priests; while, for the washing of the things offered, ten lavers were made, each holding forty baths, about three hundred gallons. Five of them were placed on the right hand, and five on the left (2 Chron. iv. 6). These lavers stood upon square bases mounted on wheels, and were ornamented with figures of cherubim, lions, and palm-trees. Possibly the bases or stands received the water drawn from the lavers (1 Kings vii. 27-40). But it is very difficult to understand from the description, minute as it is, exactly how the lavers and bases were constructed. See Keil, *Comm. on Kings, transl.*, vol. i. pp. 129-134.

LAW. A definite commandment imposed on intelligent beings by competent authority. But the term is also extended to inanimate things, and then it implies a property or particular mode of sequence. Thus the motions of the heavenly bodies are said to be in obedience to certain laws, often called laws of nature. No law can enforce itself. Compliance with it, and penalties in case of its infraction, depend upon the power of the law-giver. We must therefore be careful not to regard a law as something apart from him who originally established it. The laws of nature just referred to are but the result of the Creator's will, the forms of his government, which could not hold a single moment except through the continuing influence of his authority.

According to our notion of law, it is visible everywhere, for the sustentation and well-being of the whole frame-work of creation. It is thus that from causes flow corresponding effects. If we could imagine it otherwise, if, the causes being the same, the effects were different, from machinery so disorganized destruction must ensue. Hence we may appreciate the fault of disobedience to moral laws: it disappoints the whole purpose of the creature's being, and must be followed by rectification or punishment. It is not without ample ground, then, that Hooker has said, 'Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; but angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy' (*Eccles. Pol.*, book i. 16).

Of physical laws our knowledge is gathered from observation of their effects: results are laid together; and from the comparison the operation of the regulating law which governs them is deduced. From some natural effects, too, certain higher conclusions may be sometimes drawn; as when St. Paul shows that 'by the things that are made' 'the eternal power and Godhead' of the Deity might be seen (Rom. i. 20). But generally moral laws must be known from God himself, either by some principle which he implants in the mind, as the natural conscience, or by the actual revelations which he makes. The word 'law' is occasionally used in scripture in a large sense, but more frequently, with the article prefixed, or other limitation, to express God's revealed will, specially that which was made known in the earlier dispensation, or that written in the Pentateuch. Hence 'the law' occurs sometimes in a kind of opposition to that fuller display of the divine purpose manifested in Christ: e.g. 'The law was given by Moses; but grace and truth came by Jesus Christ' (John i. 17: comp. Gal. iii. 2, 5, 18).

By the deeds of the law it is repeatedly said no one is justified in God's sight (Rom. iii. 20, 28), because they are imperfect, and do not reach that exact conformity with the divine will which is necessarily required: in men's sight, however, they do justify, as evidencing the principle which is working in the heart, without which evidence we cannot suppose that the principle exists (James ii. 14-26). This topic, however, need not be pursued here. See JUSTIFICATION.

The law, as noted above, sometimes comprehensively signifies the whole of the Old Testament revelation, as where, in John x. 34, a psalm (lxxxii. 6) is referred to under the name. But the code delivered by Moses is that more properly so termed, and it will be now examined. It is usual to distribute its provisions into moral, ceremonial, and political. This distinction indeed is not perfectly accurate; a ceremonial observance, for example, might have also a moral and a political aspect. But similar objections would lie to every other mode of classification: it will therefore be adhered to here.

The moral law includes those precepts which regulate a man's conduct towards his Creator, and towards his fellow-creatures. It is embodied in the ten commandments or words (so they are called in the original) delivered on Sinai (Exod. xx. 1-17), and repeated with no substantial difference by Moses (Deut. v. 6-21); and it has been condensed by our Lord into two emphatic sentences, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:' 'Thou shalt love thy neighbour as thyself' (Matt. xxii. 37-40). These are perfect laws: if really fulfilled they would constitute a sufficient righteousness before God: their end and object is complete holiness of heart and life.

The ceremonial law prescribed the mode of Hebrew worship, and was, besides, constructed with an elaborate reference to the great gospel doctrines which should be at last fully revealed to mankind. In the performance of its rites intelligent devotion would be called forth, and men's minds prepared for future development. Suited for a present purpose, these rites were also shadows, with a definite relation to the substance which was to supersede them. They were types and figures of better things to come (Gal. iv. 3-5). They were connected with the moral law because, while that demanded undivided reverence

to God, they showed how that reverence might be paid; and when the moral law was broken they held out the hope of reparation for the fault. They were connected with the political law; for they separated Israel from other nations, and with their sanctions were, so to speak, the frame-work of the theocracy.

The political law regulated the relations of man to man in society, exhibited God in his theocratical aspect as the legislator and monarch of Israel, and constituted the statutes of his kingdom. These statutes were excellent; but in the nature of things they were not perfect. Their excellence consisted in their adaptation to the people to whom they were given. Human legislators are perfectly aware that it is necessary to educate men up to a good system. That political constitution, which is the pride and blessing of those who know how to use and enjoy it, might inflict the most fatal evils on a nation which did not understand and was not prepared for it. Laws therefore are made suited to the growth of those for whom they are intended. They should be a little in advance of the age, to lead men gradually forward: were they more than that little, they would be as useless as a musical instrument in the hands of one who had never learned to touch it, and whose rude handling would produce not harmony but discord; they would be as dangerous as a sword in the grasp of a savage, which he would use for mischief, not for legitimate defence. God's wisdom, then, is seen in fitting the system of law he promulgated to the more rude and untutored state of the Hebrew people. It mitigated many evils: it contributed to refine and ameliorate their habits; and it is no impeachment of its merit to say that there might and would come a state of society which had outgrown it. Our Lord distinctly announced this principle when he said that Moses, for the hardness of their hearts, suffered the Israelites to put away their wives (Matt. xix. 8). The concession was made to bar greater enormities. So slavery was regulated, not prohibited. It is for want of perceiving this that some have fallen into serious error, and have dared to charge God foolishly. They have forgotten that it was a corrupt world for which the legislation was to be.

There is no ground for attributing inhumanity to the Mosaic code. A few of its provisions may be noted. It embodies, first of all, the principle that crime must be regarded not merely as a breach of human law, but as sin against God. No other code has taught this high doctrine. Hence the stringency of its enactments, because disobedience was a fault against the heavenly King. Besides, stringency is no defect. It is for the welfare of the governed. In barbarous countries laws are not stringent, except when some special interest is involved. They are often evaded: they may be tampered with. And the uncertainty of their application encourages crime. It has been said that the penalties of the Mosaic code were severe. They were less so than in many civilized countries in modern times. The punishment of death was inflicted for but four or five classes of crimes, murder, treason (which in the theocracy included witchcraft, idolatry, &c.), man-stealing, foul sensuality, and perverse filial disobedience. Less severe penalties would have altogether failed in checking the peculiar tendencies of Israel to crime. And the actual punishment was not cruel: there was neither torture nor prolonged suffering inflicted. But look at the positive side of Hebrew legislation. Observe its care for human life (Deut. xxi. 1-9, xxii. 8), its consideration for the poor (Lev. xix. 9, 10), its inculcation of charity (Deut. xv. 11), its injunctions that no servant should go forth from his master empty (12-14), its provisions for general release (Lev. xxv.), its regulation of pledges (Deut. xxiv. 6, 10-12), its enactment that wages should be punctually paid (15), its protection of an escaped slave (xxiii. 15, 16), its setting apart seasons of rejoicing in which all were to share (xvi. 11), its exemptions from military service (xx. 5-7, xxiv. 5), its humane care of animals (Exod. xxiii. 10, 11; Deut. xxii. 1-7, xxv. 4)—surely, in these and many other particulars which might be named, the Mosaic code gives unmistakeable proof that it was no barbarous head that devised, no rash hand that penned it (see Sewell on *Humaneness of Mosaic Code* in Biblioth. Sacr., Apr. 1862, pp. 368-384; Bp. Browne, *The Pentateuch*, pp. 81-86).

The law of Moses had its peculiar and most suitable position in that it was preparatory to a better covenant. In no sense did it contradict the coming dispensation: it was the seed of the future tree: it was the elementary introduction to a more developed system. And thus our Lord declared that he came not to destroy but to fulfil it (Matt. v. 17), to reveal that which it pre-signified, to give all its types their perfect realization, to establish that spiritual kingdom which carried to its highest glory the theocratic principle of the earlier polity, to inspire the only effectual motive which could ensure obedience to its moral precepts, and thus to be 'the end of the law for righteousness to every one that believeth' (Rom. x. 4). The law was imperfect only when it was stretched beyond its measure. It was 'weak through the flesh' (viii. 3); and the fault of the Jews was that they did not recognize its true character as introductory, as leading to, and completed by Christ. It was when it was thus perverted from its real signification that the apostles had to correct the error, denouncing, not the law itself, but the miserable use that was made of the law. Even under the Mosaic dispensation, righteousness was not obtained by legal observance. Hence the necessity of a constant repetition of the sacrifices prescribed (Heb. x. 1-4). So that from the elder testament St. Paul argues for the righteousness of faith (Rom. iv.). But it is not to be concluded that the law is in no respect now binding upon believers in Christ. So far as it was political, indeed, it came to an end when the Jews were no longer a state, and settled people. So far as it was ceremonial, its shadows disappeared before the substantive things

which they betokened. But, in so far as its precepts exhibit the pure character of God the law-giver, they are a moral obligation upon his servants. His holy commandments become their delight. So that for any to profess to belong to him, and yet to disregard his revealed will, would be a monstrous contradiction.

Crimes against the Mosaic law were visited with specified punishments. Some acts, indeed, were reserved to the peculiar vengence of God; but for most of them the penalty was named, sometimes capital, sometimes of a secondary nature. Distinctions were made between those committed presumptuously, or 'with a high hand,' and those which flowed rather from human infirmity. But more on this topic need not be said here. See PUNISHMENTS.

LAWYER. A person skilled in the law (Tit. iii. 13). The lawyers mentioned in the Gospels were Mosaic jurists, whose special province was the interpretation of the law (Matt. xxii. 35; Luke x. 25). The person who is in these passages said to have interrogated our Lord is elsewhere called (Mark xii. 28) 'one of the scribes.' It has been inferred, therefore, that lawyers and scribes were identical, and that they differed only in that the scribes were the public, the lawyers the private, expounders of the law. The term 'scribe,' however, is of more general application: it was an official title, and might include lawyers.

LAYING ON OF HANDS. A significant ordinance used as an outward means for the transference of responsibility, and the communication of spiritual gifts, whether in the exercise of supernatural power or as designating or qualifying for some office in the church (Lev. iii. 2, 13, xvi. 21; Numb. xxvii. 23; Matt. xix. 15; Mark v. 23, vi. 5, xvi. 18; Acts vi. 6, viii. 17, 19, xiii. 3, xix. 6, xxviii. 8; 1 Tim. v. 22; Heb. vi. 2). See ATONEMENT, DAY OF. For the laying on of hands after baptism, whence has descended the rite of confirmation, which is practised through the larger part of the Christian church, see Bingham, *Orig. Eccles.*, book xii. chaps. 1, 2, 3.

LAZ'ARUS (*God his help*, or, as some suggest, there is *no help*).—1. A name introduced by our Lord into that remarkable parable, in which he exposes the carnal and luxurious selfishness of the worldly man placed in sharp contrast with the poorest, exhibits the change in the world of spirits, and delivers an impressive warning, partaking of the character of prophecy, of the rejection of himself and his kingdom by those whom the law and the prophets failed to humble and convince (Luke xvi. 19-31).—2. One, perhaps the youngest, of a family at Bethany whom Jesus loved. He died, and was buried, and was restored to life by Christ's almighty power, after being in the grave four days. This wonderful miracle enraged the Jews and incited them to seek our Lord's destruction: Lazarus, too, they wished to destroy; as his life was a standing evidence for Christ, inclining many to believe in him (John xi., xii. 1-11). We hear nothing more of Lazarus in scripture: perhaps it was felt that one who had seen the eternal world and was restored to this must not be spoken of as a common man: there would be an awe regarding him which would make his history one to be pondered over, not talked about. And this may be a reason why the narrative is given in but one of the Gospels, that written after Lazarus had died again. Of none of those raised by Christ or his apostles from the dead have we any later account. For the rest of their life on earth they must have been wonders to themselves, and must naturally have dwelt in privacy. About Lazarus tradition has been busy; but the stories that are told are not trustworthy.

LEAD. A well-known metal: ancient workings of it have been discovered in the mountains between the Red sea and the Nile; it is said to exist also near mount Sinai. But it is not extensively used in the east; nor do we find many notices of it in scripture. Its weight is alluded to, to illustrate the sinking of the Egyptians in the sea (Exod. xv. 10). Generally, however, it is mentioned in connection with the refining or purifying of more precious metals, for which purpose it was employed (Jer. vi. 29; Ezek. xxii. 18, 20). There is a difference of opinion in regard to Job xix. 23, 24: it might be that engraving on a leaden tablet was meant; but Carey, after some other critics, believes that lead was 'poured into the cavites of the letters after they had been cut in the rock, for the purpose of preserving the sharpness of their edges' (*The Book of Job*, note on xix. 23, 24, p. 264). Lead is also mentioned in Numb. xxxi. 22; Zech. v. 7, 8, being probably used for weights, and it may be supposed to have been the material of which a plummet was made (Amos vii. 7; Acts xxvii. 28): see Napier's *Ancient Workers and Artificers in Metal*, pp. 123-131.

LEAF. The leaves of trees, which are organs of respiration, and which, from being first green and flourishing, afterwards fade and fall off, to be succeeded by another generation of the same kind, are frequently applied to illustrate prosperity (Psal. i. 3; Jer. xvii. 8; Ezek. xlvii. 12), or decay (Job xiii. 25; Isai. i. 30, lxiv. 6; Jer. viii. 13; Ezek. xvii. 9). Other illustrations are also taken from leaves (Lev. xxvi. 36; Isai. xxxiv. 4; Dan. iv. 12, 14, 21; Mark xiii. 28; Rev. xxii. 2).

The 'leaves' of folding doors are mentioned in 1 Kings vi. 32, marg., 34; Isai. xlv. 1; Ezek. xli. 24.

The 'leaves' of the roll (Jer. xxxvi. 23) were the columns in which the roll was written.

LEAGUE. See ALLIANCE.

LE'AH (*wearied*). The elder daughter of Laban. Her eyes were delicate and weak (Gen. xxix. 16, 17). By her father Laban's deceit she was married to Jacob: she bore him six sons and a daughter, but seems to have been ever painfully sensible that her husband's affections were given mainly to her sister Rachel (21-25, 31-35, xxx. 1-21). She willingly accompanied Jacob into Canaan (xxxi.); and there she died, before the house of Israel went down into Egypt, and was buried in the cave of Machpelah (xlix 31). In after-times the fruitfulness of Leah

and Rachel was implored for a new-married woman (Ruth iv. 11).

LEATHER. Existing specimens prove that the Egyptians were well acquainted with the art of tanning. Pieces of leather dyed various colours have been discovered in their tombs; and they applied this article to a vast many different uses. The Israelites must have learned from them. There could be no lack of the skins of animals in Israel, so numerous were their sacrifices; and we find these skins, more or less dressed and prepared, used sometimes for clothing (Job xxxi. 20; Heb. xi. 37), sometimes for coverings (Exod. xxvi. 14), for girdles (2 Kings i. 8; Matt. iii. 4), and for other purposes (Lev. xiii. 48, 49). Leather, too, was employed for writing upon. The trade of a tanner was in very low esteem among the Jews, and on account of the unpleasant smell was usually carried on outside a city, near rivers or by the sea-side (Acts ix. 43, x. 6, 32).

LEAVEN. Any substance that promotes fermentation. Sour dough is generally used in the east for this purpose: lees of wine are also employed. The fermentation produced is a kind of putrefaction: indeed it is distributed into three kinds, the vinous, the acetous, the putrefactive. All leaven was prohibited in meat-offerings (Lev. ii. 11, vii. 12, viii. 2; Numb. vi. 15), and specially in the paschal feast of the Hebrews (Exod. xii. 3, 19, 20); whence this was often called 'the feast of unleavened bread' (Matt. xxvi. 17). The nature of leaven, affecting the whole lump of the substance to which it is added, furnishes some striking illustrations in scripture (xiii. 33; 1 Cor. v. 6); as also does the corruption it had undergone: thus we have warnings in Luke xii. 1; 1 Cor. v. 7, 8, where the word is symbolically used for corruptness of life, or doctrine.

LEBA'NA or LEBA'NAH (*the white, the moon*). One whose descendants, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 45; Neh. vii. 48).

LEB'ANON (*white*, sc. the *white* mountain). A very celebrated mountain-chain to the north of Palestine. The name occurs first in the Pentateuch, where it is said that the inheritance of Israel should reach to its base (Deut. i. 7, iii. 25, xi. 24).

Lebanon may be considered as comprehending two distinct parallel ranges, which commence about 33° 20′ N. lat., run upwards of 100 miles from SW. to NE., and enclose a long valley called Cœle-syria, from five to eight miles in width. This is the 'valley of Lebanon' (Josh. xi. 17); and it retains now an exactly-corresponding name, *el-Buka'a*, 'the valley.' It is a kind of prolongation of the Jordan valley, and joins on northward to that of the Orontes. Of these two parallel ranges the westernmost is Lebanon proper, *Jebel esh-Sharki*; while the other was distinguished as 'Lebanon toward the sun-rising' (xiii. 5), and is commonly known as Anti-libanus, now *Jebel el-Gharbi*; the southern part of which is separated by the fertile Wady et-Teim from Lebanon and the Galilean hills. The Lebanon mountains are mainly of white limestone; but there are sandstone belts on the western slopes. Fossils abound in the limestone rocks; and iron has been obtained in considerable quantities from the sandstone (comp. Deut. viii. 9, xxxiii. 25). Coal also has been found.

Lebanon, the western range, commencing at the deep gorge of the Leontes, now the *Litâny*, a stream which empties itself into the Mediterranean a little to the north of Tyre, stretches north-eastward parallel to the coast, and enclosing the narrow Phœnician plain as far as the river Eleutherus, the *Nahr el-Kebir*. Here the plain of Emesa opens out, so repeatedly referred to in scripture as 'the entering of Hamath' (Numb. xxxiv. 8; 1 Kings viii. 65; 2 Kings xiv. 25). The upper part of the range is bare and barren, with grey rounded summits, and here and there some stunted trees. But at a lower elevation the western slopes are of glorious beauty. There are towering rocks and wild ravines, bold promontories jutting out into the Mediterranean, evergreen oaks and pines clothing the mountain's side, while fig-trees, vines, mulberry and olive-trees, abound on terraced heights or in picturesque glens. Corn is cultivated in every possible nook: villages nestle amid the cliffs; and convents crown the summits of well-nigh perpendicular rocks; while ever and anon the eye of the traveller rests on the sunny waters of the 'great sea,' into which many streams of historic note descend, having cut their way through deep and rugged gorges.

All who have visited these scenes speak with rapture of them. 'Never shall I forget,' says Dr. Buchanan, 'the magnificence of the view which burst upon us when we suddenly turned the narrow ridge of the mountain. Before gaining this point we had many times turned round to gaze . . . . on the scene we were leaving'—he was journeying from Damascus and Baalbek— . . . 'But, grand as this view was, it seemed almost tame and common-place in comparison with the wonderful . . . . sight that opened upon us when we at length reached the summit of this gigantic mountain-wall, and looked over to the other side . . . . Light fleecy clouds were sailing across our line of vision from one mountain-side to another. The glorious blue heaven was above our heads. Far down beneath us, at the bottom of the gorge, the plain, gleaming in bright sunshine, seemed almost at our feet . . . . There was Tripoli . . . . shining brightly above the dark foliage of the groves and gardens around it; and there was the sea as blue as the sky' (*Notes of a Clerical Furlough*, pp. 432, 433). Doubtless Lebanon was a 'goodly mountain'; and the breezes that blew from the heights came charged with aromatic fragrance (Sol. Song iv. 11; Hos. xiv. 6, 7). Well might the inspired Hebrew poets borrow their similes from its grandeur and its beauty, its cool streams, its noble forests (Psal. lxxii. 16; Sol. Song iv. 15, v. 15; Isai. ii. 13; Jer. xviii. 14; Hos. xiv. 5). And far renowned were the cedars of Lebanon, the chosen material of royal palace and holy temple (1 Kings v. 6, 8-10, 13-15, vii. 2-12; Ezra iii. 7) clustered in a vast recess (on, it is said, the morning

of a glacier), round the head of which high summits rise; but for a description of these see CEDARS. Besides the well-known grove, Mr. Tristram has recently found a forest of cedars at the roots of Lebanon and near the sea (*Quart. Review*, Oct. 1864, p. 402, note).

The height of the mountains of Lebanon is generally from 6000 to 8000 feet: the loftiest peaks, however, rise considerably higher. The *Sunnín* is above 9000, and *Jebel Mukhmel* about 10,200 feet above the sea-level; while the *Jebel Arnéto* is very little lower: some of these summits are generally clothed with snow. Wild beasts as of old, hyænas, wolves, bears, and panthers, are numerous in the recesses of the range (2 Kings xiv. 9; Sol. Song iv. 8).

The ancient inhabitants are described as the Giblites and Hivites (Josh. xiii. 5; Judges iii. 3). The modern *Jebaïl* is perhaps identical with Gebal (Ezek. xxvii. 9), a city of the first-named tribe. Now the northern parts of the mountain are peopled by the industrious Maronite Christians, amounting, it has been estimated, to 150,000. Their principal occupation is rearing the silkworm: hence their villages are surrounded with gardens of mulberry-trees. An interesting account of these is given by Risk Allah Effendi (*Thistle and Cedar of Lebanon*, chap. xx. pp. 352, &c.). In the southern parts there are the Druses or Druzes; and the aspect of many of the Lebanon villages has been of late sorely changed by the out-break between these tribes.

On the east Lebanon descends abruptly to the Cœle-syrian plain, on the opposite side of which runs Anti-libanus. This range extends from the plateau of Bashan, not far from Banias, north to the conspicuous Hermon, *Jebel es-Sheikh* (see HERMON), and then, having thrown out three radiating spurs, the main ridge stretches north-east to the plain of Emesa. The height of this range is generally about 5000 feet. It is bleaker and more barren than Lebanon, more thinly peopled, and abounds more in wild beasts. Yet there are some beautiful glens; and from these heights descend the Abana and the Pharpar. Anti-libanus, as before noted, is just mentioned as a chain in scripture; but Hermon frequently occurs. It is Hermon, doubtless, that is described as 'the tower of Lebanon which looketh toward Damascus' (Sol. Song vii. 4).

LEBA'OTH (*lionesses*) (Josh. xv. 32). See BETH-BIREI, BETH-LEBAOTH.

LEBBE'US (possibly *hearty*, *courageous*). One of the names of the apostle Jude (Matt. x. 3). See JUDE.

LEBO'NAH (*frankincense*). A place not far from Shiloh (Judges xxi. 19). It has been identified with *el-Lubban*, about four hours south of Nablous.

LE'CAH (*a going*, *journey*). A name found in the genealogy of Judah: it is probably that of a town (1 Chron. iv. 21).

LEECH. See HORSE-LEECH.

LEEK. A species of vegetable food; after which the Israelites longed in the wilderness (Numb. xi. 5). The same word is elsewhere rendered 'grass' (1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Psal. xxxvii. 2), 'herb' (Job viii. 12), 'hay' (Prov. xxvii. 25; Isai. xv. 6). The specific translation 'leek' is questionable. The fenu-grec, *Trigonella fœnum-græcum*, may be meant, an annual plant, resembling clover, known in Egypt by the name of *helbeh*, the food both of cattle and of men. Sonnini describes it as 'tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with incredible greediness, without any kind of seasoning. They pretend that this singular diet is an excellent stomachic, a specific against worms and dysentery, in fine, a preservative against a great number of maladies. They in fact regard it as endowed with so many good qualities, that it is in their estimation a true panacea.' The *Allium porrum*, or common leek, is sufficiently well known.

LEES. Wine was preserved in strength and colour by standing upon the dregs or lees. In Isai. xxv. 6 the meaning is generous old wine, racked off or purified from the lees. Some, however, have suggested that rich preserves made from grapes may be intended in the place. There is a proverbial expression occasionally used, 'to settle upon the lees' (Jer. xlviii. 11; Zeph. i. 12), that is, to live a life of quiet indifference and sloth; while 'to drink the lees' or 'dregs' (Psal. lxxv. 8) was to endure the extremity of suffering.

LEGION. A division of the Roman army: the number of men in it differed at various times. Originally a legion consisted of about 3000; but in the time of Augustus it contained about 6000: there were also cavalry attached, to the amount of one-tenth of the infantry. Each legion was divided into ten cohorts, each cohort into three maniples, and each maniple into two centuries, which, according to the name, should comprise one hundred men. The word 'legion' came in the course of time to express indefinitely a large number: so it is used in Matt. xxvi. 53; Mark v. 9, 15; Luke viii. 30; and so we frequently now use it.

LEHA'BIM (*flames*, inhabitants of a dry and scorched land?). Descendants of Mizraim (Gen. x. 13; 1 Chron. xi. 11). They are certainly the Libyans, being generally coupled with Ethiopia and Egypt. Lybia was bounded by the Nile on the east, the Atlantic on the west, by the Mediterranean on the north, the southern limits being variable. Lehabim is often found in a contracted form, Lubim (2 Chron. xii. 3, xvi. 8; Dan. xi. 43, Hebr.; Nah. iii. 9).

LE'HI (*jaw-bone*). The name of a place or district on the borders of Philistia, where Samson slew a thousand Philistines with the jaw-bone of an ass. The name fully was Ramath-Lehi, 'the hill of Lehi,' so called perhaps from a ridge of craggy serrated rocks, or from Samson's casting away—such would be the meaning with a slight change of vowels—of the jaw-bone. Athirst and weary with the slaughter he had made, he cried to the Lord; and thereupon a stream gushed forth, not from the jaw-bone, but from the place Lehi (Judges xv. 14-19).

LE'MECH (Gen. v. 25, marg.). See LAMECH.

LEM'UEL (*of God*, sc. created, or, possibly, devoted *to God*). A king to whom instructions were given by his mother (Prov. xxxi. 2-9). Various conjectures have been hazarded respecting Lemuel; but nothing can be said of him with certainty.

LEND. See PLEDGE.

LENTILES. A leguminous plant, *Ervum lens*, producing a kind of pulse resembling small beans. They are chiefly used for pottage, which is of a red or chocolate colour. Such was that for which Esau sold his birth-right (Gen. xxv. 29-34). An illustration of this is furnished in the tomb-paintings of Egypt, where there is a representation of a man cooking lentiles for soup or porridge. Among the provisions brought to David while he lay at Mahanaim in Absalom's rebellion, we find lentiles (2 Sam. xvii. 28); and it was in a field of lentiles that an exploit of one of his warriors was performed (xxiii. 11). Sometimes lentiles, in seasons of scarcity, and by the poor, were employed for making bread (Ezek. iv. 9). Mixed with barley they are said to be frequently so used in the southern parts of Egypt.

LEOPARD. The original word thus rendered implies spotted or speckled, and probably includes various feline species, which are distinguished by us as leopards, panthers, &c. The animal meant would seem to be the panther, now not uncommon in the Lebanon, and occasionally to be found elsewhere in Syria. It is much smaller than a lioness, but heavy in proportion to its bulk. It prowls about by night, is cat-like in its habits, and is mischievous to domestic cattle, sometimes even to men. There is a larger variety in Asia Minor. The leopard is noticed in scripture as infesting Lebanon and Anti-libanus (Sol. Song iv. 8): its fierceness is indicated (Isai. xl. 6); its mode of watching for its prey (Jer. v. 6; Hos. xiii. 7); the spottings of its hide (Jer. xiii. 23); its fleetness (Hab. i. 8); and it is also symbolically introduced (Dan. vii. 6; Rev. xiii. 2).

LEPER, LEPROSY. The leprosy was a fearful disease, commonly occurring in Palestine, and repeatedly mentioned in both the Old and the New Testaments. According to a strange perversion of the sacred narrative, the Israelites are said to have been expelled from Egypt because they were leprous (Tacitus, *Hist.*, lib. v. 3; Joseph., *Contr. Apion.*, lib. i. 26). Exaggerated and falsified as this account is, there may possibly be some ground-work of fact. Skin-diseases are prevalent in hot climates; and, if we consider the condition of the Israelites while in slavery, forced to grinding toil, working in the furnaces, and with small means very likely of attending to health and personal cleanliness, we may very well conceive that such maladies would spread, and manifest a more virulent type than under other circumstances. Certain it is that reference is occasionally made in the law to the evil diseases of Egypt, which it is said shall afflict the Israelites if they disregard the divine commandments (Exod. xv. 26; Deut. xxviii. 27, 35). There were also lepers among the people in the wilderness, whom Moses was directed to remove from the camp (Numb. v. 1-4).

Leprosy rendered the person afflicted with it unclean. It was therefore necessary to have some precise marks by which it might be distinguished. And the decision was appropriately left to the priests: from the directions given to them we may gather information of the nature and symptoms of the disease. The first symptom was a swelling, a bald scab, a bright spot in the flesh. It might, however, be but a scab, or a boil, a mere temporary ailment of the skin, which, after a week or two, would pass away. But, if it spread, if it seemed deeper than the skin, if the hair of the part affected turned white or yellow, if there was the appearance of raw flesh, these were fatal omens: it was evidently the plague of leprosy: the man was unclean. But it is remarkable that, if the whole of a person's body was covered, if all his flesh was white, he was to be pronounced ceremonially clean. Either the disease, then, by its extension, must have assumed a milder type, or else the spreading eating character of it must have been that which essentially polluted, so that, when it could spread no more, the pollution had ceased. Baldness of the head was by no means symptomatic of leprosy; but, if in a bald head a white reddish sore appeared, the priest had not to look further, whether it spread or not: it was the plague in its worst form: the man was utterly unclean. And he that was a leper was to be separated from society: he was to manifest all the tokens of calamitous mourning: his clothes were to be rent and his head made bare, while the lower part of his face was muffled; and, in order to prevent clean persons from coming near and contracting defilement from him, he was to cry out with his wailing voice, 'Unclean, unclean!' (Lev. xiii. 1-46).

There were doubtless various kinds of leprosy; and some of the rabbinical writers have multiplied them. Attempts there have been to classify these, and to make the different forms of Hebrew leprosy, as expressed by different words, correspond with those of the Greek physicians. Any purely-medical disquisition would be out of place here. But it is an interesting question whether the Syrian leprosy as at present existing (which seems to have been carried by the crusaders over Europe, though now, in most places, providentially extinct) is identical with the disease so repeatedly mentioned in scripture. The accounts given by modern travellers of what they have witnessed are positively frightful. Dr. Thomson describes his horror when suddenly coming upon a crowd of beggars, who, he says, 'held up toward me their handless arms,' while 'unearthly sounds gurgled through throats without palates.' The disease, he adds, 'is feared as contagious: it is certainly and inevitably hereditary: it is loathsome and polluting: its victim is shunned by all as unclean: it is most deceitful in its action. New-born children of leprous parents are often as

pretty and as healthy in appearance as any; but, by and by, its presence and working become visible in some of the signs described in Lev. xiii. The "scab" comes on by degrees in different parts of the body: the hair falls from the head and eye-brows: the nails loosen, decay, and drop off: joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed; and the teeth disappear. The nose, the eyes, the tongue, and the palate, are slowly consumed; and, finally, the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of the fell disease, or even to mitigate sensibly its tortures' (*The Land and the Book*, pp. 651, 653, 654). It is argued that some of the worst results of the disease, *elephantiasis*, as now witnessed, are not adverted to in Lev. xiii. But it is forgotten that the Mosaic record naturally describes only the initiatory stages of the malady—how to distinguish it on its first appearance, in order to immediate separation. There was no need to touch upon its later development. And there is a remarkable passage in the Pentateuch, which seems in no uncertain language to point to what the leprosy running its awful course then (as well as now) became. When Miriam was struck with it, and Aaron, the partner of her presumptuous sin, had, as priest, to look on her and pronounce her leprous, he exclaimed, in his agony of entreaty that Moses would intercede for her, 'Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb' (Numb. xii. 10-12). Words could hardly depict more vividly the modern wasting of the leper's body. It is very possible that all leprosy might not be of this extreme type: different kinds, as above noted, are described in scripture; and we are told that diseases vary according to climate, and by lapse of time, so as to assume distinct forms, and run in different courses. It may be so here. But, upon the whole, the conclusion seems a necessary one, that the Syrian leprosy now (of which, too, fresh types frequently occur) corresponds in essential characteristics with that of which we read in scripture.

Dr. Tilbury Fox has lately investigated the subject. He thinks the reference in the Mosaic law is specially to early stages of elephantiasis: the two forms of *berat* corresponding to the melas and leukē of Celsus, the morphæa alba and nigra of our times; while the *boak* of Moses is the alphos of Celsus, and the lepra vulgaris of our times—the three (melas, leukē, alphos) constituting the vitiligo of Celsus. In the Lebanon range there are two forms of eruption known, designated by the generic term *baras*: one, that of the Arabs, is an early condition of the elephantiasis Græcorum: the other (unconnected with the former) is called *baras el Israily*, and is Willan's lepra vulgaris: the disease, therefore, supposed peculiar to the Hebrews, still exists as lepra vulgaris: see paper read at the Medical Society of London, noticed in *The Lancet*, Jan. 20, 1866, pp. 76, 77.

The sacred history shows us that leprosy, fearful as in its lightest form it was, did not always incapacitate from active life. Naaman, though a leper, still seems to have retained his position as captain of the Syrian hosts. The leprosy of which he was so wonderfully cured was in judgment inflicted on the wretched Gehazi (2 Kings v. 1, 27). A difficulty has sometimes been felt as to Gehazi's admission afterwards to the presence of the king of Israel (viii. 4, 5). But we do not know whether the events of Elisha's history are placed exactly in chronological order: the conversation might have been before Gehazi's punishment. Moreover, it does not appear that lepers were rigidly excluded from converse with other persons: they were to dwell apart, and not to be touched; but surely they might be spoken with. Still further, when leprosy had covered the whole body, the man was, as we have seen, ceremonially clean. Possibly—the expressions used make it probable—Gehazi's body was so entirely covered. No rank exempted a man from the ceremonial defilement, and consequent disabilities. When king Uzziah was smitten, and the leprosy rose in his forehead, he was thrust out at once from the temple, and had to dwell in a separate house till his dying-day (2 Chron. xxvi. 19-21).

The power and compassion of Christ were wonderfully displayed in that he healed the lepers. No disease was too virulent for him to cure; no victim too loathsome for him to pity. There is inexpressible tenderness in his treatment of a sufferer, as narrated in Matt. viii. 2, 3; Mark i. 40-42.

Admirably does this act of our Saviour depict his gracious dealing in the cure of sin, that leprosy of the soul. There is a deep moral lesson taught in the history of Hebrew leprosy. The judgment of God—extraordinarily so in many cases—it was a symbol of sin. And hence lepers were proverbially called 'the smitten,' i.e. the smitten of God; so that, from Messiah being termed smitten (Isai. liii. 4) it was strangely supposed by some Jewish writers that he was to be a leper. But, just as the fatal taint, not visible at first in the child of leprous parents, gradually developes itself, becomes a malady which human skill cannot cure or check (2 Kings v. 7), and which masters at last every faculty and disables every limb, ending in a doleful death, so does sin, the taint inherited from Adam, by degrees appear, and, unless checked and conquered and eradicated by divine grace, run its wretched course to death, the penalty of sin. 'If left unchecked by power divine,' says Dr. Thomson, 'the leprosy of sin will eat into the very texture of the soul, and consume everything lovely and pure in human character. . . . There is only one Physician in the universe who can cleanse the soul. . . . he says to many a moral leper, 'Go in peace: thy sins be forgiven thee'; and it happens unto them according to their faith. To my mind there is no conceivable manifestation of divine power more triumphantly confirmatory of Christ's divinity than the cleansing of a leper with a word. When looking at these handless, eyeless, tongueless wrecks of

humanity, the unbelieving question starts unbidden, "Is it possible that they can be restored?" Yes, it is more than possible. It has been accomplished again and again by the mere volition of Him who spake and it was done. And He who can cleanse the leper can raise the dead, and can also forgive sins, and save the soul. I ask no other evidence of the fact' (p. 654).

When a leper was healed, he was to appear before the priest, that being examined he might be pronounced clean. And he was to undergo a process of purification, which also taught important lessons. It 'had three distinctly-marked stages,' says Dr. Fairbairn. 'The first of these bore respect to his reception into the visible community of Israel, the next to his participation in their sacred character, and the last to his full re-establishment in the favour and fellowship of God.' There were to be two living birds, one to be killed, with the blood of which the restored man was to be sprinkled, while the other was let go. Still seven days must pass; and then, after shaving the hair and washing the clothes, on the eighth day there were to be offerings. With the blood of the trespass-offering, and with oil the man was to be anointed, and as it were consecrated. And then last of all the full atonement was made and the perfect restoration signified (Lev. xiv. 2-32). On this last prescribed rite Dr. Fairbairn remarks, 'When . . . . thus far restored—his feet standing within the sacred community of God's people, his head and members anointed with the holy oil of divine refreshment and gladness, he was now permitted and required to consummate the process by bringing a sin-offering, a burnt-offering, and a meat-offering, that his access to God's sanctuary, and his fellowship with God himself, might be properly established. What could more impressively bespeak the arduous and solemn nature of the work, by which the outcast, polluted, and doomed sinner regains an interest in the kingdom and blessing of God? The blood and Spirit of Christ, appropriated by a sincere repentance and a living faith, this . . . . alone can accomplish the restoration. Till that is done, there is only exclusion from the family of God, and alienation from the life that is in him. But, that truly done, the child of death lives again, he that was lost is again found' (*Typol. of Script.*, book iii. chap. iii. sect. 8, vol. ii. pp. 383-386).

Of leprosy in garments and houses (Lev. xiii. 47-59, xiv. 33-53) little can be said. It might be propagated by animalculæ or fungus; and the regulations concerning it must have been of a sanitary as well as moral character. It is well known that the disease is now frequently conveyed by clothes.

LE'SHEM (*a precious stone*, perhaps *opal* or *jacinth*) (Josh. xix. 47). See DAN, 1.

LE'THECH (a measure, so called from *pouring*) (Hos. iii. 2, marg.). See MEASURES.

LETTER. See EPISTLE.

LETTERS. See WRITING.

LET'TUS (1 Esdr. viii. 29). Probably Hattush (Ezra viii. 2).

LETU'SHIM (*the hammered, sharpened*) An Arabian tribe descended from Dedan (Gen. xxv. 3).

LEUM'MIM (*peoples, nations*). Also an Arabian tribe descended from Dedan (Gen. xxv. 3); possibly those called by Ptolemy Allumœoti, in the central part of Yemen.

LE'VI (*a joining*).—1. The third son of Jacob by Leah, who gave him his name as trusting that her husband would, now that she had born him three sons, be joined in affection with her (Gen. xxix. 34). Levi, with his brother Simeon, took the lead in the dreadful vengeance inflicted upon the Shechemites for the defilement of their sister Dinah (xxxiv. 25-31). Jacob viewed their conduct with abhorrence, and, before his death, while prophetically describing the future fortunes of his sons and their posterity, uttered a solemn denunciation upon Simeon and Levi (xlix. 5-7). This appears to have had its full effect in regard to Simeon; but the holy zeal of the Levites on occasion of the golden calf procured them a remarkable blessing and distinction (Exod. xxxii. 26-29). Levi had three sons, Gershon, Kohath, and Merari, the heads of the families of the tribe. He died in Egypt at the age of one hundred and thirty seven (Exod. vi. 16). See LEVITES.—2. (Mark ii. 14; Luke v. 27). See MATTHEW.—3, 4. Two of our Lord's ancestors (Luke iii. 24, 29).

LEVI'ATHAN. This word, according to its derivation, properly denotes an animal *wreathed*, gathering itself in *folds*. Hence, according to Gesenius, it signified sometimes a serpent (Job iii. 8, marg.), sometimes a sea-monster (Psal. civ. 26), and was used in a figurative way of a hostile kingdom (Isai. xxvii. 1), or a cruel enemy (Psal. lxxiv. 14). In the passage last-named the allusion would seem to be to Egypt: probably it is so in the denunciation of Isaiah, though there it may be to the Assyrian or Babylonian power. Job iii. 8 is confessedly obscure. It is rendered by Carey, 'Let execrators of days note it infamous, who are prepared to provoke the crocodile'; and he illustrates his version by the fact that, though Egyptians generally venerated this reptile, there were those who hunted and destroyed it. The sense of the entire verse he thinks is, 'Let that night be stigmatized with names the most odious, by that particular class of men whose practice it is solemnly to devote certain days to the object of waging war with the evil demon in the person of the crocodile' (*The Book of Job*, p. 189). Implying, then, generally a monster, the word seems to have sometimes a more precise signification. Such it must have in Job xli.; where it clearly intends a particular creature remarkable for its size, and its power of resisting attack. The conjectures which have been hazarded as to what it was are many, and need not be enumerated here. But an indication has been already given of the quarter to which we are to look; and it may be said that biblical critics are now pretty well agreed that the sacred writer is describing the crocodile. Indeed Dr. Kitto has observed: 'This is so evident, that no one could ever have attempted to

show that it was any other creature, but from the necessity supposed . . . . by other texts . . . . of showing that the leviathan must be something else than a crocodile' (*Daily Bible Illustrations*, Sec. Ser., eighth week, third day). See CROCODILE. A Jewish legend in regard to Leviathan is found in 2 Esdr. vi. 49, 52.

LE'VIS (1 Esdr. ix. 14). A corruption for 'the Levite' (Ezra x. 15).

LE'VITE, LE'VITES. The descendants of the patriarch Levi, in whose history we have a remarkable example of a prophetic curse (Gen. xlix. 7) literally fulfilled and yet made into a blessing. The sins of the fathers may be visited upon the children (Exod. xx. 5), but penally upon those children alone that partake their fathers' sins (Ezek. xviii. 5-20).

Distinguished persons were early born of this tribe. Moses and Aaron, the great leaders of the movement from Egypt, were Levites (Exod. ii. 1, vi. 16-25). But the Levites did not multiply rapidly. At the first census there were only 22,000 of them, though all the males from a month old were numbered (Numb. iii. 39), fewer than those of any other tribe reckoned above the age of twenty years.

Aaron and his family were soon designated for the priesthood (Exod. xxviii. 1); but nothing was as yet said of the rest of the tribe. It may be supposed, however, that from a feeling of clanship they would be employed by Moses, and would specially adhere to their great tribesman. And an opportunity occurred, while the Israelites were encamped about Sinai, when they evinced a higher principle and stood by Moses, not merely because he was of kin to them, but because his was the cause of God. It was when Moses came down hastily from the mount and espied the golden calf. Anxious to avenge the foul idolatry, he cried, 'Who is on the Lord's side? let him come unto me.' The Levites, we are told, responded to the call, and, at the divine command, slew three thousand of the guilty people (xxxii. 25-29). It was for this, done from the high motive of vindicating God's honour without regard to earthly ties, that the tribe was selected to be Jehovah's peculiar inheritance, his ministers, the privileged servants of his sanctuary (Deut. x. 8, 9, xviii. 1, 2, xxxiii. 8-11). When the first-born of the Egyptians were slain, and those of Israel preserved, God declared—and it was to be a standing ordinance—that whatsoever opened the womb, were it of man or of beast, should be his (Exod. xiii. 2). The first-born of animals fit for sacrifice were to be so offered: others were to be redeemed in a specified way: the first-born of man also were to be redeemed (13). Now at the census there were found 22,273 first-born of Israel: for these, then, the Levites, nearly equal in number, were to be taken in redemption, five shekels a-piece being paid to the priests as redemption-money for the overplus (Numb. iii. 44-51). Some have professed to wonder why the first-born of Israel were so few: for a satisfactory answer to such cavils the reader may consult Birks' *Exodus of Israel*, chap. vi. pp. 64-77.

The tribe of Levi was composed of three great families, the Kohathites, the Gershonites, and the Merarites. The whole of them were generally to do the service of the tabernacle, and were cleansed and sanctified in a solemn manner (Numb. viii. 5-22); but a special distribution of their work was made among the three families. The Kohathites were to have charge of the sacred vessels, the Gershonites of the hangings and curtains of the tabernacle, while to the Merarites was assigned the care and custody of the boards and pillars thereof. And exact directions were given how each were to perform their office when the Hebrew host was on march through the wilderness (iii. 21-37, iv., vii. 4-9). Their service was to last from twenty-five years of age to fifty (viii. 23-26). Much of this was but a temporary arrangement. It suited a moveable camp; it would not suit a settled nation. Accordingly we find that Moses assigned judicial duties to the Levites, and made them keepers of the book of the law (Deut. xvii. 8-12: comp. xxvii. 14, xxxi. 9, 26). Besides, their numbers would multiply, and they would become far more than would be needful for the actual service of the tabernacle or the temple. Hence, though the great principle was ever to be kept in view, that the tribe was specially the Lord's for his service, we find in later times Levites engaged in various pursuits, holding secular offices, and living very much as the rest of Israel, save that the tenure of their property distributed them through the whole land, instead of their being located as others were in a defined territory of their own.

Moses had, before his death, commanded that forty-eight cities should be allotted to the tribe of Levi, with the suburban districts a thousand cubits from the wall on each side, in order to supply pasture-land for cattle (Numb. xxxv. 1-8). Accordingly, when Canaan was divided among the Israelites, forty-eight cities were selected by lot from the inheritance of the various tribes, thirteen of them being appropriated to the priests, and six being also refuge-cities. The following table exhibits these Levitical cities (Josh. xxi. 1-42; 1 Chron. vi. 54-81). The refuge-cities are marked (R.):—

KOHATHITES.

(1) Of Aaron's family, i. e. the priests—

1. Hebron, or Kirjath-arba (R.)	from Judah and Simeon.
2. Libnah	
3. Jattir	
4. Eshtemoa	
5. Holon, or Hilen	
6. Debir	
7. Ain, or Ashan	
8. Juttah	
9. Beth-shemesh	
10. Gibeon	from Benjamin.
11. Geba	
12. Anathoth	
13. Almon, or Alemeth	

(2) Of the other families—

14. Shechem (R.)		
15 Gezer		
16. Kibzaim, or Jokmeam		from Ephraim.
17. Beth-horon		
18. Eltekeh		
19. Gibbethon		
20. Aijalon		from Dan.
21. Gath-rimmon		
22. Taanach	or Aner and	from western Manasseh.
23. Gath-rimmon	Bileam	

GERSHONITES.

24. Golan (R.)	
25. Beeshterah, or Ashtaroth	from eastern Manasseh.
26. Kishon, or Kedesh	
27. Dabareh, or Daberath	
28. Jarmuth, or Ramoth	from Issachar.
29. En-gannim or Anem	
30. Mishal, or Mashal	
31. Abdon	
32. Helkath, or Hukok	from Asher.
33. Rehob	
34. Kedesh (R.)	
35. Hammoth-dor, or Hammon	from Naphtali.
36. Kartan, or Kirjathaim	

MERARITES.

37. Jokneam	or	
38. Kartah	Rimmon	from Zebulun.
39. Dimnah	and	
40. Nahalal	Tabor	
41. Bezer (R.)		
42. Jahazah, or	Jahzah	from Reuben.
43. Kedemoth		
44. Mephaath		
45. Ramoth (R.)		
46. Mahanaim		from Gad.
47. Heshbon		
48. Jazer		

Thus, it will be observed, the Levites were scattered in Israel. But they had a large inheritance—so many goodly cities in every district of the land. And it must have been a blessed provision for these colonies of sanctified men to be located everywhere, always ready for God's service, the nurseries of holy literature, the models of just and righteous conduct. It was a blessed provision; but, as with the rest of the law, its benefits were but partially reaped. There may be a doubt whether the Levites ever occupied all the cities reserved for them; and, though there are some noble examples which they gave of godly sincerity and self-denial, yet the subsequent history shows us that they were not the working leaven they were intended to be through the masses of Israel.

In addition to their cities, the Levites were to have tithes of all produce; and from these they were to set apart a tithe for the priests(Numb. xviii. 21, 24, 26-31; Neh. x. 37-39). And it would seem that every third year they were to have an additional tithe shared with the poor; and the rest of the people were charged never to forsake them, but to let them share their abundance and participate in their feasts (Deut. xiv. 27-29, xxvi. 12, 13). Also, if any Levite, not bound to attend on the tabernacle, came up of his own devout mind to take part in the sacred service, his zeal was not to go unrewarded (xviii. 6-8).

It has been observed that it was because of their readiness to avenge the Lord's quarrel that the Levites were selected as his ministers. Once in the wilderness we find them—a considerable body of the tribe at least—ambitiously desiring further preeminence, and envying the family of Aaron, who had exclusively the priesthood. This movement was repressed and punished by the destruction of Korah and his company; and, by the sign of Aaron's rod blossoming and yielding fruit, God's immutable purpose was sufficiently declared (Numb. xvi., xvii.). The Levites seem ever after to have acquiesced in their position; and they were relieved of the most onerous duties when, on entering Caanan, the Gibeonites were made hewers of wood and drawers of water for the congregation and the house of God (Josh. ix. 21, 23, 27).

Nevertheless, as hinted above, the Levites did not in Canaan fill the place which properly belonged to them; and the accounts we gather during the times of the judges are somewhat perplexing, as compared with the ordinances delivered in the Pentateuch. Dr. Kalisch has drawn out a long list of events tending to show that the sacred rites were not performed exclusively or even generally by the priestly tribe, that sacrifices were offered in many places beside the sanctuary, that judges and princes assumed sacerdotal functions, and that the Levites themselves did not seem aware of their religious prerogatives, and even sometimes contributed to set up a kind of worship incompatible with the law to which they owed their standing, and by which they were separated as God's ministers from the rest of the people (*Comm. on Old Test. Gen.*, pp. 736-740). Too much stress is unquestionably laid upon some of the examples produced. Occasionally it was by special divine command that sacrifices were offered elsewhere than in the sanctuary (e. g. 1 Chron. xxi. 18, 26). And it by no means follows, when a chief or a private person is said to have offered sacrifice, that he individually and personally exercised the sacerdotal function. In the law itself repeatedly a man is said to offer, when immediately after his part as a layman is expressly distinguished from that which belonged to the priest (e. g. Lev. i. 2, 3, xiv. 30, 31, xxii. 18-21). It is almost superfluous to produce instances of a common figure of speech, as when one is described as doing that which he does really by the ministry of another: let a single case from each Testament suffice. Ahaz is said to have 'burnt his burnt-offering'; and yet it is clear that the priest burnt 'the king's burnt-sacrifice' (2 Kings xvi. 12, 13, 15). Our Lord, again, is spoken

of as baptizing; and yet we know that personally he did not perform the rite: it was by the hands of his disciples (John iv. 1, 2). Yet, after making full allowance of this kind, we cannot evade to a certain extent the conclusion that the Levites for a long time did not secure hierarchical power, were little regarded as the religious teachers of the nation, and were indeed in a state of dependence and helplessness.

The reason must be sought in the failure of the people generally to realize their high destiny. If the Levites did not obtain possession of the cities allotted to them, the other tribes shrunk equally from occupying their territories (Judges i. 21-36). If the Levites failed in carrying out their peculiar organization, other tribes were alike remiss, every one, from the want of some central authority, doing that which was right in his own eyes (xvii. 6). Besides, the sacerdotal tribe was small in point of numbers: they were not able, from the paucity of men, to supply the demand. For we find a wandering Levite eagerly caught up, first by a household, and afterwards by a section of a tribe, and his presence and ministrations, though above those he had a right to perform, regarded as a pledge of the divine blessing (xvii., xviii.). Under such circumstances the original system of household-priesthood, the eldest-born or chief of a family acting as the priest of it, no doubt largely prevailed. But in this condition of the Levites we may see how remarkably the prediction of Jacob had its accomplishment.

Progress, however, was made. Samuel was a Levite; and his administration must have reflected honour on the tribe and contributed to its importance. And, though anomalies still occurred—the holy ark, for example, being left long in the charge, apparently, of laymen (1 Sam. vii. 1, 2), and even David, when intending to bring it to Jerusalem, not at first understanding that none ought to carry it but the Levites (1 Chron. xv.)—yet, in the reign of that monarch, by whom so many other excellent arrangements were made, the Levites were recognized and set in their proper position, 'to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God, both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord; and that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord' (1 Chron. xxiii. 28-32). The tribe was now very numerous: the males, from thirty years upwards, amounted to 38,000. Of these, 24,000 were selected 'to set forward the work of the house of the Lord,' that is, to do the ordinary ministerial service: 6,000 were officers and judges: 4,000 were porters; and 4,000 were musicians (3-5). These were properly arranged, divided into courses; their term of service beginning now at twenty, instead of twenty-five or thirty, when their work was more laborious (Numb. iv. 47, viii. 24, 25); and it would seem probable that they discharged their duties in rotation, coming up from their cities to the sanctuary according to their turn (1 Chron. xxiii., xxiv. 20-31, xxv., xxvi.). In illustration of their political and judicial functions, we find special mention of a family supplying judges and officers, some for the kingdom west of the Jordan, others for the trans-Jordanic tribes (29-32).

This full organization did not last very long. At the revolt of the ten tribes, the Levites, nobly refusing to participate in Jeroboam's unhallowed doings, left their cities and repaired to the southern kingdom (2 Chron. xi. 13-15). Judah was, of course, strengthened by this migration; but the worldly wealth of the tribe must have been materially diminished. Doubtless the Lord's favourable presence was more to them than perishable treasure; and in the subsequent history we often find them honourably mentioned. Various prophets were of the sacerdotal tribe; and Levites took their part in the occasional revivals of religion. Abijah referred with pride to their presence in his kingdom (xiii. 9, 10): they were put in places of trust by Jehoshaphat (xix. 8-11): they led his host with holy songs (xx. 14-19, 21, 22, 26-28): they had a great part in establishing Joash on the throne after the usurpation of Athaliah (xxiii. 1-8, 18): they were more zealous than their brethren the priests at Hezekiah's reformation (xxix. 3-36, xxx. 21, 22): their courses were re-organized, and the tithes again brought to them (xxxi. 2-4), and their genealogies were revised (11-19); and later they were employed in promoting the reformation under Josiah (xxxiv. 12, 13, xxxv. 3-18).

After the captivity, some Levites and priests returned with Zerubbabel and Ezra (Ezra ii. 36-42, viii. 15-19). Those that thus came back resumed their proper functions (iii. 8-12; Neh. viii. 7, ix. 4-38): they subscribed the national covenant (x. 2-13), and dwelt around Jerusalem (xi. 36, xii. 27-30): they also aided Ezra and Nehemiah in their pious works (Ezra x. 15; Neh. xiii. 13, 22).

In later times, many of the scribes and elders, we may well suppose, were Levites; but in the New Testament they have little prominence: they are coupled with the priests as formalists and opposers of truth (Luke x. 31, 32). Nevertheless there were Levites, such as Barnabas (Acts iv. 36, 37), who gladly embraced and preached the gospel.

Since the destruction of Jerusalem, all trace of the separate existence of the tribe has been lost. Some Jews, indeed, have a traditionary notion that they are of Levitical families; but it is needless to say

that the assumption is incapable of actual proof.

LEVIT'ICUS, THE BOOK OF. The third book of Moses has its name (derived from the Septuagint), because it contains almost-exclusively those ritual laws respecting sacrifices, purifications, &c., the administration of which was the charge of the priests, the sons of Levi. The first Hebrew word in it (signifying 'And he called') is its title among the Jews. It is also termed 'The law of the priests.'

In Hebrew bibles Leviticus is distributed into ten *perashioth*, and by ourselves divided into twenty-seven chapters. But its contents may very properly be classed in five sections:—I. The laws concerning sacrifices (i.—vii.), comprising (i.) burnt-offerings, (ii.) meat-offerings, (iii.) peace-offerings, (iv.—v. 13) sin-offerings (14—vi. 7) trespass-offerings, (8—vii. 38) attendant rites, with the assignment of portions of the sacrifices to the priests. II. The account of the consecration of the priests, with various ordinances appertaining, and the punishment of Nadab and Abihu (viii.—x.). III. Laws concerning clean and unclean animals, the purity and impurity of men, with the annual purification of the sanctuary on the great day of atonement (xi.—xvi.). IV. Laws against various offences, for which no atonement was provided (xvii.-xx.). V. Laws relating to the spotlessness of the priests and the sacrifices, also to the great festivals, with promises and threatenings (xxi.– xxvi.), and an appendix, with regulations about vows, things devoted, and tithes (xxvii.).

The Mosaic authorship of this book is evident on the face of it. It is, moreover, specially referred to as Moses' law in Neh. viii. 14, 15. And, though some modern critics have thought fit to represent it as a collection of statutes gradually formed by various compilers, some of them at least (De Wette is an instance) have felt themselves obliged, on more mature consideration, to retreat from such an untenable position. Bleek acknowledges everywhere the hand of Moses, though still he maintains that the book was not put exactly into its present shape by the great legislator (*Einleitung in das A.T.*, pp. 279-282). Thus, he says that Moses would never have placed chaps. xviii. and xx., containing similar precepts, so near together, and fancies that he detects traces of a later hand in xviii. 3, 24, &c., 27, &c. He objects to the collection of diverse laws given without orderly arrangement in xix., and also to the regulations concerning festivals in xxiii., which yet are there arranged and summed up in order. These objections are of very little weight; for every book in existence might be dismembered on some such pretexts. In fact, the simple artlessness of the way in which various statutes are here recorded is no slight proof that we have the whole as Moses wrote it. A later compiler and interpolator would have gone more systematically to work.

By comparing Exod. xl. 17 with Numb. i. 1, we may infer that the time comprised in this book is about a month, from the erection of the tabernacle to the numbering of the people; the commands in it being delivered in the first month of the second year after leaving Egypt, 1490 B.C., according to the common computation.

Leviticus is altogether of a prophetical character. The typical nature of its ordinances is illustrated by the epistle to the Hebrews; and in xxv., xxvi. the whole future of the nation is delineated. The spiritual purport of the law is thus most clearly displayed.

Bishop Babington's *Comfortable Notes upon Exodus and Leviticus*, 1604, printed also in his collected works, are well worth reading.

LIB'ANUS (1 Esdr. iv. 48; Judith i. 7) Lebanon. In the last-named place Antilibanus occurs.

LIBER'TINES. The descendants of Jewish freedmen at Rome, who had been expelled, 19 A.D., by Tiberius (Acts vi. 9). They might very well have a synagogue of their own at Jerusalem; as they were numerous, and as there are said to have been not fewer than 460 or 480 synagogues in that city.

LIB'NAH (*whiteness, transparency*).—1. One of the stations of Israel in the wilderness (Numb. xxxiii. 20, 21).—2. A city of Canaan which Joshua took (Josh. x. 29-32, 39, xii. 15): it was in the plain country of Judah, and was afterwards assigned to the priests (xv. 42, xxi. 13; 1 Chron. vi. 57). Libnah revolted in the disastrous reign of Joram king of Judah (2 Kings viii. 22; 2 Chron. xxi. 10): it seems, however, to have been afterwards recovered. In Hezekiah's reign it was besieged by Sennacherib (2 Kings xix. 8; Isai. xxxvii. 8). After this we hear nothing more of Libnah, save that Hamutal, a wife of Josiah, and mother of two of his sons, Jehoahaz and Zedekiah, was a native of the place (2 Kings xxiii. 31, xxiv. 18; Jer. lii. 1). Its site has not been certainly identified; but conjecture finds it variously at *Arâk el-Menshtyeh* and *Tell es-Safieh*.

LIB'NI (*white*).—1. A Levite, one of the sons of Gershon (Exod. vi. 17; Numb. iii. 18; 1 Chron. vi. 17, 20).—2. Another Levite of the family of Merari (29).

LIB'NITES. A Levitical family descended from Libni (Numb. iii. 21, xxvi. 58).

LIB'YA. A region of northern Africa. The Greeks understood by this name all that vast tract which, lying west of Egypt, extended along the Mediterranean, and was unexplored towards the south and far west. It was peopled by a swarthy race, who had in two points been driven back into the interior—at Carthage by a Phœnician colony, and by a Greek colony at Cyrene. These inhabitants were the Lehabim (Gen. x. 13) or Lubim, a Hamite race. See LEHABIM. There must have been relations between the Lybians and the dynasties of Egypt; for we find them, 'Lubims,' in the army which Shishak led against Rehoboam (2 Chron. xii. 3), and in that with which Zerah attacked Asa (xvi. 8); and by Nahum they are described as the auxiliaries of 'populous No,' No Amon, i.e. Thebes (Nah. iii. 8, 9). They are, later, coupled with the Egyptians and Ethiopians (Dan. xi. 43); and we know

that, after the Persian conquest of Egypt, they served in the Persian armies (Herod., lib. vii. 71, 86). This region came ultimately into the possession of the Romans; though the name was not used geographically by them. The country from the borders of Egypt to those of Carthage was generally distributed into three districts, Marmarica, Cyrenaica, and Africa proper: hence the propriety of the expression in Acts ii. 10. Many Jews had settled in these parts. See Winer, *Bibl. RWB.*, art. 'Libyen.

LIB'YANS (Jer. xlvi. 9; Dan. xi. 43). Inhabitants of Libya. See PHUT.

LICE (Exod. viii. 16-18; Psal. cv. 31). One of the plagues inflicted on the Egyptians. There is some reason to suppose that the mosquito gnat is intended. These insects are an intolerable pest. They breed in marshy soils, and particularly in moist rice-grounds. The annual overflowing of the Nile therefore renders Egypt peculiarly liable to them. They appear there in immense swarms; and travellers concur in saying that nowhere are they so multitudinous and voracious, nowhere are the pain and consequent itching and smart of their bite more acute. Still these gnats could hardly be said to be 'in man and in beast;' besides, the 'lice' were produced from the 'dust,' and not from watery ground. And lice are said still to abound in Egypt, and to be a yet greater nuisance than mosquitos. Perhaps, therefore, the authorized version is right: (see Duns' *Bibl. Nat. Science*, vol. ii. pp. 16-19). Sir S. W. Baker suggests a kind of tick, plentiful, he says, in dust and sand.

LIE. See LYING.

LIEUTENANTS (Ezra viii. 36; Esth. iii. 12, viii. 9, ix. 3). The satraps (*warriors of the host*) or viceroys of the large provinces among the ancient Persians, possessing civil and military authority, and representing the person of the sovereign.

LIFE. This word is frequently used in its ordinary acceptation as opposed to natural death (Gen. xxv. 7; Acts xvii. 25, and elsewhere). It is, besides, employed in a moral sense to denote the course of conduct (xxvi. 4). Also it signifies the active principle imparted by the Spirit of God to the soul, whereby he that was 'dead in trespasses and sins' is 'quickened' to a new existence (Eph. ii. 1, 5), and 'is passed from death unto life' (John v. 24), that spiritual life which has its workings in holy conformity to Christ's image (xi. 26; Rom. v. 18; Gal. ii. 19, 20; Col. iii. 3), and which emphatically is salvation (John vi. 47, 51, 54). Further, it denotes the life of glory in God's eternal kingdom, everlasting life and blessedness (Matt. xix. 16, 17; John iii. 15; Rom. v. 17, 21; 1 Tim. iv. 8). Life is also used to indicate the Living One, the Deity, who lives by his own inherent power, and is the source of life, bestowing it in its various forms upon his creatures: it is applied to the different Persons in the Godhead (John i. 4, v. 26, vi. 57; Rom. viii. 2; Col. iii. 4; 1 John i. 2). Still further, the term is connected with various things as possessing life, tending to it, or supporting it; e.g. 'tree of life' (Gen. ii. 9), 'path of life' (Psal. xvi. 11), 'bread of life' (John vi. 35), 'word of life (Phil. ii. 16), 'crown of life (James i. 12), 'water of life' (Rev. xxii. 1), &c.

LIFE, THE TREE OF. That wonderful tree planted in the garden of Eden, which must have been gifted with special natural qualities, and which had also a symbolical character (Gen. ii. 9). Its fruit was intended for man's gratification and support; and it was probably endowed with so much virtue that by feeding upon it, as a means, the strength and vitality of the human body would be preserved for ever. The language used after the fall, that Adam must not be allowed to taste this excellent tree (iii. 22, 24), seems to warrant this conclusion. Not merely was the blessing which the tree symbolized now forfeited, but the tree itself, it is declared, was no longer free for use; else a result would follow, incongruous and unendurable in the new condition of man's fallen nature. And therefore the use of the tree was barred, for it still retained its life-sustaining power; but yet a hope was held out that one day the barrier would be removed, the fruit and leaves be tasted again, and man be restored to a glorious immortality (Ezek. xlvii. 12; Rev. ii. 7, xxii. 2).

Much would seem to be taught us in what is recorded of this tree. And there are allusions to it in different parts of scripture, which both show its high estimation, and give countenance to the opinion expressed by the Jewish rabbis that the men of the resurrection should eat thereof (Prov. iii. 18, xi. 30, xiii. 12, xv. 4). Access to it, forfeited by sin, the wages of which was death, should again be opened, if, sin being atoned for, life were restored. And this, the gospel reveals to us, the wisdom of God has devised; and the fruit of the righteousness fulfilled and perfected in the work of Jesus Christ is the restoration to all the privileges which man while yet unfallen had enjoyed in paradise. Paradise then would be won back; and all that was lost in Adam would be recovered in Christ. The tree of life retaining its virtue, not destroyed but only fenced off from sinful men, must have cherished from the earliest times the hope of immortality; so that the faithful would learn to anticipate and long for that restored communion with him who is the Fountain of Life; the full blessedness of which far exceeds the liveliest symbolical representation (see Fairbairn, *Typology of Scripture*, book ii. chap. ii. vol. i. pp. 214-220).

LIGHT. It was heretofore believed that the light of day was produced by the emission of luminous particles from the sun: it was, therefore, a difficulty to conceive how light could exist before the formation of that great luminary. Now, however, philosophers generally hold that light is the result of the pulsations of some subtle ethereal medium. There is nothing, therefore, antagonistic to modern science in the statement that God, at an early period of his creative work, commanded, 'Light, be,' a command immediately obeyed, 'And light was' (Gen. i. 3). Afterwards he formed light-bearers, that is, made heavenly bodies the great means of exciting the undulations

of the ethereal fluid by which we see (14-18). It was important to teach the world that light had a divine origin; the more as its brilliancy, specially in and towards tropical regions, made it regarded as the symbol of all that was beautiful, joyous, and most excellent. 'The sun when it shined, and the moon walking in brightness,' to many became objects of idolatrous worship (Job xxxi. 26, 27); but he who possessed the oracles of God was taught therein that the heavens were the work of Jehovah's fingers, the moon and the stars what he had ordained (Psal. viii. 3, xix. 1-6).

'Light' is often figuratively used in scripture. The term is applied to the Deity (James i. 17; 1 John i. 5); and so to Christ (Luke ii. 32; John i. 7-9, viii. 12, xii. 35, 36). Angels are said to be 'light' (2 Cor. xi. 14). And the term is also referred to men, God's servants (Matt. v. 14; John v. 35; Eph. v. 8; Phil. ii. 15); and it represents posterity, knowledge, joy, perpetuity, and happiness, in a multitude of places (1 Kings xi. 36; Esth. viii. 16; Psal. iv. 6, cxix. 105; Prov. iv. 18; Isai. viii. 20; 1 Pet. ii. 9), and in fine the bliss of that kingdom which is the glorious inheritance of the Lord's redeemed (Col. i. 12; Rev. xxi. 23-25, xxii. 5).

LIGHTNING. The visible flash of electricity from the clouds. Thunder is called in Hebrew 'the voice of God' (Exod. ix. 28, marg.). And lightnings and thunders symbolize the divine presence, and the terrors of his wrath (Exod. xix. 16, xx. 18; Psal. xviii. 14; Rev. iv. 5, xvi. 18).

LIGN-ALOES (Numb. xxiv. 6). See ALOE.

LIGURE. One of the gems in the high priest's breast-plate (Exod. xxviii. 19, xxxix. 12). It was probably identical with JACINTH, which see. Or it may be tourmaline or the red variety of it called rubellite. There is no stone now termed ligure, but there is ligurite—so named from Liguria, a district of ancient Italy, where it was found—a crystalline mineral of which the primary form is an oblique rhombic prism. This is hard, translucent, yellowish-green, or apple-green.

LIKHI (*learned*). One of the descendants of Manasseh (1 Chron. vii. 19).

LILY. This flower is repeatedly mentioned in scripture in both the Old and the New Testaments; but it is extremely difficult to decide which species of the genus *Lilium* is intended. Various travellers mention flowers which they have seen, and conjecture that they are the lilies of the bible; but their descriptions are generally too vague for identification. Dr. Stanley says, 'The only "lilies" which I saw in Palestine in the months of March and April were large yellow water-lilies, in the clear spring of 'Ain Mellahah, near the lake of Merom,' and he thinks that the name 'may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer or the autumn of Palestine' (*Sinai and Palestine*, pp. 429, 430).

But some of the notices we may collect point to a particular kind of lily. It was of gorgeous beauty (Matt. vi. 28), growing near the place where the Sermon on the Mount was delivered, luxuriant and probably rapid in its growth (Hos. xiv. 5): it was found in the valleys among thorns, and on pasture-land (Sol. Song ii. 1, 2, 16, iv. 5, vi. 3); still whether it was scarlet, or emitted a fragrant odour, we cannot gather with certainty from v. 13, as critics differ in their interpretation of this verse. If the former idea be preferred, the flower may be supposed to be the *Lilium Chalcedonicum*, or scarlet martagon, which is said to be found plentifully in Galilee in spring-time. But this flower has little fragrance; so that, if *the* lily was fragrant, it was probably the *Lilium candidum*, or common white lily, which also grows in Palestine. On the whole the balance of probability would seem to be in favour of that first-named. Dr. Thomson describes a lily which seems exactly to correspond to the postulates of scripture; but unfortunately he does not know the botanical species of the plant: 'It is very large; and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And, when I met this incomparable flower, in all its loveliness, among the oak-woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this he referred. We call it Hûleh lily, because it was here that it was first discovered. Its botanical name, if it has one, I am unacquainted with. I suppose also that it is this identical flower to which Solomon refers in the Song of Songs (ii. 1, 2, 16). . . . Our flower delights most in the valleys, but is also found on the mountains. It grows among thorns; and I have sadly lacerated my hands in extricating it from them. Nothing can be in higher contrast than the luxuriant velvety softness of this lily and the crabbed tangled hedge of thorns about it. Gazelles still delight to feed among them; and you can scarcely ride through the woods north of Tabor, where these lilies abound, without frightening them from their flowery pasture' (*The Land and the Book*, p. 256).

Lily-work is mentioned in relation to the temple and some of its utensils (1 Kings vii. 19, 22, 26): ornaments resembling lilies are probably meant.

LIME. The Hebrew word *sîd* is twice so rendered (Isai. xxxiii. 12; Amos ii. 1): it is also used for plaster (Deut. xxvii. 2, 4). Lime combined with carbonic acid, carbonate of lime, is the abundant material of rocks in almost every part of the world. Many of the Syrian mountains are limestone; and from this, marble, chalk, &c., lime is obtained by a process of burning or calcining. The earthy matter of bones is phosphate of lime: from them, therefore, also lime may be procured. The various uses of this substance for mortar, plaster, &c., were as well known in ancient as in modern times.

LINE. A line or cord was used for measuring land (Amos vii. 17; Zech. i. 16, ii. 1, 2). 'To cast a cord,' therefore, is to measure or allot (Mic. ii. 5). Hence line comes to signify an inheritance, a defined possession (Psal. xvi. 6). See CORD.

LINEN. There are several Hebrew words which are thus rendered; and it is hardly possible to distinguish the fabrics which they respectively intended. But two of these, *shēsh* and *bad*, we may consider either as synonymous, or else that the kinds of linen they designated were so nearly equal that it signified not which was used in any specified work. For the linen drawers of the Hebrew priests, which were made of *shēsh*, (Exod. xxxix. 28) are described as of *bad* (xxviii. 42). Or it is possible that the one might be the material, the other the fabric manufactured from it. Of the *shēsh* offerings were made for the tabernacle (xxv. 4, xxxv. 6, 23) : it was spun and woven (25, 35, xxxviii. 23) : it was then used for the hangings and curtains of the tabernacle (xxvi. 1, 31,36, xxvii. 9, 16, 18, xxxvi. 8, 35, 37, xxxviii. 9, 16, 18), and for the sacred vestments (xxviii. 5, 6, 8, 15, 39, xxxix. 2, 5, 8, 27-29) ; the phrase 'twined linen' perhaps implying that it was made of twisted threads. Of the same material were the robes of Joseph (Gen. xli. 42), and of ladies (Prov. xxxi. 22, in our version 'silk'). Of *bad* we find repeated mention also (Exod. xxviii. 42, xxxix. 28 ; Lev. vi. 10 ; 2 Sam. vi. 14 ; Ezek. ix. 2 ; Dan. x. 5).

In the later books of the bible we have mention of *bûtz*,worn by kings (1 Chron. xv. 27), by priests (2 Chron. v. 12), and other persons of rank and distinction (Esth. i. 6, viii. 15). This linen was probably identical with that called previously *shēsh* ; and the word corresponded with the Greek *byssos*. If *bûtz* differed from *shēsh*, it must have been that the former was the product of Syria (Ezek. xxvii. 16), the latter of Egypt (7).

There are some other words which appear also to denote linen, or something made of linen; as *etûn*, 'fine linen of Egypt' (Prov. vii. 16),perhaps tapestry of Egyptian yarn ; *sâdîn*, a linen under-garment (Judges xiv. 12, 13 ; Isai. iii. 23) : this is said to be made by the notable housewife (Prov. xxxi. 24) ; *pēsheth*, which implies both the raw material, flax (even the plant in Josh. ii. 6), and the manufactured article (Lev. xiii. 47, 59). The Greek terms *linon* and *byssos* are identical ; though some have imagined the latter finer and more delicate than the former.

Egypt was celebrated from very early times for its flax and fine linen, which was put to a variety of uses ; and of which specimens remain to the present day. For the cloth in which mummies were swathed, often supposed to be of cotton, has on better examination proved to be linen. Linen yarn was imported by Solomon (1 Kings x. 28) ; though it must be acknowledged that scholars are not agreed in the interpretation of the passage (see Keil, *Comm. on Kings, transl.*, vol. i. pp. 180, 181).

Mention is sometimes made of 'fine linen' as a mark of luxury (Luke xvi. 19), and sometimes as indicative of purity. Thus it is 'in fine linen, clean and white,' the perfect righteousness of her Lord, that the bride, the Lamb's wife, the redeemed church, is said to be arrayed (Rev. xix. 8).

LI'NUS. A Christian who is joined in St. Paul's salutation to Timothy (2 Tim. iv. 21). He is said to have been afterwards bishop of Rome.

LION. A well-known carnivorous animal, frequently mentioned in scripture. There are several Hebrew words, implying certain qualities of the lion, which are used to designate this creature. *Ari* or *aryeh* is perhaps the most common name, 'a puller' or 'render' (Judges xiv. 8, and elsewhere). *Gôr*, or *gûr* is a cub or lion's whelp, from a word implying 'to suck' (Ezek. xix. 2, 3, 5). This word is sometimes joined with the preceding (Gen. xlix. 9 ; Deut. xxxiii. 22). *Khēphîr*, 'shaggy,' is a young lion already weaned, able to seek prey for itself. The force of this term is seen in Ezek. xix. 3, where a *gôr* is said to become a *khēphîr*. *Shahhal*,' the roarer,' is poetically used (Job x. 16 ; Prov. xxvi. 13 ; Hos. xiii. 7). *Laish* is a fierce lion, the word signifying 'strength' (Prov. xxx. 30). *Lêbî* or *lâbî*, from a root which implies 'to roar,' denotes a lion, or specifically a lioness, found in poetry (Deut. xxxiii. 20 ; Psal. lvii. 4). Other expressions are sometimes employed, as 'sons of pride' (Job xxviii. 8), in our version 'lion's whelps.'

Lions are not now found in Palestine ; but it is very evident both from scripture narrative (Judges xiv. 5 ; 1 Kings xiii. 24, xx. 36, and elsewhere), and allusion (Jer. xlix. 19, l. 44, li. 38, and elsewhere), and from the names given to various places, Bethlebaoth, Laish, &c., that they must anciently have been common in the country. Their fierceness and ravages are often depicted (2 Kings xvii. 25, 26), effectually disposing of the fancy that they were of the Persian variety, a timorous kind of animal. The single-handed encounters of men with them (Judges xiv. 6 ; 1 Sam. xvii. 34-37) are no proof of the inferior character of the lions : similar single-handed encounters, with the fiercest kind, are not uncommon even to the present day.

Figuratively the lion denotes a ferocious man (Psal. xxxv. 17) : so it is sometimes introduced as a symbol into a prophetic vision (Dan. vii. 4). It was the emblem of royal power (2 Sam. i. 23), and was specially used to indicate the imperial dignity of the tribe of Judah (Gen. xlix. 9) ; and hence our Lord, a descendant of Judah, is styled 'the Lion of the tribe of Judah' (Rev. v. 5). In an evil sense the devil is represented as 'a roaring lion' (1 Pet. v. 8). The Roman emperor is possibly alluded to in 2 Tim. iv. 17 ; and the allusion is the more apposite, because the being thrown to the lions was a punishment inflicted on the Christians : comp. Dan. vi.

LIP. This word is often used in a tropical sense ; but the phrases in which it occurs are easily intelligible. Thus, it is put for the organ of speech. To 'open the lips' of any one (Psal. li. 15) is to cause him to speak : to be 'of uncircumcised lips (Exod. vi. 12) is to be not ready of speech. Sometimes it expresses the manner of speech : thus, 'one lip' (Gen. xi. 1, marg.) signifies one language or dialect ; then, as the manner of speech indicates the disposition of an individual, 'lying lips' (Prov. x. 18) intend falsehood ; 'the lip

of truth' (xii. 19), veracity; 'burning lips' (xxvi. 23), ardent professions. So again, 'the word of thy lips' (Psal. xvii. 4) is God's precept; 'the talk of the lips' (Prov. xiv. 23), mere empty discourse; 'a fool of lips' (x. 8, marg.), a talkative fool. Again, 'the calves of the lips' (Hos. xiv. 2) are the sacrifices (calves being offered in sacrifice) of praise. Lip also signifies a boundary, as of the sea (Gen. xxii. 17, marg.), i.e. the shore, or of a country (Judges vii. 22, marg.), i.e. its frontier, or, perhaps, rather the bank of the river, the Jordan, at the place mentioned. To cover the upper lip (Lev. xiii. 45; Ezek. xxiv. 17) was a sign of mourning.

LITTER. A conveyance resembling a cradle, covered handsomely with cloth, so as to protect a person carried in it from sun and rain (Isai. lxvi. 20). Such litters are borne sometimes by men, sometimes on camels, one on each side the animal, and have openings for the admission of light.

Litter or palanquin. From ancient Egyptian painting. Champollion.

See Henderson, *Isaiah*, note on lxvi. 20. The same word is found (joined with another) in Numb. vii. 3, 'litter-waggons,' i.e. covered and commodious like litters. These litters are common in the east at the present day.

LIVER. The Hebrew term so rendered implies heaviness; the liver being the heaviest of the viscera, in both weight and importance. The expression 'the caul above the liver' occurs frequently in the Pentateuch (Exod. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4, viii. 16, 25, ix. 10, 19). By this Gesenius understands the great lobe of the liver itself; while Jahn suggests that the smaller lobe is meant (*Bibl. Antiq.*, part iii. chap. v. 378). Whichever it was, it was not to be eaten as sacrificial food, but burned upon the altar. Sometimes the word is introduced to indicate severe suffering; bodily, as a mortal wound (Prov. vii. 23), or mental (Lam. ii. 11). We also find a reference to the ancient mode of divination by inspection of the viscera of a slain animal (Ezek. xxi. 21). The liver was always considered the most important organ in such divination. See DIVINATION.

LIZARD. Under this term are included all the cold-blooded animals that have the conformation of serpents, with the addition of four feet. Hence this great family would comprise the *Saurians*, the *Lacertinæ*, and the *Lacertidæ*; some of the species being of vast size and formidable strength. 'Lizard' occurs but once in our version of the bible (Lev. xi. 30): it is probable that the *Lacerta stellio*, so termed from the bundles of star-like spines upon the body, is the animal meant, or possibly the *Ptyodactulus gecko*, or fan-foot lizard, from the toes of which a poisonous matter exudes, raising pustules on the skin which it touches. There are others of the lizard kind designated in scripture, such as those called in our translation the 'tortoise,' the 'ferret,' the 'chameleon,' the 'snail,' the 'mole' (29, 30), and the 'spider' (Prov. xxx. 28). For some notice of these reference must be made to the articles under their respective names. Lizards of various species abound in different parts of Syria and Palestine. They are especially plentiful among ruined buildings.

LOAF, LOAVES. See BREAD.

LO-AM'MI (*not my people*). A symbolical name given to a child by God's command, in order to show that he no longer considered rebellious Israel his people (Hos. i. 9).

LOAN. Brotherly-kindness, in lending to the needy, was enjoined, both in the Old Testament and by our Lord (Lev. xxv. 35; Deut. xv. 7-10; Matt. vi. 42; Luke vi. 35). These loans were not to be usurious. Of a foreigner interest might be exacted, but not of a Hebrew (Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20). This regulation, however, like so many of the other statutes, was often disobeyed (Neh. v. 1-13). Security might be taken for the due discharge of the loan; but only under certain restrictions. An outer garment, which was

the covering by night, must be returned before sunset: a widow's garment was not to be taken at all; nor a mill-stone, since without that the family could not provide their daily bread. Moreover, the lender must not enter the debtor's house, but wait outside for the pledge (Exod. xxii. 26, 27; Deut. xxiv. 6, 10-13, 17): see PLEDGE. Persons in poverty might serve as bondmen, but they would be released at the seventh year, or at the jubilee (Lev. xxv. 39-41); and in the sabbatical year there was a general remission of debts (Deut. xv. 1-3, 7-10): this provision did not apply to a foreigner. In later times we read of sons being seized for their father's debts (2 Kings iv. 1). But it does not appear that this was allowed by the law.

LOCK. Locks, as well as keys, are often made of wood in Palestine. Dr. Thomson describes one in an old castle, which he says was almost a load to carry. Its construction was such that it would have been difficult to fit it with a false key. 'These locks are placed on the *inside* of the doors of gardens and outer courts, and even of those of inner rooms in some places. To enable the owner to unlock them, a hole is cut in the door, through which he thrusts his arm, and inserts the key. All the garden-doors about Sidon are thus arranged; and such must have been the custom in the days of Solomon. In Sol. Song v. 4 he makes the bride say, "My beloved put in his hand by the hole of the door," that is, she saw him thrust in his hand to unlock the door that he might enter' (*The Land and the Book*, p. 317). See KEY.

LOCUST. A most destructive insect, the ravages of which are very frequently described or referred to in scripture. A variety of Hebrew words are used to designate either different species or different forms, as the larva, or the winged state, of this destructive creature. These are *arbeh*, from a root implying 'to be numerous,' the word in most frequent use, and well it describes the swarming host; *gâzam*, signifying 'the devourer,' rendered in our version 'palmer-worm' (Joel i. 4, ii. 25; Amos iv. 9); *gôb*, perhaps 'creeper,' rendered 'grasshoppers' or 'green-worms' (Amos vii. 1, marg.; Nah. iii. 17); *hhâgâb*, implying 'to hide or veil,' for the clouds of them hide the sun (Joel ii. 2, 10), in our version once 'locust' (2 Chron. vii. 13), elsewhere 'grasshoppers' (Lev. xi. 22; Numb. xiii. 33; Eccles. xii. 5; Isai. xl. 22); *hhargôl*, 'a leaper,' rendered 'beetle' (Lev. xi. 22); *hhâsîl*, 'devourer,' in our translation 'caterpillar' (1 Kings viii. 37; 2 Chron. vi. 28; Psal. lxxviii. 46; Isai. xxxiii. 4; Joel i. 4, ii. 25); *yelek*, 'the feeder,' translated 'caterpillar' (Psal. cv. 34; Jer. li. 14, 27), and 'canker-worm' (Joel i. 4, ii. 25; Nah. iii. 15, 16); *sâl'âm*, 'the consumer,' 'bald locust' (Lev. xi. 22); and *tzêlâtzâl*, which implies 'whizzing' (Deut. xxviii. 42).

We may well conclude that, as above noted, these different terms indicated different species or different states of the locust; and such passages as Joel i. 4 are best interpreted on such a supposition. We are told that there are some locusts which, in their larva state, are quite as destructive as when they have expanded their wings. But naturalists have hitherto found it impossible to interpret with full precision the various Hebrew terms. We have to be content, therefore, with knowing that some of them must designate the *Œdipoda migratoria* and the *Acridium peregrinum*, two species at this day very common in Syria and Arabia, and most formidable for the devastations they commit.

Almost all eastern travellers describe the appalling consequences of a visitation of locusts in the most vivid language. Thus Dr. Thomson tells us that, riding up a hill, he found the whole surface as it were animated and rolling down the declivity. There were millions of young locusts, not yet able to jump, looking like a mass of semi-fluid mortar. On another occasion a flight of locusts did considerable injury and disappeared. But they had laid their eggs; and after a while the news arrived that these were hatched and the young ones on their march. They were without wings and about the size of full-grown grasshoppers. 'The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burned to death "heaps upon heaps;" but the effort was utterly useless. Wave after wave rolled up the mountain-side, and poured over rocks, walls, ditches, and hedges; those behind covering up and bridging over the masses already killed. . . For four days they continued to pass on toward the east; and finally only a few stragglers of the mighty host were left behind. In every stage of their existence, these locusts give a most impressive view of the power of God to punish a wicked world. Look at the pioneers of the host—those flying squadrons that appear in early spring. Watch the furious impulse for the propagation of their devouring progeny. No power of man can interrupt it. Millions upon millions, with most fatal industry, deposit their innumerable eggs in the field, the plain, and the desert. This done, they vanish like morning mist. But in six or eight weeks the very dust seems to waken into life, and, moulded into maggots, begins to creep. Soon this animated earth becomes minute grasshoppers; and, creeping and jumping, *all in the same general direction*, they begin their destructive march. After a few days their voracious appetite palls: they become sluggish, and fast, like the silkworms, for a short time. Like the silkworms, too, they repeat this fasting four times before they have completed their transmutations and are accommodated with wings. . . . In their march they devour every green thing, and with wonderful expedition. A large vineyard and garden adjoining mine was green as a meadow in the morning, but long before night it was naked and bare as a newly-ploughed field or dusty road. The noise made in marching and foraging was like that of a heavy shower on a distant forest.' The scripture allusions to the habits of locusts are remarkably accurate. Moses, when announcing their approach in Egypt, said that they

would 'cover the face of the earth, that one cannot be able to see the earth' (Exod. x. 5). And Dr. Thomson says, 'I have this dreadful picture indelibly fixed on my mind. For several nights after they came to Abeih, as soon as I closed my eyes, the whole earth seemed to be creeping and jumping; nor could I banish the ugly image from my brain.' In Nahum we read that they 'camp in the hedges in the cold day, but, when the sun ariseth, they flee away' (Nah. iii. 17). And so Dr. Thomson tells us: 'In the evenings, as soon as the air became cool at Abeih, they literally camped in the hedges and loose stone walls, covering them over like a swarm of bees settled on a bush. There they remained until the next day's sun waxed warm, when they again commenced their march.' And he adds that on one cold day they scarcely moved at all. We also read, 'They shall run like mighty men: they shall climb the wall like men of war; and they shall march every one on his ways; and they shall not break their ranks' (Joel ii. 7). So we are told, 'When the head of the mighty column came in contact with the palace of the emir Asaad in Abeih, they did not take the trouble to wheel round the corners, but climbed the wall like men of war, and marched over the top of it' (*The Land and the Book*, pp. 416-419).

Locusts (four species are enumerated, *arbeh, hhâgâb, hhargôl, sâl'âm*), were used for food (Lev. xi. 22), the so-called 'beetle' being unquestionably a species of locust. So John the Baptist is said to have fed on locusts (Matt. iii. 4). They are at present boiled, sometimes in salt-water, and sometimes in butter, by the Bedouin Arabs; and, according to Europeans who have tasted them, they resemble shrimps in flavour. Three names are used to describe the locusts that devastated Egpyt, *arbeh, hhâsîl, yelek*. And it must be repeated that the terms applied in scripture to the insect itself, to its sound, its appearance, its destructive effects, are admirably illustrative of the habits and effects of locusts as observed in the present day. See a variety of particulars, well drawn out by Mr. Wilton, in *Good Words*, Dec. 1863, pp. 844-852.

LOD (perhaps *strife*). A small town or village in Benjamin (1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37, xi. 35). It was afterwards called LYDDA, which see.

LO'-DEBAR (*no pasture*). A town in Gilead, to the east of the Jordan, not far from Mahanaim (2 Sam. ix. 4, 5, xvii. 27).

LODGE (Isai. i. 8). A hut made of boughs interwoven. Dr. Thomson (*The Land and the Book*, p. 362) says, 'The true point of the comparison will not appear until the crop is over, and the lodge forsaken by the keeper. Then the poles fall down, or lean every way; and those green boughs with which it is shaded will have been scattered by the wind, leaving only a ragged sprawling wreck, a most affecting type of utter desolation, "as Sodom and like unto Gomorrah."'

LODGING-PLACE (Josh. iv. 3). See INN.

LOFT (Acts xx. 9). See HOUSE.

LOG (*a deep cavity, basin*). See MEASURES.

LOG'OS. The Greek term for 'word.' See WORD.

LOINS. See GIRDLE.

LO'IS. A Christian female, grandmother of Timothy (2 Tim. i. 5).

LOOKING-GLASS. This word occurs in Exod. xxxviii. 8; Job xxxvii. 18; also in Isai. iii. 23, where simply 'glasses.' The articles intended were mirrors, tablets or plates of polished metal, mostly of a round form, and furnished with handles. Those carried by the Hebrew women at the time of the construction of the vessels of the tabernacle were used for making 'the laver of brass and the foot of it of brass.' Many of these have been discovered in Egypt, and are to be seen in museums. They are of mixed metal, chiefly copper, very carefully wrought and highly polished.

LORD. Several Hebrew words are so rendered. *Âdon* is sometimes applied to God (Josh. iii. 13), usually to human beings. *Adônâi* is everywhere spoken of God, and is generally substituted by the Jews in reading for *Jehovah*, the peculiarly-sacred name of God. The Greek *Kurios*, is used both of the Deity, as the translation of the Hebrew names, and also of men. 'Lord' in our version represents these various words. It is printed in small capitals when *Jehovah* occurs in the original. Similarly, when the letters of *Jehovah* have the vowels of *Elôhîm*, 'God' is in small capitals (e.g. Gen. xv. 2). There are a few unimportant exceptions.

LORD'S DAY (Rev. i. 10). See SABBATH.

LORD'S SUPPER. This holy feast, one of the Christian sacraments, was instituted by Christ on the evening of his passion, at or after the passover meal. He intended to point out the typical reference which the passover had to himself, to give it a higher signification, and leave a memorial with his church of his death, in which the union of his people with himself and with each other might be testified, and which might be the means to them of blessing derived from him, and a mode of participating therein.

The account of the institution is given by several of the sacred writers (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 17-20; 1 Cor. xi. 23-25). By a reference to the mode of eating the paschal feast (see PASSOVER) our Lord's actions will be more clearly illustrated. It was probably of one of the earlier cups that he first declined to partake: the sop that was given to Judas was a piece of the bread dipped in the bitter sauce, after which the traitor retired: the bread broken and distributed to the disciples was the unleavened cake; and the cup after supper was one of those cups, the third or fourth, with which the ceremony concluded. It would hence seem most probable that Judas did not partake the newly-instituted ordinance.

The passover was celebrated annually. Our Lord did not specify the frequency with which the holy supper was to be received; but the expression, 'This do, as oft as ye shall drink it,' may be taken to imply a frequent commemoration. Accordingly we soon find traces of its observance. It has been, indeed, supposed that Christ hima-

self repeated the celebration at Emmaus on the evening of his resurrection, and that it was this which occasioned the immediate recognition of him (Luke xxiv. 30, 31). More probably it was the Lord's supper which is referred to in the accounts of the growing church, when the baptized 'continued stedfastly in the apostles' fellowship, and in breaking of bread, and in prayers' (Acts ii. 42, 46, xx. 7, 11: comp. xxvii. 35). Very generally combined with the Lord's supper (which from the nature of the case was at first celebrated in private houses) were those feasts of charity, which grew ere long to such a pitch of disorder as to call forth the grave censure of the apostle Paul upon the church which allowed it (1 Cor. xi. 20-22); and subsequently, it may be added, these feasts of charity were generally discontinued: see FEAST OF CHARITY. But the occasion led St. Paul more fully to explain the institution and meaning of the Lord's supper, and to enforce that careful self-examination with which professing Christians should approach the Lord's table (x. 16, 17, xi. 26-34).

It is not necessary to trace here the further history of this sacred rite, how, according to early Christian writers (e.g. Justin Martyr, *Apolog.* i., 65-67, edit. Bened., pp. 82-84), it was the high act of worship; still less to detail the corruptions and controversies which arose upon it, and which to this day divide one part of Christendom from another. The student will find large particulars of ancient practice in Bingham's *Orig. Eccles.*, chap. xv. And the general reader may well be reminded of the doctrine of the Anglican church as expressed in her twenty-eighth and twenty-ninth articles: 'The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. . . . The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.' To this the direction of the catechism may be subjoined, in answer to the question: 'What is required of those who come to the Lord's supper?' 'To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.'

LO-RUHA'MAH (*not compassionated*). The symbolical name of a child, to indicate that God's mercy towards rebellious Israel was exhausted (Hos. i. 5, 8).

LOT (*covering, veil*). The son of Haran, and nephew of Abram. He was born, it appears, in Ur of the Chaldees, where his father died, and whence he accompanied his grandfather Terah and his uncle to Haran (Gen. xi. 27, 28, 31). Afterwards he went with Abram into Canaan (xii. 4, 5), and also, it would seem, into Egypt, when there was a famine in Canaan.

Returning from Egypt, the family established themselves for a while near to Bethel; and their property increased. They had each of them flocks and herds in abundance. And then the burden of wealth began to be felt. There was strife between the herdmen of the uncle and the nephew, each pushing the other; for the land could not suffice for them. It was not an unsettled country, where any one might extend himself as far as he would. There were Canaanites and Perizzites around, compressing them, so as to render it necessary that, for peace' sake and for room's sake, they must part. Abram gave Lot his choice. And Lot seemed to look only for worldly advantages; so he fixed upon the fruitful plain of the Jordan, and did not take into account the wickedness of the inhabitants of the cities in that neighbourhood (xiii.). But after a while a notable calamity befel him. Chedorlaomer, an eastern king, came to revenge himself on the king of Sodom and other cities for throwing off his yoke. He conquered them, and carried off captives and vast spoil; and Lot was involved in the overthrow. He, too, with all his possessions, was captured. Delivered by the active valour of his uncle Abram, one might have thought that Lot would be glad to leave the dangerous vicinity of Sodom. But he settled there again, even *in* the city (xiv. 12-16). He was a man of piety: he was vexed at the filthy conversation of the wicked (2 Pet. ii. 7, 8); but he could not tear himself away. It was a place for worldly prosperity; and, besides, Lot had daughters, and he sought alliance for them, and was even matching them with men of Sodom. But the eye of the Holiest was on the wickedness of Sodom; and the day of her judgment was at hand. Two strangers came one evening to the city; and Lot hospitably received them to his house. And then there was a frightful tumult, which Lot attempted to appease by a proposal almost as frightful, and would himself have fallen a sacrifice had not his guests—angels they were—miraculously interfered. They told him the impending doom of Sodom, and desired him to escape immediately with all his family. He tried in vain to persuade his sons-in-law, whether persons who had married other daughters, or those who were to marry the daughters who fled with him, we know not. But they ridiculed his warning; and Lot, leaving all his property, was hastened away, with only his wife and two daughters, towards Zoar, a little city, spared, at his request, by the angels, of mercy to him, of vengeance to the wicked inhabitants of Sodom. And then came the catastrophe, crushing and most fatal, some traces of which we, perhaps, still behold; and Lot's wife, disobediently looking back, perished also. Lot, not thinking he was safe in Zoar, soon betook himself to the moun-

tains, where deeds of shame were done (Gen. xix.); and Lot is mentioned no more, save as the father of two nations, Moab and Ammon, seated to the east and south-east of Palestine (Psal. lxxxiii. 8). It is a disastrous record; and men may well take warning from it, and learn the danger of associating with the evil, lest they be involved in their ruin.

Josephus (*Antig.*, lib. i. 11, § 4) and others speak of a pillar of salt existing in their day, which they identified with Lot's wife, encrusted with saline deposit. That such a pillar may still be seen at the south-west extremity of the Dead sea is attested by modern travellers. But it is of enormous height, probably 40 feet, and is doubtless a natural production, formed into its present shape by the action of the winter rains. Some curious eastern traditions respecting Lot may be found in D'Herbelot, *Biblioth. Orient.*, art. 'Loth.'

LOT, LOTS. The casting of lots was a common mode of deciding a disputed question, or dividing a property, practised among heathens (Jonah i. 7; Matt. xxvii. 35). The decision by lot was resorted to by the Hebrews, with special appeal to God (Prov. xvi. 33). And God sanctioned this mode of appeal to him, and in some cases prescribed it (Lev. xvi. 8, 9; Numb. xxvi. 55, 56; Josh. vii. 14, xiv. 2, xviii. 6; 1 Sam. xiv. 40-42; Acts i. 26). Hence the word 'lot' has come to signify in scripture, as it does in common speech amongst us, a portion, or the destiny assigned to any one in God's providence.

LO'TAN (*covering*). One of the sons of Seir, the Horite (Gen. xxxvi. 20, 22, 29; 1 Chron. i. 38, 39).

LOTHASU'BUS (1 Esdr. ix. 44). A corruption of Hashum (Neh. viii. 4).

LOTS, FEAST OF. See PURIM.

LOVE. One of the most blessed attributes of God: 'God is love' (1 John iv. 16).

When the great Father had formed the world, he beheld it with loving eye as he pronounced the work of his fingers 'very good' (Gen. i. 31). And, even when his creatures had provoked him by disobedience, his love was not exhausted: he was still 'kind unto the unthankful and to the evil' (Luke vi. 35). He proved this in a marvellous manner: 'God so loved the world'—the sinful world—'that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John. iii. 16). Out of his love he gave a priceless boon to win their love, and to free them from everything which could incapacitate them from tasting his love. Those who avail themselves of his offers enjoy the fulness of his love: they are his dear and cherished children; the love of God being shed abroad in their hearts by the Holy Ghost which is given unto them (Rom. v. 5). The Christian revelation thus shows God in the most attractive character: it announces a loving message—'good-will toward men' (Luke ii. 14). And this is one of the broad stamps upon it by which we see that it comes from God.

Love will beget love. No one can really know the excellent perfections of God, and the love he has shown to sinful men, without responsive love to him. 'We love him because he first loved us' (1 John iv. 19). These are 'the cords of a man, 'the bands of love' (Hos. xi. 4) by which he draws us; and 'he that loveth not knoweth not God' (1 John iv. 8). And love to God is evidenced by love to our brethren (iii. 14). The injunction of the gospel is that we love one another as he hath loved us (16, iv. 11). This is the great commandment of the divine law (Rom. xiii. 10). Even faith is but an empty notion, if it does not work by love (1 Cor. xiii. 2; Gal. v. 6). Were this great principle of the gospel carried out as it ought to be, it would establish the harmony and happiness of the world. A religion with such a tendency is worthy of the Deity: it is, it must be, divine.

LOVE-FEAST. See FEAST OF CHARITY.

LO'ZON (1 Esdr. v. 33). Darkon (Ezr ii. 56).

LU'BIM (*dwellers in a scorched land*) (2 Chron. xii. 3, xvi. 8; Dan. xi. 43, Hebr.; Nah. iii. 9). See LEHABIM.

LU'CAS (Philem. 24). This is LUKE, which see.

LU'CIFER (*light-bringer*). The original word signifies 'brilliant star,' i. e. the morning-star. The title is applied to the king of Babylon in Isai. xiv. 12: he had outshone other kings, as the bright star of the morning surpasses other stars. Falling from heaven denotes a sudden political overthrow or catastrophe. In popular language Lucifer is regarded as an appellation of Satan.

LU'CIUS. A Cyrenian, a Christian teacher at Antioch (Acts xiii. 1). It is probably the same person whom St. Paul calls his kinsman, i. e. of his own tribe, and whose salutation he conveys to the Roman church (Rom. xvi. 2).

LUD (*strife? inhabitant of the desert?*) A son of Shem (Gen. x. 22; 1 Chron. i. 17), ancestor of a people in Asia Minor, called Ludi, or Lydians. Their original settlements were probably in Armenia; but they seem to have migrated westward, and driven out the Mæonians, who inhabited the tract between the rivers Hermus and Mæander; which was from this eastern race denominated Lydia. See LYDIA. They were a brave people, whose warlike service was sought by the Tyrians (Isai. lxvi. 19; Ezek. xxvii. 10).

LUD (Judith ii. 23). The Lydians probably are meant, though the word is coupled with 'Phud,' i. e. Phut.

LU'DIM. A people descended of the family of Ham, through Mizraim (Gen. x. 13; 1 Chron. i. 11). It is clear that they must have been an African nation, and not the Lydians of Asia Minor. And as coupled with Ethiopia and Lybia (Cush and Phut or Put) they must be intended in Jer. xlvi. 9; Ezek. xxx. 5, where our translation wrongly gives 'Lydians' and 'Lydia.' They were celebrated as archers, and were probably settled in Lower Egypt, north of Memphis, where was a town called Letopolis, or Letus.

LU'HITH (*made of boards*, probably having boarded houses). A town or place of Moab (Isai. xv. 5; Jer. xlviii. 5).

LUKE. A distinguished companion of St. Paul. We can gather but little of his history from the sacred volume. Indeed, it is only by inference that we can judge whether he was a Jew or a Gentile. The diction of those books in the New Testament, the Gospel and the Acts, which are commonly ascribed to him, is such as to persuade some that he must have been a Jew. But St. Paul, writing to the Colossians, after mentioning all 'of the circumcision' who had been a comfort unto him, adds the salutation of 'Luke, the beloved physician' (Col. iv. 10-14). The plain conclusion is that Luke was not a Jew. It has, indeed, been doubted whether the person here named was the evangelist, on the ground that *he* would not have needed any additional designation; but this is no sufficient reason against the identity.

Luke is traditionally said to be a native of Antioch: this, however, has perhaps no better foundation than the confounding of him with that Lucius who is reckoned among the teachers at Antioch (Acts xiii. 1); from whom he must certainly be distinguished. He has also been said to be one of Christ's seventy disciples; but, if (as we have seen) not a Jew, he would hardly have been taken into that company. Besides (Luke i. 2) he expressly disclaims the having himself been an eye-witness of what he records of our Lord's history. When and where he became a Christian we have no means of deciding; whether, too, he was first a Jewish proselyte is equally unknown. That he accompanied St. Paul in some of his journeys is gathered from the use of the pronoun in the Acts. In Acts xvi. 10 the first person plural is used: Luke, therefore, proceeded to Philippi; and there he seems to have stayed, as the third person is resumed in xvi. 40, xvii. 1. In xx. 5, 6 he again includes himself in the narrative, as leaving Philippi with Paul. Whether he had continued in that city during the whole interval, which was probably seven years, we must be uncertain. He went with Paul to Jerusalem, possibly was with him at Cæsarea, and certainly accompanied him to Rome, as the later chapters of the Acts prove. It may, however, be noted that some critics have imagined that various narratives have been used in compiling the Acts, and that Luke might have left the pronouns as he found them (Bleek, *Einleitung in das N. T.* pp. 120, 121, 338-340); but this supposition has little proof; and cannot be admitted to modify the preceding conclusion. We find Luke at Rome with Paul during his first imprisonment (Col. iv. 14, Philem. 24), and even later (2 Tim. iv. 11). Nothing is certainly known of his death; some traditions making him suffer martyrdom, others asserting that he died a natural death. The story of his being a painter is of late origin.

LUKE, THE GOSPEL OF. This is the third in order of the Gospels, attributed by universal consent to the evangelist whose name it bears.

It commences with an inscription to Theophilus, which states the object of writing, viz. to put on record an authentic orderly account of our Lord's history from his birth to his ascension (i. 1-4). There is then a narrative of Christ's birth with attendant circumstances, and particulars of his infancy and youth (5—ii. 52). Afterwards we have a notice of John's ministry, to his imprisonment (iii. 1-20). And then commences the history of Christ's public ministration, headed with a mention of his baptism (21, 22), his genealogy (23-38), his temptation (iv. 1-13), his discourses, miracles, and transactions in Galilee (14—ix. 50). We have then his last journeyings towards Jerusalem, including the narrative of his passion, death, resurrection, and ascension, (51—xxiv. 53).

St. Luke wrote his Gospel in Greek. His writings prove him to have been a man of education and attainment. His style is pure, copious, and flowing, more classical than that of the other evangelists: the preface, indeed, is altogether classical Greek. Still there are many Hebraisms, and certain peculiarities of diction apparent. The writer, moreover, evinces a thorough acquaintance with Jewish customs. This is not surprising in so clear-sighted an observer, especially as he certainly visited and perhaps more than once resided in Palestine. He had, too, the close intimacy of the apostle Paul, and was possibly, but, as already remarked, not certainly a Jewish proselyte. A singular propriety has been observed in the way in which he names and describes the various diseases he has occasion to mention The thoughtful comments, too, which he frequently makes upon the circumstances he records, with the notice of the causes which led to particular events, admirably correspond with what we might expect from a well-informed professional man.

St. Luke refers to the narratives which others had previously drawn up (Luke i. 1): it has been questioned whether the Gospels of Matthew and Mark were among those narratives. Some critics, arguing on the false principle that a writer necessarily must relate all he knows, have insisted that, if St. Luke had been acquainted with the other Gospels, he would not have omitted events which they mention. This argument is worthless. A judicious author selects his materials; and, besides, there was here the higher influence of the Divine Spirit, not indeed superseding the exercise of the natural faculties, but yet directing to that which it seemed good to him that his servant should record. Still, looking at all the circumstances of the case, that those who are said to have written do not appear to be mentioned as eye-witnesses any more than Luke himself, whereas Matthew at least was an eye-witness of much he relates; and further that Luke does not say that he had consulted these narratives, whatever they were, but points to separate and independent sources of information, it is most safe to conclude that he had not the Gospels of Matthew and Mark in his hands. It has been thought by some that he derived assistance from St. Paul; who is even supposed to allude to this Gospel and as it were claim it (Rom. ii. 16). But Paul was not one of the eye-witnesses whom Luke describes; and there is little or no trace of

Pauline diction. It is worthy of note, however, that the account of the institution of the Lord's supper in Luke xxii. 19, 20 is remarkably similar to that in 1 Cor. xi. 23-25, and further that St. Paul appears to cite Luke's Gospel as scripture (Luke x. 7, compared with 1 Tim. v. 18). Though not deriving his book from Paul, yet the close companionship he had with the apostle may have exercised a certain influence upon the evangelist.

The time when this Gospel was composed must have been prior to the composition of the Acts (Acts i. 1), possibly two or three years earlier; and it is not unlikely that it was written at Cæsarea. Dr. Alford places it earlier, at Philippi. Though addressed to an individual, it was not intended for him alone, more likely for Gentiles, or indeed with an universal aspect. And so it is characteristically a history, the most complete in itself of any of the Gospels. Some attempts have been made to impugn the authenticity of certain portions, especially chaps. i., ii: but they are futile. Some valuable observations on this topic will be found in Dr. Mill's *Mythical Interp. of the Gospels*, part ii. pp. 91-122.

LUKEWARM (Rev. iii. 16). The state intended by this word is not a transitional but a final state. The 'cold' are those apart from gospel influence: the 'hot' are earnest believers. But the 'lukewarm' are men to whom the gracious call had come and made no impression, to whom the privileges vouchsafed had been useless. From the cold, when the voice of mercy reached them, converts might be hoped. The 'lukewarm,' gospel-hardened, were well-nigh hopeless. See Trench, *Comm. on Epistles to Seven Churches*, 2nd edit., pp. 194-198.

LUNATIC. Probably epileptic (Matt. iv. 24, xvii. 15). See DEMONIAC.

LUZ (*almond-tree*, or *hazel*).—1. A town near to which Jacob rested and had a prophetic vision: on this sacred spot was afterwards Beth-el (Gen. xxviii. 19, xxxv. 6, xlviii. 3; Josh. xvi. 2, xviii. 13; Judges i. 23). See BETH-EL, 1.—2. A city in the land of the Hittites, which a man, spared from the sacking of the first Luz, went and built (Judges i. 26). There are various conjectures as to its locality: see Winer, *Bibl. RWB.*, art. 'Lus.'

LYCAO'NIA. An inland region of Asia Minor, bordering on Galatia in the north, on Cappadocia in the east, and on Phrygia in the west: on the south it was separated by the Taurus mountains from Cilicia. But the boundaries were variable; and politically Lycaonia belonged sometimes to Cappadocia, sometimes to Galatia. The whole district was a kind of hilly plain, impregnated with salt, very ill watered, but adapted for sheep-pasture, and the growth of wool. The principal cities of Lycaonia were Lystra, and Derbe. Iconium, though sometimes reckoned to other provinces, and made a separate government, might be called the capital of Lycaonia. The nature of the Lycaonian language is uncertain. See Winer, *Bibl. RWB.*, art. 'Lycaonia.' Paul and Barnabas preached the gospel in this region, at Iconium, Lystra, and Derbe (Acts xiv. 1-23), and Paul visited it again on his other journeys (xvi. 1-6, xviii. 23, xix. 1).

LY'CIA. A maritime province of Asia Minor. On the west it bordered on Caria, on the north and north-east on Phrygia and Pamphylia, on the east on Pamphylia, and it was washed on the south by the Mediterranean. It was not unfruitful, in climate and soil resembling Cilicia. Its cities Patara and Myra are mentioned in the New Testament (Acts xxi. 1, xxvii. 5). Lycia was subject to the Persian power: it then formed part of the Syrian kingdom: afterwards, having been for a while under the dominion of Rhodes, it became independent (1 Macc. xv. 23), but was at length subjected to the Roman sceptre by the emperor Claudius. It was at first combined with Pamphylia, but was afterwards a distinct province. Offsets from the Taurus mountains penetrated Lycia, between which ridges, called Cragus and Anticragus, the river Xanthus flowed (Winer, *Bibl. RWB.*, art. 'Lycia'). Many noble remains of antiquity in this province have been discovered and described by Sir C. Fellowes and other travellers.

LYD'DA. The Greek name of the town known in Old Testament history as Lod, by the Romans called Diospolis. Here Peter preached, and healed Eneas of his palsy; after which multitudes, both in Lydda and the neighbourhood, were converted to the faith (Acts ix. 32-38). *Lydd* (for that is its modern name) is now a flourishing village, with about 2,000 inhabitants, embosomed in rich orchards of olive, fig, pomegranate, mulberry, sycamore, and other trees, and surrounded by a very fertile country. Here it is said St. George was born and buried, and here are the remains of a noble church dedicated to him.

Lydda, the district doubtless, is mentioned (1 Macc. xi. 34), as one of the three governments added to Judea.

LYD'IA. A woman of Thyatira, a seller of purple—the purple dying of Thyatira and its neighbourhood being celebrated, and inscriptions of the guild of dyers there still existing—who heard Paul preach when at Philippi, believed, and was baptized with her family. She then offered her house to those through whom she had received the heavenly message (Acts xvi. 14, 15, 40).

LYD'IA (Ezek. xxx. 5). An African nation. See LUDIM.

LYD'IA. A region of Asia Minor (1 Macc. viii. 8), the centre of that dominion of which Crœsus was the last king. In later times, Antiochus the Great, king of Syria, was compelled by the Romans to yield it to Eumenes, king of Pergamos; and after the death of Attalus III. it came under the immediate authority of Rome, and was made part of the province of Asia. Lydia extended, excluding the Ionian coast towns, from the promontory of Mycale to the mouth of the river Hermus. The northern boundary was formed by one chain of mountains striking out from Taurus, while another chain on the right bank of the Mæander separated Lydia on the east and south from Phrygia and Caria. Mount Tmolus runs through the country; in which, however, there are

considerable plains: the climate is agreeable, and the land fertile. Sardis, the ancient capital, Thyatira, and Philadelphia were in Lydia, which in the Old Testament is called Lud.

LYD'IANS (Jer. xlvi. 9). See LUDIM.

LYING. The precepts of scripture pointedly forbid lying and deception (Lev. xix. 11; Eph. iv. 25; Col. iii. 9; Rev. xxi. 8, 27). A fearful judgment was inflicted on Gehazi (2 Kings v. 25-27), and on Ananias and Sapphira for their false dealing (Acts v. 1-11). But it is remarkable that many even of the holier persons mentioned in scripture fell into this sin. Abraham, Isaac, Jacob, David, are familiar examples (Gen. xii. 11-13, xx. 2, xxvi. 7, xxvii. 18, 24; 1 Sam. xxi. 1, 2, 8). Falsehood is a besetting vice of oriental nations; but it is abominable, whether spoken or acted, in the eyes of him who will not admit a liar into his pure kingdom.

LYSA'NIAS. There appear to have been two persons of this name rulers of Abilene. The first was put to death by Mark Antony at Cleopatra's instigation, 34 B.C. Most of his territories were subsequently given to Herod the Great, but not Abilene. The fair inference is that it was reserved to the family of the Lysanias that was slain. And it is probable that the second of that name (Luke iii. 1) was a descendant of the first. As an additional reason for believing that there was an earlier and a later Lysanias, we find that Abilene is called 'of Lysanias' when given by Claudius to Herod Agrippa the younger. See Winer, *Bibl. RWB.*, art. 'Abilene.'

LYS'IAS, CLAU'DIUS. A military officer, probably a Greek, as he obtained his Roman citizenship by purchase. He was in command at Jerusalem as tribune when Paul was seized by the Jews: he rescued him, and afterwards sent him with a strong guard to the procurator Felix at Cæsarea (Acts xxi. 31-40, xxii., xxiii.).

LYS'IAS (1 Macc. iii. 32, 33; 2 Macc. x. 11, xi. 1, and elsewhere). A nobleman of the Syrian blood royal, entrusted with important offices by Antiochus Epiphanes.

LYSIM'ACHUS.—1 (Rest of Esth. xi. 1).—2. Brother of Menelaus the high priest (2 Macc. iv. 29, 39).

LYS'TRA. A city of Lycaonia, though by some reckoned to other provinces. Here was performed the miraculous cure which induced the people to believe that Paul was Mercury, and Barnabas Jupiter. Timothy was probably a native of Lystra (Acts xiv. 6, 8-11, 21, xvi. 1, 2; 2 Tim. iii. 11). Lystra seems to have been situated at the foot of the mountain-mass Karadagh, to the south of Iconium. There are some ruins of churches north of this mountain, at a place called *Bin-bir-Kilisseh*: perhaps this was Lystra.

M

MA'ACAH (*oppression*). The daughter of Talmai, king of Geshur: she was one of David's wives, the mother of Absalom (2 Sam. iii. 3), and was called also Maachah (1 Chron. iii. 2).

MA'ACAH (*id.*). A district or kingdom of Syria, to the north-east of Palestine, bordering on the territories of the trans-Jordanic tribes, perhaps eastward of Argob, the modern *Lejâh* (2 Sam. x. 6, where our version erroneously leaves out 'of,' 8), termed also Maachah and Syria-maachah (1 Chron. xix. 6, 7). It is not clear whether any connection subsisted between it and Abelbeth-maachah.

MA'ACHAH (*id.*).—1. One of the children, we know not whether male or female, of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24).—2. The father of Achish, king of Gath (1 Kings ii. 39), called also Maoch (1 Sam. xxvii. 2).—3. A daughter, perhaps granddaughter, of Absalom, who is sometimes called Abishalom: she was one of Rehoboam's wives, mother of Abijam, and grandmother of Asa. It has been thought that Asa's own mother was dead: Maachah therefore still held the dignity of queen-mother (1 Kings xv. 2, 10, 13; 2 Chron. xi. 20, 21, 22, xv. 16). She is called also Michaiah (xiii. 2).—4. A concubine of Caleb (1 Chron. ii. 48).—5 (iii. 2). See MAACAH.—6. A descendant of Benjamin, wife of Machir (vii. 15, 16).—7. The wife of Jehiel, father or colonizer of Gibeon (viii. 29, ix. 35).—8. The father of one of David's warriors (xi. 43).—9. The father of the ruler of the Simeonites in David's time (xxvii. 16).

MA'ACHAH (*id.*) (1 Chron. xix. 7). A Syrian kingdom. See MAACAH.

MAA'CHATHI (*id.*). The inhabitants of Maacah, or Maachah (Deut. iii. 14).

MAA'CHATHITES. Also inhabitants of Maacah or Maachah (Josh. xii. 5, xiii. 11, 13; 2 Sam. xxiii. 34; 2 Kings xxv. 23; 1 Chron. iv. 19; Jer. xl. 8). In some of these places the name may possibly be derived from a person.

MAADAI' (*ornament of Jehovah*). One who had taken a foreign wife (Ezra x. 34).

MAADI'AH (*id.*). A priest who returned from captivity with Zerubbabel (Neh. xii. 5), called also Moadiah (17).

MAAI' (*compassionate?*). A Levite who took part in the dedication of the wall of Jerusalem (Neh. xii. 36).

MA'ALEH-ACRAB'BIM (*the ascent of scorpions, scorpion-pass*) (Josh. xv. 3). See AKRABBIM.

MA'ANI (1 Esdr. ix. 34). Bani (Ezra x. 29).

MA'ARATH (*a naked, or open, place*). A town in the mountains of Judah (Josh xv. 59).

MAASEI'AH (*work of Jehovah*).—1. A Levite porter appointed to play on the psaltery (1 Chron. xv. 18, 20).—2. An officer who joined with Jehoiada in placing Joash on the throne of Judah (2 Chron. xxiii. 1).—3. A ruler under king Uzziah (xxvi. 11).—4. A son of king Ahaz (xxviii. 7).—5. The governor of Jerusalem under Josiah (xxxiv. 8).—6, 7, 8. Three priests who had married foreign wives (Ezra x. 18, 21, 22).—9. Another person who had transgressed in like manner (30).—10. The father of one who repaired the wall of Jerusalem (Neh. iii. 23).—11. One who, when Ezra read the law, assisted in explaining it (viii. 4, 7).—12. A person who sealed the covenant (x. 25).—13. A descendant of Judah (xi. 5). Possibly identical with Asaiah (1 Chron. ix. 5).—14. A Benjamite (Neh. xi. 7).—15, 16. Two priests that took part in the dedication of the wall of Jerusalem (xii. 41, 42).—17. The father of Zephaniah, a priest in king Zedekiah's reign (Jer. xxi. 1, xxix. 25, xxxvii. 3).—18. The father of the false prophet Zedekiah (xxix. 21).—19. A door-keeper of the temple (xxxv. 4).

MAASEI'AH (his *refuge is Jehovah*). The father of Neriah and grandfather of Baruch and Seraiah (Jer. xxxii. 12, li. 59).

MA'ASIAI (*work of Jehovah*). A priest (1 Chron. ix. 12: comp. Neh. xi. 13).

MAASI'AS (Bar. i. 1). A name in the genealogy of Baruch.

MA'ATH (*small*). One of the persons named in our Lord's ancestry (Luke iii. 26).

MA'AZ (*anger*). A descendant of Judah (1 Chron. ii. 27).

MAAZI'AH (*consolation of Jehovah*).—1 The chief of the twenty-fourth course of the priests (1 Chron. xxiv. 18).—2. A priest who sealed the covenant (Neh. x. 8), probably the representative of the course No. 1.

MAB'DAI (1 Esdr. ix. 34). Benaiah (Ezra x. 35).

MABNAD'EBAI (Ezra x. 40, marg.). This appears in some copies for Machnadebai in the text.

MAC'ALON (1 Esdr. v. 21). A corrupt form of Michmas or Michmash (Ezra ii. 27).

MAC'CABEES, THE BOOKS OF. The two historical books so designated have their name as containing the history of the gallant exploits of the Maccabean family in behalf of their countrymen the Jews.

The first book is a valuable document, comprising a history of events from the reign of Antiochus Epiphanes to the death of the high priest Simon, 175-135 B.C. After an introduction and account of the Maccabean family to the death of the father Mattathias (1 Macc. i., ii.), the narrative relates first the achievements of Judas (iii. 1—ix. 22); next the events under the administration of his brother Jonathan (23—xii. 53); and thirdly, the establishment of Jewish freedom under Simon (xiii.—xvi.): this part closes with a notice that, though Simon had fallen by treachery, his son succeeded to his power, and maintained the position he had won.

It would seem that the author drew from written sources (ix. 22, xvi. 24): he has also inserted many documents (viii. 22-28, x. 18-20, 25-45, and elsewhere). Some of the documents are expressly called copies, and may therefore be supposed transcripts of the originals: of others it is said that they were 'to this effect'; the writer has given therefore only the substance of them. We can hardly suppose that he was himself engaged in the events he records; but he may very well have had intelligence from those who were. He has used his materials fairly and truthfully; and his geographical details are minute and accurate, exhibiting the pains which have been taken with the work. Still there are many errors arising from imperfect information; and the brevity of some parts of the narrative renders it occasionally obscure. Examples of inaccuracy are the statements that Antiochus the Great was taken prisoner by the Romans (viii. 7), that a single annual magistrate governed the Roman commonwealth (16); and many others might be added. The tone of the book is simple and natural: the style is easy and unaffected. In a religious point of view it differs widely from such Hebrew annals as the books of Samuel and Kings. The author did not feel himself empowered to describe the divine purposes and interpositions; and in one note-worthy passage (ix. 27) he acknowledges that the prophetic spirit had ceased among the chosen people.

There is every probability that the first book of Maccabees was originally written in Hebrew; and it must have been the work of a Palestinian Jew. From the closing sentences we may place the date of it either towards the end of the administration of John Hyrcanus or shortly after his death. We may therefore venture to assign it to some point between 110 and 90 B.C. The author of the Greek translation is not known. There are Syriac and old Latin versions, closely rendered from the Greek.

The second book of Maccabees is very inferior to the first; it is far less simple and trustworthy.

It commences with two letters purporting to be written by the Jews in Palestine to their Alexandrine brethren (2 Macc. i. 1—ii. 18). Then follows an abridgment of a work of Maccabean history, in five books, by one Jason of Cyrene, prefaced by an introduction (19-32), and closed with a brief epilogue (xv. 38, 39). The intervening part (iii. 1—xv. 37) begins with the narrative of an attempt to plunder the temple by Heliodorus, under king Seleucus Nicator, and terminates with the death of Nicanor made governor of Judea. The period comprised may be reckoned as extending from 176-161 B.C. Nothing certain is known of Jason, the author of the larger work; but it has been conjectured that he lived between 120 and 100 B.C. As little is known of the epitomizer, who may have lived between 100 and 50 B.C. The two letters at the beginning were probably prefixed by him to his compilation from another source. The original language must have been Greek of an Alexandrine cast.

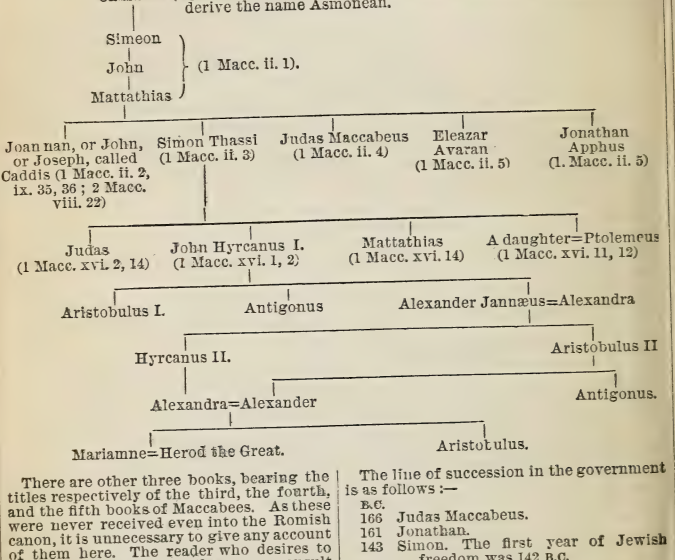
The history of this second book is a more full account of a part of the time comprised in the first; but the statements do not

always agree. Moreover, there are demonstrable inaccuracies and contradictions in the book itself. Thus the account of the death of Antiochus Epiphanes (i. 13-16) is quite different from that in ix. This book, too, is peculiar in its religious tone. It contains legends, and records of supernatural events. The style is embellished and exaggerated; and the narrative is interspersed with moralizing observations. There are Syriac and old Latin translations. It may be added that neither Philo nor Josephus allude to the book.

These two books of Maccabees were acknowledged as canonical by the council of Trent: the proofs of their inaccuracy are sufficient to show the impropriety of that decision. See APOCRYPHA.

transmitted his power and the pontifical dignity to his son Hyrcanus, whose son and successor, Aristobulus, assumed the title of king. His brother Alexander Jannæus succeeded; after whose death a civil war was waged between his sons Hyrcanus and Aristobulus; the last-named of whom was defeated by Pompey, and with Antigonus, his son, the dynasty ended. The two last members of the family were Aristobulus and Mariamne, grandchildren of Aristobulus II.; and with the death of Mariamne the Maccabean race may be said to be extinguished. See *MATTATHIAS*, 2, *JUDAS*, 2, *JOHN*, 4, HEROD.

The following table of the Maccabean or Asmonean family may be found convenient for reference:—



There are other three books, bearing the titles respectively of the third, the fourth, and the fifth books of Maccabees. As these were never received even into the Romish canon, it is unnecessary to give any account of them here. The reader who desires to know something about them may consult Dr. Cotton's *Five Books of the Maccabees*.

MACCABEES, THE FAMILY OF MACCABE'US. Maccabeus was a surname of Judas the son of Mattathias (1 Macc. ii. 4), probably derived from *makkâbi*, a hammer. Hence the line of Maccabean princes; who, after freeing their country from the Syrian tyranny, governed it for about 126 years. They were also called the Asmoneans, perhaps from a Hebrew word signifying fat, i.e. nobles or princes (Psal. lxviii. 31). Mattathias commenced his patriotic course 167 B.C. His sons, Judas, Jonathan, and Simon, carried out their father's purpose. Simon

The line of succession in the government is as follows:—

B.C.	
166	Judas Maccabeus.
161	Jonathan.
143	Simon. The first year of Jewish freedom was 142 B.C.
135	John Hyrcanus.
107	Aristobulus.
105	Alexander Jannæus.
79	Alexandra.
70	Hyrcanus II.
69	Aristobulus II.
63	Hyrcanus II. restored.
40	Antigonus.

From Jonathan downwards the pontifical as well as the civil dignity was held by all these princes, of course with the exception of queen Alexandra. The kingly title Aristobulus I. assumed was borne by his successors. The last male of the family was

Aristobulus son of Alexander. He was high priest, and was drowned when bathing by Herod's procurement, 35 B.C.

MACEDO'NIA. A country to the north of Greece proper: its boundaries varied at different times. After the time of Philip it reached on the east to the Ægean sea and the frontiers of Thrace: on the north it was separated from Mœsia by a mountain-chain, and similarly from Illyricum on the north-west and west: on the south it bordered on Thessaly and the Ægean. It was perhaps originally peopled by the Chittim or Kittim (Gen. x. 4; see 1 Macc. i. 1). It rose to great power under Philip, whose son, Alexander the Great, subdued the chief part of the then-known world. His empire is described by Daniel under the emblem of a one-horned goat (Dan. viii. 5-8, 21); and coins still exist representing Macedonia under this symbol. Its king Perseus was conquered 167 B.C. by the Romans under Paulus Æmilius, and the country was at first declared free; but, after being divided into four districts, of which Amphipolis, Thessalonica, Pella, and Pelagonia were the the chief towns, it subsequently, 142 B.C., became a single Roman proconsular province till the reign of Tiberius. A change was afterwards made; and, from the time of Claudius, Macedonia and Achaia comprehended the whole of Greece (Rom. xv. 26; 2 Cor. ix. 2; 1 Thess. i. 8). St. Paul (summoned by a remarkable vision, in which a man of the country prayed for help) preached the gospel in Macedonia in his second and third missionary journeys; Silas and Timotheus being his companions (Acts xvi. 9, &c., xx. 1-3). Other Macedonian cities besides those above noted are mentioned in the New Testament—Philippi, Neapolis, Apollonia, Berea (Winer, *Bibl. RWB.*, art. 'Macedonia'). By 'Macedonians' (2 Macc. viii. 20) Syrians are meant; Syria being a part of Alexander's empire.

MACEDO'NIAN (Acts xxvii. 2). An inhabitant of Macedonia.

MACHBAN'AI (*what like my sons?* according to some, *bond of the Lord*). A Gadite chief who joined David (1 Chron. xii. 13).

MACBE'NAH (*a cloak*). A name found among the genealogies of Judah, probably that of a town of which Sheva was the 'father,' i. e. the founder (1 Chron. ii. 49).

MA'CHI (*decrease?*). The father of the spy selected from the tribe of Gad (Numb. xiii. 15).

MA'CHIR (*sold*).—1. The son of Manasseh and grandson of Joseph, who became the distinguished head of a family in his tribe (Gen. l. 23; Numb. xxvi. 29, xxvii. 1, xxxii. 39, 40, xxxvi. 1; Deut. iii. 15; Josh. xiii. 31, xvii. 1, 3; Judges v. 14; 1 Chron. ii. 21, 23, vii. 14, 15, 16, 17).—2. A person in whose house Mephibosheth was preserved (2 Sam. ix. 4, 5, xvii. 27).

MACHI'RITES. A family of Manasseh, descendants of Machir (Numb. xxvi. 29).

MACH'MES (1 Macc. ix. 73). Michmash.

MACHNAD'EBAI (*what like the liberal?*) One who had taken a foreign wife (Ezra x. 40).

MACH'PELAH (*portion, lot,* or, it may be, *double cave*). A field in Hebron with a cave, which Abraham bought of Ephron the Hittite, to be a burial-place for his family. There Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried (Gen. xxiii., xxv. 9, 10, xlix. 29-32, l. 12, 13). The ceremonious manner in which the purchase was made is exactly conformable with modern Syrian customs. See Thomson, *The Land and the Book*, pp. 577-579; and thus we have a remarkable corroboration of the truth of the narrative. This cave still exists, and is guarded with jealous care; very few indeed but Mohammedans being permitted to visit it. It is enclosed by a structure called El Haram, very ancient, perhaps of Jewish workmanship. It stands on the declivity of a hill, the town of Hebron lying for the most part below to the south and west. Pilasters surround it, square, without capitals. Sixteen of these are on each side and eight at the ends. The whole building is, according to Dr. Robinson, 200 feet long, 150 broad, and 60 high. Within the exterior edifice is a large mosque, once perhaps a Christian church, and beneath the dome is the cave. In this mosque are the six tombs, possibly over the places where the actual sarcophagi lie in the cave below.

The Mohammedans have always jealously refused admission into the interior of the mosque. But on occasion of the prince of Wales's visit to Palestine in 1862 the rigid prohibition was to some degree relaxed. An account of what was seen has been given by Dr. Stanley, *Lectures on the Jewish Church*, append. ii. part l. The building, he observes, is on the upper slope of the hill, 'and therefore above the level, where, if anywhere, the sacred cave would be found.' He adds that it is clear that the mosque was originally a Byzantine church, and had been at a later period converted to its present purpose, and proceeds to describe the tombs of the patriarchs, 'premising always that these tombs, like all those in Mussulman mosques, and indeed like most tombs in Christian churches, do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honour of the dead who lie beneath. Each is inclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or inclose the special chapels or royal tombs in Westminster Abbey. The two first of these shrines or chapels are contained in the inner portico or *narthex*, before the entrance into the actual building of the mosque. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets—green embroidered with gold. Within the area of the mosque were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, in the walls of which are windows, and of which the gates are grated, not with silver, but iron

bars. Their situation in the body of the mosque may indicate their Christian origin. In almost all Mussulman sanctuaries the tombs of distinguished persons are placed, not in the centre of the building, but in the corners. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac we were entreated not to enter. . . . "Abraham was full of loving-kindness: he had withstood even the resolution of God against Sodom and Gomorrah: he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous; and it was exceedingly dangerous to exasperate him. . . ." The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate cloister opposite the entrance of the mosque. . . . Up to this point no mention has been made of the subject of the greatest interest; namely, the sacred cave itself, in which one at least of the patriarchal family may possibly still repose intact—the embalmed body of Jacob. . . . One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Machpelah. This was the only aperture which the guardians recognized. Once they said, 2,500 years ago, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties and of remarkable corpulence: he returned blind, deaf, withered, and crippled. Since then the entrance was closed; and this aperture alone was left, partly for the sake of suffering the holy air of the cave to escape into the mosque and be scented by the faithful; partly for the sake of allowing a lamp to be let down by a chain, which we saw suspended at the mouth, to burn upon the sacred cave. We asked whether it could not be lighted now. "No," they said "the saint likes to have a lamp at night, but not in the full day-light." With that glimpse into the dark void we and the world without must for the present be satisfied. Whether any other entrance is known to the Mussulmans themselves must be a matter of doubt.' Comp. *Imp. Bible. Dict.* vol. i. pp. 724-726.

MA'CRON (2 Macc. x. 12). The surname of Ptolemee or Ptolemeus, an officer of Antiochus Epiphanes.

MAD, MADNESS. Various words occur in the original which are so rendered in our version. Occasionally excitement, ungovernable frenzy, or fierce wrath is implied (Deut. xxviii. 28, 34; 2 Kings ix. 11; Luke vi. 11; Acts xxvi. 11). But sometimes actual insanity is meant (1 Sam. xxi. 13-15; 1 Cor. xiv. 23). And once it is connected with demoniacal possession (John x. 20); but see DEMONIAC. Madness is supposed in the east to open the mind, which loses its right estimation of ordinary things, to supernatural influence. Hence the insane are looked on with a kind of reverence. Perhaps this belief has been fostered by the practice of violently and madly gesticulating in idolatrous worship (see 1 Kings xix. 26-28). It might tend to secure to David when simulating madness an escape from Philistia.

MA'DAI (*middle land*). One of the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). He was the progenitor of the Medes; Media probably signifying the empire of the middle, because it was believed to be in the centre of Asia. See MEDIA.

MADI'ABUN (1 Esdr. v. 58).

MA'DIAN (Acts vii. 29). The Greek form of Midian.

MAD'MANNAH (*a dung-hill*). A town in the south of Judah (Josh. xv. 31; 1 Chron. ii. 49). It is probably the modern *el-Minyay*, about fifteen miles south-south-west of Gaza (Wilton, *The Negeb*, pp. 209-211).

MAD'MEN (*id.*). A town in the country of Moab (Jer. xlviii. 2). But it may be doubted whether the word here is a proper name: in a somewhat-similar passage (Isai. xxv. 10) our translators have rendered it as an appellative.

MADME'NAH (*id.*)—1. A place to the north of Jerusalem, and at no great distance (Isai. x. 31).—2 (xxv. 10, marg.): see preceding article.

MA'DON (*contention*). A city, apparently in the north of Palestine, which, with its king, was conquered by Joshua (Josh. xi. 1, xii. 19).

MAE'LUS (1 Esdr. ix. 26). Miamin (Ezra x. 25).

MAG'BISH (*a gathering*). The children of Magbish returned from captivity with Zerubbabel (Ezra ii. 30). Probably it was the name of a place. It is omitted in the corresponding list of Neh. vii.

MAG'DALA (*tower*). A town in Galilee, in all probability identical with Migdal-el (Josh. xix. 38). It stood close upon the western shore of the lake at the southern end of the plain of Gennesaret, about an hour and a quarter north of Tiberias (Matt. xv. 39). It was the birth-place of Mary, hence called Magdalene (Mark xvi. 9). The modern village *el-Mejdel* is described as 'a wretched hamlet of a dozen low huts, huddled into one, and the whole ready to tumble into a dismal heap of black basaltic rubbish' (Thomson, *The Land and the Book*, p. 420). 'The town,' says Dr. Buchanan, 'must have been eminently picturesque, built on its little plat of level ground, with steep rocky heights folding round it behind, and the broad lake spreading out before it. While the overhanging hills would intercept the view from it to the south and west, the prospect on the other two sides must have been extensive and fine. Northwards its own little plateau breaks out almost immediately into the broad and luxuriant plain of Gennesaret, whose gracefully-curving shore and silver strand, fringed with its grey garland of magnificent oleanders, is laved by the crystal waters of the lake. Beyond this noble plain, the mountains of

Galilee swell away up in successive ranges to a height of from three to four thousand feet above the level of the lake: and, in the midst of their highest peaks, Safed, the supposed "city set on an hill," lifts its conspicuous head. Along the shores of the lake, which from Gennesaret trend away in a north-easterly direction, the eye, looking from the ancient Magdala, would light first on Capernaum, stretching from the summit of the rock on which it was "exalted to heaven," down to the very brink of the lake, next on Bethsaida, then on Chorazin, and a little way farther on would meet the mouth of the Jordan, where it rushes into the lake; beyond which it would rest finally on those rugged mountains—that "desert place"—where Christ fed the multitudes with a few loaves of bread. Such was the country from which Mary of Magdala followed Jesus to Jerusalem, with those other pious women who "ministered unto him of their substance" (*Notes of Cler. Furlough*, p. 375).

MAGDALE'NE. An inhabitant (female) of Magdala. See MARY, 2.

MAG'DIEL (*praise of God*). One of the dukes of Edom (Gen. xxxvi. 43; 1 Chron. i. 54).

MA'GED (1 Macc. v. 36). See MAKED.

MA'GI. The original term designating the eastern sages who paid their homage to the infant Jesus at Beth-lehem (Matt. ii. 1-12). These magi must be carefully distinguished from the sorcerers or magicians to whom the same appellation was sometimes given (Acts xiii. 8). We find the term used in the Old Testament (Jer. xxxix. 3), where Rab-mag is the prince-magus, the chief of the sacerdotal caste among the Chaldeans. Originally one of the Median tribes to whom the sacred ministrations belonged, the magi held a high position in the Medo-Persian empire. They were the priests, the prophets, the scholars of the nation, indicating the holiness of their functions by an exact cleanliness of body. They were held in high respect by the sovereigns, and frequently took part in political business and revolutions. Their religious system, which had become debased, is said to have been reformed by Zerdasht or Zoroaster. Respecting this sage the most contradictory opinions have prevailed. Winer (*Bibl. RWB.*, art. 'Magier') is inclined to place him in the latter part of the seventh century before Christ. Some give him an undefined antiquity; and others bring him down to a comparatively-late period. See D'Herbelot, *Biblioth. Orient.*, arts. 'Magius,' 'Zerdascht'; Prideaux, *Connect.*, vol. i. pp. 176-207; Gibbon, *Decl. and Fall*, chap. viii. vol. i. pp. 333, 334, note, edit. 1838. The magi were divided into three orders: *herbeds*, or disciples; *mobeds*, or masters; and *destur-mobeds*, or complete masters. They had also three classes of temples, the lowest, in which the sacred fire was maintained only in a lamp, the next where it burned upon an altar, and the highest where the chief of the magians resided. They were distinguished by a peculiar dress or insignia—a girdle, called *costi*; a sacred cup, *havan*, used for libations; and a bundle of twigs, denominated *barsom*, held together by a band. It would seem that after the example of the Medes, a similar sacerdotal caste existed among other oriental nations. Thus we find them in Babylon (Dan. i. 20, ii. 2). Possibly these might have had a Median origin. Be this, however, as it may, such orders of men were to be found in various countries, degenerating often, it is likely, into mere astrologers and soothsayers, such as are stigmatized by Greek and Roman writers.

Of the actual place of residence of the sages to whom the sign of Messiah's birth was vouchsafed we know nothing: it has been said that they were from Persia, from Arabia, from Assyria. But they must certainly be supposed of that class which, as above remarked, was originally Medo-Persian. And the Persians were 'distinguished,' says Dr. Mill, 'from all the other great ruling nations of antiquity, as well by the comparative purity of their religion, as by their uniform gentleness, and often distinguished favour, to the people of God under their sway. To that nation's general abhorrence of idolatry, in all its grosser aspects, the magian order mainly contributed; an order whose study of the powers and principles of nature was fitted to attain the best knowledge of God within the reach of the Gentiles of old; whose worshipful invocation of fire, air, and the rest, ever carefully distinguished those elementary powers from the supreme Deity; and whose error respecting the origination of evil beings from Ahriman, and his share with Ormuzd in the formation of the world, was unaccompanied, in their most ancient authorized books, with any of that ascription of independence to the evil principle which imparts the chief malignity to that error' (*Observ. on Appl. of Pantheist. Princ.*, part ii. chap. iii. sect. i. pp. 308, 309). We may therefore acknowledge the divine wisdom in making choice of these sages, comparatively free from heathen pollution, as the representatives of the Gentile world to whom to announce the expected Messiah: see STAR IN THE EAST. At a later period, the Persian magi, fearful of losing their privileges, violently persecuted the Christians (Sozom., *Hist. Eccl.*, lib. ii. cap. viii., &c.).

MAGIC, MAGICAL ARTS, MAGICIANS. Magic was an art of deeper significance and power than astrology or divination, from which it must be carefully distinguished. They were exercised in discovering future events: by magic it was supposed that future events might be influenced.

It was practised among various nations of antiquity. There was a magic element in the Persian religion of Zoroaster (Döllinger's *Gentile and Jew in the Courts of the Temple of Christ*, *transl.*, book vi. 2, vol. i. pp. 380, &c.). So with the Egyptian religion, where the gods were not only worshipped, but threatened, in order to compel them to a certain course of action. In the Egyptian system of therapeutics, too, there was a magical character (*ibid.* 5, p. 481). The same principle may be traced in

Chaldea, where the object was not merely to forecast the destiny by observing the heavens, but to fix it by sacrifice and incantation, so as to re-act upon the stars.

The Greeks and Romans similarly had sacrifices and rites of secret observance, to which the special power was attributed of making the gods subservient to the will of men. Such were the Roman rites of the dead, formulæ of prayer, and evocation of the gods. According to the Pythagorean notion, all beings with souls are homogeneous. Hence the spirit of man can act directly on higher natures, and attract them into the circle of its existence and requirements. And then, as it was supposed that men possessed a double soul, the nobler emanating from the Deity, and a natural one, in affinity with other natural beings, a magic power could, it was conceived, be exercised on nature.

It was not generally the supreme gods that might be thus acted on. There were demons, inhabitants of the air, having passions in common with men; and to these it was that magical rites applied. And the art was denominated white or black, according as good or malicious demons were addressed. In Greece magic was connected with the worship partly of deities of foreign origination, and partly of those subterranean ones to whom the demons were subject as ministering spirits. The practice of magic might be publicly avowed, if persons did not intend thereby to injure others. But usually it was attended with dark and mysterious usages. Then there were human sacrifices, magical rites being connected therewith. And the object was evil. Thus persons were to be struck with disease, or madness, or loss of memory; of which Cicero gives an instance (*Brutus*, 60). Love-potions were of this kind. And what were called Ephesian and Milesian words had the highest reputation for efficacy. The former were characters engraved on the pedestal, girdle, and crown of the Ephesian Artemis, or Venus, meaning 'darkness, light, earth, year, sun, true sounds.' They were graved also on stones or rings worn as amulets. Similar to these probably were the 'books,' or written formulæ, brought together and burnt at Ephesus (Acts xix. 19), the value being calculated at 1,770*l*. Comp. Gibbon, *Decl. and Fall*, chap. xxv. vol. iv. pp. 238-242.

Necromancy was connected with the magical worship of demons, invoking and appeasing the manes of those who had died a natural death. Theurgy was magic of the highest character. It professed to communicate not with lower and mediate beings, but with the most exalted gods, to make them subservient to the desires of those who practised it (Döllinger, *ubi supr.*, book viii. 2, § 7, vol. ii. pp. 210-216).

The Egyptian magicians do not appear to have practised magic in the sense in which it has been explained. They were interpreters of dreams (Gen. xli. 8), diviners, and professed by their incantations to secure happiness to the soul in another life. Little need be said on their opposition to Moses and Aaron. They were successful in deceiving Pharoah on three occasions (Exod. vii. 11, 12, 22, viii. 7), and then, trying again, they failed (18). We can hardly suppose that they effected more than a clever juggle.

MAGID'DO (1 Esdr. i. 29). Megiddo.

MAGISTRATE. The word is sometimes used in our translation in a general sense for those possessing legal authority (Tit. iii. 1). The 'magistrate' in Judges xviii. 7 is, literally, possessor of dominion, or possessor of wealth, according to Gesenius, referring not to a ruler but to a people. The word thus translated in Ezra vii. 25 is frequently elsewhere rendered 'judges,' as in Deut. i. 16; Judges ii. 18. The magistrates of Luke xii. 11, 58 are properly rulers. We find again the term in our version of Acts xvi. 20, 22, 35, 36, 38, a place which seems to require some explanation. First, the general name 'rulers,' or authorities, is employed (19); and then these are afterwards more particularly specified as being 'magistrates,' *stratēgoi*. They were the Roman colonial officers, properly called *duumviri*, analogous to and sometimes claiming the more venerable title of prætors.

MAGOG (*region of Gog*). A tribe of the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). Nothing more is said of Magog in the historical books of scripture, but we can gather some notion of the greatness of the people intended from the magnificent descriptions of Ezekiel (Ezek. xxxviii., xxxix.). That prophet, predicting events which perhaps have not yet been accomplished, describes Gog of the land of Magog as sovereign over vast regions. Rosh, Meshech, and Tubal are his subjects: Persia, Ethiopia, and Lybia attend him: Gomer and Togarmah are at his beck. And with mighty will this ruler of Magog comes down upon the land of Israel; but there his innumerable legions shall perish. St. John uses the same language. The nations of the earth, who, deceived by Satan, are to gather as the sand of the sea against the beloved city, and be destroyed by the last awful fire that shall flash down from God's eternal throne, are denominated Gog and Magog (Rev. xx. 8, 9). Without attempting to interpret these prophecies, we may see in them sufficient grounds for determining the quarter to which we must look for Magog. There can scarcely be a doubt that the Scythians are intended, those wild and almost-numberless tribes which peopled Asia from the Caucasus and the sea of Asoph to the Caspian on towards India. Ancient writers speak of their extended conquests. They defeated Cyaxares king of Media; and Asia was at their feet. They flowed like a torrent through Palestine towards Egypt; but were bribed by the Egyptian king Psammetichus to proceed no farther. For twenty-eight years their sway continued, till at length Cyaxares, about 600 B.C., drove them back. Such are the accounts which historians record (Herodotus, lib. i. 103-106). It must have been God's peculiar mercy which protected the Jews. For we find no notice of any damage to Judea. The king of Magog would seem to have been ordinarily called Gog; but in later times Gog and Magog are coupled as nations.

MA'GOR-MISS'ABIB (*fear round-about*). A symbolical name given to Pashur for his conduct to Jeremiah the prophet (Jer. xx. 3, 4). See PASHUR, 1.

MAG'PIASH (*moth-killer*). One who sealed the covenant (Neh. x. 20).

MAH'ALAH (*disease*). A descendant (female?) of Manasseh (1 Chron. vii. 18).

MAHALAL'EEL (*praise of God*).—1. One of the ante-diluvian patriarchs (Gen. v. 12, 13, 15, 16, 17; 1 Chron. i. 2).—2. A descendant of Judah (Neh. xi. 4).

MA'HALATH (*a stringed instrument, a lyre*).—1. A daughter of Ishmael whom Esau married (Gen. xxviii. 9). She is called also (xxxvi. 3) BASHEMATH, which see.—2. One of the wives of Rehoboam (2 Chron. xi. 18), a grandchild of David.

MA'HALATH,MA'HALATH-LEAN'NOTH (*a stringed instrument for singing*). Words found in the inscription or title of Psal. lxxxviii. Mahalath occurs alone in the title of Psal. liii. Different interpretations are given; but it is probably a direction to the chief musician that the psalm was to be played on an instrument, for singing, that is, with a vocal accompaniment.

MAH'ALI (*sickly*) (Exod. vi. 19). See MAHLI, 1.

MAHANA'IM (*camps*). A place so named because there the angels (or camp) of God met Jacob and his camp or caravan when he was returning from Padan-aram (Gen. xxxii. 2). It was on the east of the Jordan, to the north of the Jabbok, and lay on the frontier of Gad and the half-tribe of Manasseh, being in the territory of the former, but afterwards assigned to the Levites (Josh. xiii. 26, 30, xxi. 38; 1 Chron. vi. 80). It was at Mahanaim that Abner established Ish-bosheth (2 Sam. ii. 8, 12, 29): here were David's head-quarters during Absalom's rebellion (xvii. 24, 27, xix. 39; 1 Kings ii. 8); and this was the seat of one of Solomon's commissariat officers (iv. 14). There are some ruins existing called *Mahnah*, in the Jebel Ajlûn, near the banks of the Jabbok, which probably mark the site of Mahanaim.

MA'HANEH-DAN (*camp of Dan*). A place behind Kirjath-jearim, just within the border of Judah, so called because the Danites pitched there when on their march to surprise Laish (Judges xviii. 10). Probably the same place is meant in xiii. 25: see marg.

MAHARA'I (*impetuous*). One of David's warriors (2 Sam. xxiii. 28; 1 Chron. xi. 30, xxvii. 13). He was a descendant of Zerah, or Zarah, son of Judah.

MA'HATH (*grasping*).—1. A Levite of the family of Kohath (1 Chron. vi. 35).—2. Another Levite of same family, or perhaps the representative of no. 1, in the time of Hezekiah (2 Chron. xxix. 12, xxxi. 13).

MA'HAVITE. The designation of Eliel, one of David's warriors (1 Chron. xi. 46): it is not known whence he derived it.

MAHAZI'OTH (*visions*). A Levite of the sons of Heman, a chief of one of the divisions of the singers (1 Chron. xxv. 4, 30).

MA'HER-SHA'LAL-HASH'-BAZ (*hasting to the spoil he speeds to the prey*). The symbolical name given to the son of the prophet Isaiah, to indicate the rapid march of the king of Assyria upon Samaria and Damascus (Isai. viii. 1, 3).

MAH'LAH (*disease*). One of the five daughters of Zelophehad, who had their father's inheritance, but were to be married only within their own tribe (Numb. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

MAH'LI (*sickly*).—1. A Levite, son of Merari (Numb. iii. 20; 1 Chron. vi. 19, 29, xxiii. 21, xxiv. 26, 28; Ezra viii. 18). He is called Mahali in Exod. vi. 19.—2. A grandson of Merari (1 Chron. vi. 47, xxiii. 23).

MAH'LITES. A family of Levites, descendants of Mahli, 1 (Numb. iii. 33, xxvi. 58).

MAH'LON (*sickly*). One of the sons of Elimelech. He was the first husband of Ruth, and died in the land of Moab (Ruth i. 2, 5, iv. 9, 10).

MA'HOL (*dancing*). A man whose sons were exceeded by Solomon in wisdom (1 Kings iv. 31). Some consider the word an appellative, and would translate 'sons of the dance,' or choir.

MAIA'NEAS (1 Esdr. ix. 48). Maaseiah (Neh. viii. 7).

MAID-SERVANT. See SERVANT.

MAIN-SAIL (Acts xxvii. 40). The word translated main-sail is that which in ancient vessels was attached to the fore-mast: it should therefore be rendered fore-sail. See Smith, *Voyage and Shipwreck of St. Paul*, diss. iii. pp. 184, &c. See also SHIP.

MA'KAZ (*end*). A place mentioned as forming, with some towns on the borders of Dan and Judah, one of Solomon's commissariat districts (1 Kings iv. 9).

MAKE-BATES (2 Tim. iii. 3, marg.; Tit. ii. 3, marg.). An old word signifying stirrers of strife.

MA'KED (1 Macc. v. 26). A strong city of Gilead, called also Maged (36). It has not been identified.

MAK'HELOTH (*assemblies, choirs*). A station of the Israelites in the wilderness (Numb. xxxiii. 25, 26).

MAK'KEDAH (*place of shepherds*). A city in the low country of Judah, to which Joshua pursued the Amorites after the victory before Gibeon (Josh. x. 10, 16, 17, 21, 28, 29, xii. 16, xv. 41). There is a graphic account of the discovery of the five Canaanitish chiefs in the cave close by, their execution, and the storming of the town, in Smith's *Dict. of the Bible*, vol. ii. pp. 20, 21.

MAK'TESH (*a mortar*). It is questionable whether this is a proper name, especially as it occurs with the article (Zeph. i. 11). It seems to have been applied to one of the valleys in or near Jerusalem, from its resemblance to a mortar. Some think it the valley of Jehoshaphat: others, as Henderson, believe it with more probability (*Minor Prophets*, pp. 331, 332) the Tyropœon, which was the locality of the bazaars, where the merchants carried on their business: comp. latter part of Zeph. i. 11.

MAL'ACHI (*messenger of Jehovah*). A prophet of whose history we know nothing. Some have doubted whether Malachi was really a proper name, or merely used to designate an unnamed person commissioned by God to deliver his message. And hence various strange conjectures have followed,

as that he was an angel, or that he was Ezra. Such speculations do not deserve serious notice.

The time when this prophet lived may be approached with tolerable certainty. The temple-service was performed (Mal. i. 10, iii. 1-10). The people had married strange wives (ii. 10, 11); and this was what Nehemiah complained of (Neh. xiii. 23-29). There was a backwardness in bringing in the appointed tithes and offerings (Mal. iii. 8-10); and this Nehemiah, on his second visit to Jerusalem, remedied (Neh. xiii. 10-12). We may from all this fairly conclude that Malachi was contemporary with Nehemiah; and it has been generally believed that his prophecy must have been delivered while that eminent person was a second time governor of the Jews. Bleek, however, after some other critics, contrasting the mention of offering to the governor (Mal. i. 8) with Nehemiah's declaration that he had taken no such offerings (Neh. v. 14-19), would place Malachi somewhat earlier (*Einleitung in das A. T.*, pp. 566, 567), while a Persian administered the government.

MAL'ACHI, THE BOOK OF (B.C. 436-420). This book is rightly placed last of the productions of the minor prophets. Both chronologically considered and also from its contents, it appropriately closes the Old Testament canon, and is the last solemn utterance of the prophetic Spirit under the earlier covenant. Thenceforward the voice of prophecy was heard no more till the forerunner of Messiah here predicted opened the second volume of revelation.

After the return from Babylon, when the Jews had re-peopled their city and re-built their temple, abuses crept in. The priests were negligent: the people were worldly and complaining. Accordingly Malachi was commissioned to reprove both priests and people, and to invite them to reformation by promises of blessing and warnings of awful judgment. His book is not marked out into distinct messages or sections. It has been supposed, therefore, that the prophet has collected and compressed in it the substance of his various utterances. Be this as it may, we can properly separate it into three parts, in the first of which, as Keil says (*Einleitung*, § 107), there is set forth the loving, fatherly, forbearing, and pitiful mind of God towards the covenant-people; the character of Jehovah in the second as the only God and Father; in the third as the just and final Judge of his people. More particularly in I. (i. 2—ii. 9) the prophet, contrasting the state of Judah with that of Edom, which then lay waste, shows how groundless were the murmurings of the Jews against the Lord, as though he loved them not. He next reproves them, priests and people, for their neglect of God's service, and for the blemished offerings they brought, and then, reminding the priests of the grace of their original appointment, he threatens them with shame and punishment. In II. (ii. 10-16) he censures intermarriage with strangers, and divorce of lawful, i.e. Hebrew wives. In III. (ii. 17—iv. 6), against complaints as if God did not regard men's conduct, and would never arise to judgment, the prophet foretells the coming of Messiah and his forerunner, to purify the sons of Levi, and inflict a curse unless they repented. Reproofs and consolatory promises are interspersed; for the day of the Lord would separate between the righteous and the wicked. He concludes with enjoining the strict observance of the law, since no fresh prophet should arise till the forerunner already spoken of, who should go before Messiah in the spirit and power of Elijah, to introduce a new dispensation.

This book is prosaic in style, but by no means destitute of force and elegance. Reference is made to it in the New Testament (Matt. xi. 10, xvii. 11, 12; Mark i. 2, ix. 12, 13; Luke i. 17, vii. 27; Rom. ix. 13).

Besides the commentaries on this prophet included in those on the minor prophets generally, Dr. Moore's *Prophets of the Restoration*, New York, 1856, may be mentioned.

MAL'ACHY (2 Esdr. i. 40). Malachi the prophet.

MAL'CHAM (*their king*).—1. A Benjamite (1 Chron. viii. 9).—2. (Zeph. i. 5). The word is perhaps here used for an idol generally, worshipped by idolaters as 'their king.' Or it may refer to Moloch or Molech specially: see MOLOCH.

MALCHI'AH (*Jehovah's king*).—1. A Levite of the family of Gershon (1 Chron. vi. 40).—2. One who had married a foreign wife (Ezra x. 25).—3. Another who had similarly transgressed (31); apparently the same with the Malchijah of Neh. iii. 11.—4, 5. Two who helped to repair the wall of Jerusalem (14, 31).—6. One who stood with Ezra at the solemn reading of the law (viii. 4); perhaps the same with Malchijah (xii. 42).—7. A priest (xi. 12); most probably the person mentioned in Jer. xxi. 1, where Melchiah, xxxviii. 1: see MALCHIJAH, 1.—8. An officer into whose dungeon Jeremiah was cast (6).

MAL'CHIEL (*God's king*). A descendant of Asher (Gen. xlvi. 17; Numb. xxvi. 45; 1 Chron. vii. 31).

MAL'CHIELITES. A family of Asher descended from Malchiel (Numb. xxvi. 45).

MALCHI'JAH (*Jehovah's king*).—1. A priest (1 Chron. ix. 12). It is probably he that was the head of one of the courses (xxiv. 9), and his representative that sealed the covenant (Neh. x. 3), also called Malchiah (xi. 12): see MALCHIAH, 7.—2. One who took a foreign wife (Ezra x. 25).—3. A person who aided in repairing the wall of Jerusalem (Neh. iii. 11). He is also called Malchiah (Ezra x. 31): see MALCHIAH, 3.—4. One who took part in the solemn dedication of the wall (Neh. xii. 42).

MALCHI'RAM (*king of altitude*). One of David's descendants (1 Chron. iii. 18).

MALCHI'-SHUA (*king of help*). One of the sons of king Saul (1 Chron. viii. 33, ix. 39, x. 2). He is also called Melchi-shua (1 Sam. xiv. 49, xxxi. 2).

MAL'CHUS (*reigning*). The high priest's servant, whose ear Peter cut off (Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 50; John xviii. 10).

MALEL'EEL (Luke iii. 37). The Greek

form of Mahalaleel, the ante-diluvian patriarch.

MALLO'THI (perhaps *my fulness*). A Levite, head of a course of singers (1 Chron. xxv. 4, 26).

MALLOWS. The word so translated (Job xxx. 4) appears to be the sea-purslain, *Atriplex halimus*: it is likened to the rhamnus (a white bramble) but has no thorns: its leaf is similar to that of the olive, but wider: it grows near the sea-coast, and about hedges; and the tops of it are eaten when young. It is, however, collected for food only by the poor. Carey (*The Book of Job*) translates, 'cropping purslain on the shrub.' 'These mallows,' says Dr. Thomson, who takes a somewhat-different view, 'are a coarse kind of *greens*, which the poor boil as a relish for their dry bread. I have often seen the children of the poor cutting them up under the hedges and by the bushes in early spring; so that this rendering seems natural and appropriate to us who reside in the country; and therefore I accept the rendering without noticing the arguments of learned critics against it' (*The Land and the Book*, pp. 610, 611).

MAL'LUCH (*reigning*).—1. A Merarite Levite (1 Chron. vi. 4).—2, 3. Two who had married foreign wives (Ezra x. 29, 32).—4. A priest who returned from Babylon with Zerubbabel. His representative in the days of Joiakim was Jonathan, and he or the head of his family or course sealed the covenant (Neh. x. 4, xii. 2, 14, where he is called Melicu).—5. One of the people who sealed the covenant (27): he may be identical with No. 2, or 3.

MAMAI'AS (1 Esdr. viii. 44).

MAM'MON (*wealth*). A Chaldee or Syriac word used by our Lord in uttering two several admonitions. In the one (Matt. vi. 24) he would intend the embodiment of a carnal worldly possession-loving spirit, which necessarily unfits a man for the high service of God, and for the noble inheritance of his kingdom. No one can serve, entirely belong to, two such opposite masters: he must take his choice, one or the other. In the second place (Luke xvi. 9, 11) mammon is more explicitly wealth, called 'mammon of unrighteousness' because it is the substance of a system, the money-getting system, which never could have existed had original righteousness not been lost. Wealth is not evil in itself, but it is the occasion of much evil. It may, however, be used for a good purpose, and with a happy result. It may procure friends. It may bring the blessing of those that were ready to perish upon him who rightly employs it. Whereas he who misuses it, wastes it, turns it to evil, can never expect to have the true riches confided to him. He has failed in the preparatory trial: he has lost the prize.

MAMNITANAI'MUS (1 Esdr. ix. 34). Apparently corrupted from the two names Mattaniah, Mattenai (Ezra x. 37).

MAM'RE (*fattening, fat*). An Amoritish chieftain, who, with his brothers, Aner and Eshcol, was in alliance with Abraham (Gen. xiv. 13, 24). His name appears to have attached to some of his possessions. Thus we have the plain, or rather oak-grove, of Mamre (xiii. 18, xviii. 1); and simply Mamre, which comes to be a mere local appellation, and is said to be Hebron (xxiii. 17, 19, xxv. 9, xxxv. 27, xlix. 30, i. 13).

The oaks of Mamre are distinguished from Mamre itself: according to old tradition they were at some distance from Hebron, in the direction of Jerusalem, at a place where there are said to be some vestiges of antiquity. A fine evergreen oak still remains, called the oak of Abraham; but it has no pretension to be of the age of that patriarch.

MAMU'CHUS (1 Esdr. ix. 30). Malluch (Ezra x. 29).

MAN. There are at least four Hebrew words which are in our version translated 'man': *ādām*, implying reddish-brown, the man whom God first created: it signifies also man generically male and female, and collectively the race; *ish*, with its feminine *ishāh*, including perhaps the idea of existence, and connected with *ĕnōsh*, which, however, some suppose a different word; *geber*, meaning strong; and *mĕthĕm*, used only in the plural, mortals.

When God originally formed man, it was after his own image and in his likeness (Gen. i. 26, 27, v. 1); bodily shape being not thereby intended but moral qualification. A very excellent creature was man, invested with extensive dominion, placed in a fitting habitation, and supplied with sources of enjoyment, which, had he kept the law of his being, would have ensured his happiness (i. 28, ii. 8). Doubtless there would have been intimate union between him and his Creator. He was not at once complete in knowledge, and he would have learned more and more of Him whom to know is life eternal, whose works and providence would have sufficiently illustrated his great character. And this advancement, and the obedience he rendered, would have been delightful. Whether this earth would have been always man's habitation, or whether he would have been removed, prepared by his residence and behaviour here, to a higher sphere, we cannot tell. His condition had a short and sad termination: he transgressed God's command; and suffering and death were the consequence of sin. 'God made man upright; but they have sought out many inventions' (Eccles. vii. 29). Into the theological questions of the fall of man, and the means of recovery mercifully provided by Jesus Christ, it is not intended to enter here: these topics have been somewhat touched in other articles: see ATONEMENT, PROPITIATION.

But there are matters which have called forth much discussion—the antiquity of man upon the earth, and the problem whether the nations have all descended from a single pair, of which something must be said. It can be but brief: the full discussion would demand a volume.

According to the systems of chronology generally adopted, even in their more lengthened form, the creation of man was not by the Mosaic account more than six or seven thousand years ago: see CHRONOLOGY. But this period, it is alleged, is not long enough to explain the phenomena of

the present state of the world, more especially if we are to imagine mankind sprung from one pair. The differences of type between different races must have required immense duration to establish them as we see them established; and we find them on ancient monuments two or three thousand years old depicted pretty nearly as they now are. Again, the languages in use, which can be traced up to very few, possibly even to one, could not, it is said, have reached their present divergence, except in the course of almost-innumerable ages. Moreover, relics have been found, implements the work of men's hands, and human bones, in localities and embedded in strata where they must have lain from a date long prior to that to which our chronology reaches. Startling conclusions have hence been drawn; the more so because some investigators have left the bible testimony entirely out of their calculation: they have reasoned on the principles and from the data above referred to, and have not confronted these with the sacred record—a proceeding about as sensible as if in a judicial enquiry probabilities alone were weighed and obscure hints relied on, whilst living evidence with much to say for illustration were not even allowed to speak. There are others, indeed, who have acted in a more becoming manner; and some of these, interpreting scripture passages differently from the ordinarily-received mode of exposition, declare that the vast antiquity of man and the distinct varieties of human species are not in their view opposed to the great doctrines of revelation: see McCausland, *Adam and the Adamite*, 1864.

Now it must be observed, first of all, that differences of type are assumed to proceed at the same rate through the long chapter of the world's history. Laying out of sight for a moment the scripture narrative of the three branches into which mankind were divided after the flood, different regions being in God's providence assigned for their habitations, and also the presumable conclusion that he would speedily fit each for its respective condition of life, we may well ask whether all analogy is not against an uniform rate of change. Take man, take animals generally, in their ordinary life. How rapid and strange are the changes and developments of infancy and youth, how slow the alteration in maturer years. Subject an individual to the influence of a strange climate: its effects are considerable at first; but let him live through these, let his body be brought, so to speak, into unison with what surrounds him, let him become acclimatized—and how trifling in effect comes to be the previously-disturbing influence even through long years. The vegetable world will furnish other illustrations. Under the guiding hand of the husbandman changes are readily produced, which the unassisted powers of nature, to adopt common phraseology, would perhaps never accomplish. Are we to deny, then, that the finger of God is at all upon his works? It is as unphilosophical as it is dangerous to reason from progress under conditions which we can understand to progress under conditions of which we know literally nothing. And well might the Creator ask such a reasoner as he did the less presumptuous Job, when puzzled only about the anomalies of providence, 'Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding . . . have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?' (Job xxxviii. 4, 17). The influences of climate, soil, and temperature, taken in connection with the reasonably-greater effects they would produce, when the tribes of the earth were only taking those positions, which with comparatively-little change they have now occupied for many centuries, are not insufficient to account for the divergence we now witness. This is corroborated by the contrasts often now seen in the same family.

The argument from the variety of languages is not much more forcible. Languages are now in a state of flux, of rapid flux. And yet in the civilized parts of the world where there is a standard literature change seems almost precluded. If, for example, our own tongue has so altered that the English of four hundred years ago is now well-nigh unintelligible, with how much greater ease, with what accelerated swiftness, must an unwritten tongue, floating in the rude conversation of wild tribes, be modified, enlarged, contracted, give birth to fresh and strange dialects. Modern examples are not wanting to illustrate this. In Burmah, it is said, people that have migrated to a distance have lost their own language in two or three generations. And we are assured that a dictionary of a central American tongue, carefully compiled, became nearly useless in ten years. In the face of such facts, who can reason from the variations of language to the vast antiquity of man, more especially when the finger of God was, as the sacred testimony assures us, in this matter also put forth; he who made man's mouth for adequate cause disposing that mouth rapidly to modify its utterance, changing, very possibly, not merely the words and syllables, but the very type of language itself? See LANGUAGE, TONGUES, CONFUSION OF.

The argument, taken from the discovery of implements or human remains in positions which seem to indicate an immense antiquity, is at first sight very formidable. But there are many considerations which show that it is necessary to receive conclusions deduced from such discoveries with extreme caution. For instance, something has been found deeply imbedded in alluvial soil, the accretion of which is proved to be now advancing at a certain rate. Considering the rate as uniform, it is calculated that so many thousand years must have elapsed since the deposits began to form over the substance in question. But who is to assure us that this rate is uniform? And cases have occurred in which the antiquity claimed has been clearly demonstrated to be erroneous. Thus, some pottery in the

Nile deposits was at first imagined by the explorers to be 13,000 years old: it has since been proved of modern date. The bones, again, of extinct animals, have been found in connection with the traces of men: it is assumed that men must have existed at an earlier date to be contemporaneous with the animals. But why should not the conclusion rather be that the animals existed at a later era to be contemporaneous with men? And, after all, does the juxta-position prove that the men and the animals were contemporaneous? Dr. Duns pertinently observes that, 'where traces of man are met with, many of the bones are broken. The use of bones in the chase, and in the manufacture of flint implements, is illustrated by the habits of some of the Esquimaux tribes even in our day. Sir Edward Belcher informs us that they use pieces of horn in the preparation of their flint weapons. Is it not in the highest degree probable that these bones of huge mammals would be eagerly sought for by the tribes who have left traces of their presence in gravel heaps and in caves? Instead, then, of holding that the animals lived at the same time as the men, it would be much more in keeping with the facts before us to hold that the men had found these bones, and had taken them to the places to which they resorted' (*Bibl. Nat. Science*, vol. i. pp. 527, 528). Other remains which are supposed to testify to the great antiquity of man furnish but the same uncertain kinds of proof. When stone implements are found, it is concluded that they were used by races more ancient than those who had metallic implements. But we know that metallic and flint utensils have been used together. Certainly the children of Israel in the wilderness were acquainted with metals; and yet their knives for the solemn circumcision, when they had crossed the Jordan, were of flint (Josh. v. 2). The conclusions deduced, then, are conjectural; and it is observable, as a proof of uncertainty in the evidence relied on, that different philosophers compute differently from the same premises; nay, that the same philosophers draw at different times different conclusions from the same data. See for illustrations a thoughtful article on Sir C. Lyell's 'Antiquity of Man,' in the *Quarterly Review*, Oct. 1863, pp. 368-417; also Wood's *Letter on Theory of Devel., and Antiq. of Man*, 1865, pp. 18, 19.

In opposition to arguments such as those which have been noticed, we have, besides the scripture record, to place the fact that history ascends but a very few thousand years. Some nations, indeed, claim a vast antiquity; but, when their annals are sifted, the result is—and it is very remarkable that in different lands and among different nations there should be such agreement—that their chronicles and traditions begin at a period not greater than four or five thousand years ago! It is not likely that men existed for fifteen or twenty thousand years leaving no trace but a few bones or some weapons, and that then they made a sudden start, and filled the earth with monuments of their intelligence and histories of their deeds, to which we can with confidence ascend, while all beyond is but the blackness of darkness which may be felt. 'When we are asked,' says Mr. Birks, 'in the total absence of all historical evidence, in direct opposition to the teaching of the scriptures, and on the strength of conjectures on the date of two or three skulls, or some hundreds of rudely-shaped flint-heads in the valley of the Somme, to add ten or twenty thousand years to these ages of moral gloom and darkness, our heart and understanding, if not perverted and ossified by false science, recoil instinctively from the monstrous demand. . . . The licence is still bolder and more intolerable, when two or three skulls and skeletons, and some scores of rude implements, found in districts still uncivilized only two thousand years ago, become the pretext for interpolating the world's history with three or four hundred generations of utter barbarism and heathenish darkness, of which all trace and memory has long since passed away. Such speculators degrade the course of Providence into a moral chaos, deeper and more melancholy than the natural confusion out of which the present world arose' (*Scientific Theories on the Origin of Man*, p. 86).

It is just possible, by supposing omissions in scripture pedigrees, that the great antiquity of man upon the earth may be allowed without absolutely contradicting the sacred record. But there is another branch of enquiry which comes, if some modern theories be adopted, into more direct collision with what inspired men have told us. The plain teaching of the scripture is that our race, now so multitudinous, sprung from a single pair; that there is therefore a bond of brotherhood between all nations; that in consequence of the transgression of the original parents all have shared the same degradation, and can obtain recovery only through the mediation of that divine Person, who, taking flesh, allied himself to the whole human race, and became thereby a fit and adequate Mediator between God and man (Acts xvii. 26; Rom. v. 12-19). It is true that great ingenuity has been exercised in putting a different meaning upon the passages just referred to, and those of similar import, and in picking out expressions from the bible which are said to intimate that races besides the children of Adam exist upon the earth. Among those who have so argued are in past times Peyrère, a French Calvinist, in his *Præ-Adamitæ*, 1655, and of late years R. S. Poole, in the *Genesis of the Earth and of Man*, and McCausland, in his work already noticed. But such ingenious expositions are, to say the least, very dubious; and it will therefore be controverted by very few that scripture declares against plurality of races. Now it has been maintained that men vary so much in habit, constitution, intellectual power, colour, bodily conformation, that they cannot have all descended from the same parents. There are other theories, indeed, which have found some favour, and which might be placed in contrast with this, such as the

theory of development, which supposes being to have advanced in the course of ages through gradually-ascending types, so that the most glorious specimen of humanity, endowed with vast physical power and rare qualities of mind, is but the far-descended child of some scarcely-sensitive and soulless thing—or that other hypothesis which finds in what is called the principle of natural selection an influence which tends to diversify species to such an extent, that creatures far apart in all that constitutes variety are imagined to proceed from the same source. These theories can be only noted here: discussion of their merits must be sought elsewhere (e.g. see Duns, *ubi supr.*, pp. 539-568).

It may be well, however, cursorily to notice the grounds on which believers in scripture, like McCausland, rest their hypothesis. He receives strictly the bible chronology. But he dwells on the arguments from geology, archæology, history, language, and ethnology, as showing a great antiquity of men upon the earth. The creation of Adam then, which was at no far-distant era, he regards as the creation of the Caucasian stock, the highest type of man. And the history of this stock he supposes, to the exclusion of the rest, to be treated of in scripture. Rejecting, in short, the antiquity of the Adamic family, he maintains its diversity from other families. It is by no means intended here to treat the evidence which is adduced as mere phantasy. Doubtless much deserves serious consideration. The strongest part of it, perhaps, is that based on the phenomena of language. Dr. McCausland argues that the inartificial Turanian tongues must be much older than the more highly-finished Semitic dialects. He concludes therefore that the peoples who use these Turanian tongues have existed far longer than the Semitic race, and he confines the confusion at Babel within the Semitic and Japhetic circle, believing that those who have spoken other languages were not affected by it. Now his conclusion is diametrically opposed to that of Max Müller, whose high authority is in favour of the common origin of languages. But then Max Müller demands a longer period for the present diversity to grow than the usually-received chronology will allow. The observations previously made of the proved rapid changes in language may well tell upon this part of the question. And it has been already noted that varieties are known to flow from the influence of climate and other causes upon descendants from the same stock. Well and thoroughly should facts of this kind be weighed; and the different conclusions arrived at by competent enquirers must, it is right to say again, teach us the greatest caution against hastily embracing any plausible hypothesis.

But there are, certainly, very plain and weighty reasons for the descent of all men from the same stock, which have been thus summed up by Dr. Dana in his valuable *Manual of Geology*, Philad. 1863:—'The oneness of species is sustained by the following considerations: 1. The fact of an essential identity among men of all races in physical and mental characteristics. 2. The capability of an intermixture of races with continued fertile progeny. The inferior race, in case of mixture with a superior, may dwindle, the people becoming from their position discouraged, debased, and in their poverty and superstition an easy prey to disease; and it may possibly die out, as the weaker weeds disappear among the strong-growing grass: such decay is hence no evidence that there is a natural limit to the fertility of "mixed breeds," as some have urged. 3. Among mammals the higher genera have few species, and the highest group next to man, that of the ourang-outang, contains only eight; and these eight belong to two genera—*five* of them to the genus *Pithecus* of the East Indies, and *three* to the higher genus *Troglodytes* of Africa. Analogy requires that man should here have pre-eminence. If more than one species be admitted, there is scarcely a limit to the number that may be made' (part iii. 5, p. 584).

The capability of man to spread himself and live in all the regions of the earth is very noteworthy. Some have been disposed to doubt the fact, and to imagine that men of one clime could not permanently establish themselves in another. There is a complete answer to this. The Jewish race, a standing illustration of the truth of prophecy, are a standing proof also of the capability mentioned. Demonstrably of old seated in one extremity of Asia they are now spread over every continent, accustomed to every climate, suited to every varying mode of life.

The reader must be reminded that philosophical theories are frequently changing. Let him never be allured by any of them, however specious, to doubt the bible revelation. That stands upon proof so large and satisfactory that we may well be sure that, even if discoveries we cannot at present comprehend are made, they will ultimately be found not discordant with God's voice in his word. The humble student of that word will wait for fuller light in patience and in faith.

It was a crowning work when man proceeded from the creative hand. 'Man,' says Dr. Dana (pp. 573, 574), 'was the first being that was not finished on reaching adult growth, but was provided with powers for indefinite expansion, a will for a life of work, and boundless aspirations to lead to endless improvement. He was the first being capable of an intelligent survey of nature and comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from beauty, truth, and goodness, of apprehending eternal right, of looking from the finite towards the infinite, and communing with God his Maker. Made in the image of God, surely he is immeasurably beyond the brute. . . . The supremacy of the animal in nature, which had continued until now, here yields, therefore to the supremacy of the spiritual . . . And

the earth subserves her chief purpose in nurturing this new creation for a still more exalted stage, that of spiritual existence.'

It is revelation which discloses the last noble destiny of men. Redeemed from the degradation of the fall by the condescension of the Son of God, they shall partake his glory. The mind cannot now, indeed, conceive its splendour, nor can human tongue adventure to describe it. Even inspiration falters here. 'It doth not yet appear what we shall be; but we know that, when HE shall appear, we shall be like him; for we shall see him as he is' (1 John iii. 2). How fatal the ruin of those who miss by unbelief and sin this excellent consummation.

It may be well here to notice a few of the scripture phrases into which the word 'man' enters. A 'man of God' is some holy servant of God (Deut. xxxiii. 1; Judges xiii. 6, 8; 1 Sam. ii. 27; 1 Kings xiii. 1, 4-8, 11, 12, 14, 21, 26, 29, 31; 2 Chron. viii. 14; 1 Tim. vi. 11). The 'old man' is the unrenewed heart; the 'new man' the holy nature imparted by the working of the divine Spirit (Rom. vi. 6; Eph. ii. 15, iv. 22, 24; Col. iii. 9, 10). In the 'man of sin' (2 Thess. ii. 3) sin is personified. For 'son of man' see the article under that title.

MAN'AEN (*consoler*). A Christian teacher in the church at Antioch, foster-brother of Herod Antipas the tetrarch (Acts xiii. 1).

MANA'HATH (*rest*). A descendant of Seir the Horite (Gen. xxxvi. 23; 1 Chron. i. 40).

MANA'HATH (*id.*). A place mentioned only in 1 Chron. viii. 6, probably in Benjamin.

MANA'HETHITES (1 Chron. ii. 52, 54). These may be the inhabitants of the place above mentioned; but there is an uncertainty about the meaning: see HATSI-HAMMENUCHOTH.

MANASS'EAS (1 Esdr. ix. 31). Manasseh (Ezra x. 30).

MANASS'EH (who *makes forget*). 1. The elder son of Joseph born in Egypt of his wife Asenath before the predicted years of famine came (Gen. xli. 50, 51). Very little is recorded of the personal history of Manasseh. When Jacob's death drew near, Joseph carried his two sons, Manasseh and Ephraim, then young men upwards of twenty, to receive the blessing of their grandsire. Jacob's eye-sight was well-nigh gone; but he guided his hands in such a way as to lay the right on Ephraim's, the left upon Manasseh's head, and, in spite of Joseph's remonstrance, while declaring that the seed of the two should multiply as the abundant fishes of the Nile (xlviii. 16, marg.), and that as *his* sons they should be the heads of two distinct tribes in Israel, he foretold that Ephraim should be greater than his elder brother Manasseh (xlviii.). The same prophecy is reiterated in the last words of Moses: 'They are the ten thousands of Ephraim; and they are the thousands of Manasseh' (Deut. xxxiii. 17).

It is not very clear how many sons were born to Manasseh. By a concubine he had Machir, the head of several families of the tribe, whose children 'were brought up on Joseph's knees' (Gen. l. 23; 1 Chron. vii. 14). In the enumeration in Numb. xxvi. 29-33: comp. Josh. xvii. 2, eight families are mentioned, besides one afterwards absorbed among the rest because it consisted only of females; but of the heads of these families some are evidently grandsons or great-grandsons of the patriarch. In the first census the tribe had multiplied to 32,200: its place in the encampment was to the west of the tabernacle, and it followed on march the standard of Ephraim, next to that tribe and before the kindred one of Benjamin (Numb. i. 34, 35, ii. 18-24). In the later census just previous to entering Canaan, the Manassites were 52,700, considerably exceeding the Ephraimites (xxvi. 34, 37). Kalisch (*Comm. on Old Test. Gen.*, p. 711) reasonably accounts for this by the supposition that the younger branches of the house of Joseph attached themselves sometimes to one and sometimes to another of the two great divisions of their father's posterity (Gen. xlviii. 6).

As the Israelites drew near the end of their wanderings, and when the districts west of the Jordan ruled over by Sihon and Og were being subdued, the tribes of Reuben and Gad, who possessed much cattle and saw that the land of Gilead was a place for cattle, desired that Moses would assign them their inheritance there, engaging to aid by a large auxiliary force the conquest of western Canaan (Numb. xxxii. 1-32). Part of the tribe of Manasseh were joined with them. They seem to have been bold warlike men, delighting in adventure, who attacked and conquered the difficult country to the north, with the singular region of Argob (33, 39-42; Deut. iii. 13-15; Josh. xvii. 1). This, then was the territory of trans-Jordanic Manasseh: it extended from Mahanaim northward, including half Gilead, and the kingdom of Bashan (xiii. 29-31), a country described by travellers as for the most part beautiful in its aspect, diversified by mountains, hills, and valleys, and fertile for the subsistence of those who were settled in it. Of the cities belonging to it Golan, Ashtaroth, and Edrei are particularly mentioned, of which the two former were made Levitical cities, Golan being also a city of refuge (xx. 8, xxi. 27; 1 Chron. vi. 71).

The other half of the tribe crossed the Jordan, and had their inheritance (ten parts) in close proximity to that of Ephraim. It stretched across from the Jordan to the Mediterranean, the southern frontier running from Asher, which some suppose not the territory of the tribe so called, but a town by Michmethath facing Shechem, to Entappuah, and so on by the river Kanah to the great sea. South of this line the country was Ephraim's, north it was Manasseh's (Josh. xvii. 2-10). The northern frontier is not so well defined. It appears to have been intermixed with Issachar and Asher, as if Manasseh had been pushed out beyond its proper limits; for the cities mentioned as belonging to Manasseh, Beth-shean, Ibleam, Dor, En-dor, and Megiddo are specially said to have been territorially situate in Issachar and Asher. Perhaps the solution of the difficulty is to be found in

the complaint that the descendants of Joseph made to Joshua that they had not sufficient room, and his charge to them to extend themselves into the woodland and mountain-country (11-18 : comp. 1 Chron. vii. 29). Of the cities of the half-tribe Taanach and Gath-rimmon (xxi. 25) or Aner and Bileam (1 Chron. vi. 70) are said to have been assigned to the Levites.

Several eminent men arose out of Manasseh ; and there are many notable events recorded in which the tribe took part. Thus we have a reference to the 'governors "out of Machir' in Deborah's triumphal ode (Judges v. 14). Gideon was a native of western Manasseh ; but on occasion of his victory the jealousy manifested itself which was conceived by Ephraim against the kindred tribe. It was allayed for the time by Gideon's prudence (vi.-viii.) ; but perhaps this contributed to the slaughter of his family after his death, and favoured the erection of the kingship in Shechem, an Ephraimitish city, in the person of Abimelech, whose mother was of Ephraim. Great stress, we find, was laid on Abimelech's being of kin to the men of Shechem (ix. 1-6). Jair and Jephthah were eastern Manassites ; and, when the old grudge of Ephraim revived, the latter judge signally punished that haughty tribe (x. 3-5, xi., xii.). A considerable body of Manasseh, apparently discontented with Saul, joined David when he appeared in the ranks of the Philistine army shortly before the fatal field of Gilboa ; and he was soon reinforced by more as he marched to Ziklag, an opportune aid against the roving bands who had assaulted and plundered Ziklag (1 Chron. xii. 20, 21). Manasseh submitted to Ish-bosheth ; but, when that ill-fated prince had perished, and Abner, the pillar of his kingdom, was no more, then, with all Israel, multitudes of both the eastern and western Manassites repaired to Hebron to make David king over the whole nation (31, 37). In the happier times of the Hebrew monarchy, the trans-Jordanic Manassites, who were valiant men, 'increased,' we are told, 'from Bashan unto Baal-hermon and Senir, and unto mount Hermon' (v. 23, 24 : comp. 18-21). David had officers there as well as in the western territory (xxvi. 32, xxvii. 20, 21) ; and Solomon placed his commissaries in this eastern region (1 Kings iv. 13, 19). But they transgressed against the God of their fathers, and were carried away captive by the kings of Assyria (1 Chron. v. 25, 26). It is more pleasing to see some of the notices of the western Manassites. Many of them left idolatrous Israel, and joined Asa of Judah in his efforts at reformation (2 Chron. xv. 9) : many of them also humbled themselves, and accepted Hezekiah's invitation to the passover (xxx. 1, 11, 18) : they broke down the images also in their own territory (xxxi. 1), and showed themselves, a remnant of them, obedient in the days of Josiah (xxxiv. 6, 9). Men of other tribes were joined with them ; but in all the revivals we find the name of Manasseh. Still there was no thorough and entire repentance ; and the bulk of this tribe, as well as the rest of Israel, were carried captive into Assyria (2 Kings xviii. 11, 12). After the captivity it would seem that some of them settled in Jerusalem (1 Chron. ix. 3).

2. The ancestor of that Jonathan the Levite, whom Micah consecrated as priest for his house of images, and who afterwards was priest to the northern Danites (Judges xviii. 30). The word Manasseh is peculiarly written in the original ; and it is supposed, with much probability, that Moses was really meant.

3. One of the kings of Judah, son of Hezekiah, who succeeded his father at twelve years of age (being born after Hezekiah's recovery from his great sickness), and reigned fifty-five years, 696-641 B.C. It is evident that in the earlier years of his reign this prince must have been under the guidance of the nobles of Judah ; and we may well suppose it an evil guidance. When therefore he took the reins of government into his own hands he reversed as far as possible his father's righteous policy : he built up again the high places, reared shrines to Baal, worshipped the host of heaven, and placed altars to them in the temple courts : he passed his son through the fire, and used enchantments, and, in short, committed every possible abomination, making his people worse than the very heathen. He also shed much innocent blood, and caused, if the Jewish tradition may be believed, the prophet Isaiah to be sawn asunder.

The record of this miserable reign in the book of Kings is very short : general statements are made, but no details are given ; and it is one of the darkest records in the page of history (2 Kings xxi. 1-16). But in the corresponding narrative in Chronicles a bright feature is introduced. Manasseh's guilt is, as before, fully exposed ; but it is added that, when he refused to listen to the voice of admonition, the Lord brought upon him the Assyrian captains, who carried him a prisoner to Babylon. This must have occurred in the reign of Esar-haddon, who held his court for some time at Babylon. The statement therefore that Manasseh was taken by the Assyrians to Babylon, though at first sight it seems to present a difficulty, yet turns out on examination in full accordance with the truth of history ; and we have in it a corroboration of the accuracy and credibility of the sacred writer. At Babylon, in his affliction Manasseh humbled himself, and sought mercy from the Lord. His prayer was heard ; and he was restored to his kingdom. He was now of a different mind. He redressed many of the evils of which he had been the author. But alas ! evil is very tenacious. The people seem to have been indifferent to the exertions of their king ; and, as he was succeeded by an ungodly son, and Josiah his grandson was but a child when he came to the throne, matters were till the twelfth year of Josiah's reign almost in the same condition as during Manasseh's wicked course. Manasseh, after his return from Babylon, added to the fortifications of Jerusalem and garrisoned the fenced cities of Judah (2 Chron. xxxiii. 1-19). Some have imagined that these warlike preparations were made

with the view of an alliance with the Egyptian Pharaoh. This is but conjecture. The annals, however, of this reign being short, critics have specially indulged themselves in speculation concerning the events of it. But, where scripture is silent, and authentic secular history adds little, there is no good ground for conjecture. Manasseh died, and was buried in a private family sepulchre in 'the garden of Uzza' (2 Kings xxi. 17, 18; 2 Chron. xxxiii. 20). It is difficult to account for this: it is clear that it could not be, as some have imagined, because the king's evil courses were disapproved by his people: they were only too ready to follow them.

4, 5. Two persons who married foreign wives (Ezra x. 30, 33).

MANAS'SES.—1 (Matt. i. 10). Manasseh the king.—2 (Rev. vii. 6). The patriarch.

MANAS'SES.—1 (1 Esdr. ix. 33). Manasseh (Ezra x. 33).—2 (Judith viii. 2, 3). The husband of Judith.

MANAS'SES, THE PRAYER OF. This is a short apocryphal piece intended to express the penitent feelings which the king might have while justly suffering for his sins. That he did so humble himself, and pray, and that his prayer was preserved among the ancient records of the kingdom we know (2 Chron. xxxiii. 18, 19). But the composition now in existence is certainly not genuine. For it was written originally not in Hebrew but in Greek: it is not certainly mentioned by any writer prior to the so-called Apostolical Constitutions in the fourth century after Christ, and it never was accounted canonical by the church. Yet it embodies pious thoughts: it is found in the Codex Alexandrinus, and, though allowed to be spurious by the church of Rome, is in the Vulgate. It is, however, not known by whom the Latin translation was made; nor can the date of the original be determined with any exactness.

MANAS'SITES. The descendants of Manasseh (Deut. iv. 43; Judges xii. 4; 2 Kings x. 33).

MANDRAKE. A plant which was supposed to promote fecundity. Reuben had found mandrakes in a field, and brought them to his mother Leah. Rachel, seeing them, and anxious for children, requested them of her sister, and obtained them on a certain condition (Gen. xxx. 14-16). Various legendary stories are told of the mandrake, for which see D'Herbelot, *Biblioth. Orient.* arts. 'Abrousanam,' 'Asterenk;' Kalisch, *Comm. on Old Test. Gen.*, pp. 537-539. It is clear that the plant intended blossomed in spring, that the flowers had a strong scent, that the fruit ripened in May, the time of wheat-harvest in Padan-aram, that these mandrakes were not common, else Rachel would have had no reason for bargaining with Leah, and, further, that they were found in Palestine (Sol. Song vii. 13). Now the *Atropa mandragora*, called also *Mandragora vernalis*, appears to answer these conditions. 'The root,' says Kalisch, 'is white, mostly forked, but straight and thick, having some resemblance to the human form, about four feet long, unwholesome, and of repulsive smell: the leaves are of a lively green, oval, about one foot long, four to five inches broad, with an undulating border: the flowers are small, whitish-green (purple, according to Ginsburg, *The Song of Songs*, pp. 183, 184), bell-shaped, blossoming in spring, and exhaling a strong but fragrant odour: the fruit is yellow, of the size of a small egg, pleasant both to sight and smell, filled with seeds, and ripens in the month of May. . . . It is freely eaten by the natives as wholesome, genial, and exhilarating, is believed to strengthen affection, and employed for the preparation of love-philtres.' Mandrakes still grow near Jerusalem, and in various parts of Syria. Dr. Thomson saw them near Hebron, and on the lower ranges of Lebanon and Hermon (*The Land and the Book*, pp. 576, 577). The mandrake is nearly allied to the *Atropa belladonna*, deadly nightshade. There is an interesting account of it in Duns' *Bibl. Nat. Science*, vol. i. pp. 430-436.

MA'NEH (*part, portion*). See MONEY, WEIGHTS.

MANGER (Luke ii. 7, 12, 16). By this word is probably to be understood one of those recesses described in the article INN, which see.

MA'NI (1 Esdr. ix. 30). Bani (Ezra x. 29).

MAN'LIUS (2 Macc. xi. 34). The name of a Roman ambassador, said to have written a letter to the Jews. This letter is with reason considered a fabrication.

MAN'NA (*portion*, or *what?*). The name given to the food supernaturally supplied to the Israelites during their abode in the wilderness. Many writers have endeavoured to account for the production of this substance, and have believed that they recognized it in the exudations of certain plants, still collected and known as articles of commerce. But, if we are to take the scripture narrative as recording real events, we must admit that the manna provided for the Israelites was something entirely different from natural products. Their surprise when they first saw it, the regularity and immense quantity of the supply, the preservation of some of it for the inspection of future generations, are facts which the theory of the ordinary exudations from trees or bushes fails to interpret. It is useless, therefore, to give a description of substances which certainly could not be the manna of Israel. Let the following extract from Dr. Robinson suffice. When he was at the convent on Sinai in 1839, the superior, he says, 'put into our hands a small quantity of the manna of the peninsula, famous at least as being the successor of the Israelitish manna, though not to be regarded as the same substance . . . It is found in the form of shining drops on the twigs and branches . . . of the "turfa," *Tamarix gallica mannifera*, . . from which it exudes in consequence of the puncture of an insect, . . the *Coccus manniparus*. . . . It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire.' 'Chemical analysis . . showed that the manna of the tamarisk of Sinai contains no *mannin* susceptible of crystallization, but is merely an inspissated sugar. The manna of the Hebrews was essentially

different from this. 'And, even could it be shown to be the same, still a supply of it in sufficient abundance for the daily consumption of two millions of people would have been no less a miracle' (*Bibl. Res.*, vol. i. pp 115, 116, 590).

God, indeed, in his miraculous working, seems often to intensify some natural power, so that nature is the ground as it were of miracle. Thus the food supplied by our Lord to the 4,000 and the 5,000 was not some strange aliment, but fish and bread just like those of which there was already a small provision. Still this by no means detracts from the supernatural character of what was done. And so, whether or no the manna given to the Hebrews resembled what is now called manna, it was not the result of ordinary laws: the finger of God was manifest in its production.

Manna is mentioned as first given when the Israelites were in the wilderness of Sin. It was found in the morning after the dew evaporated: it lay like the hoar-frost on the ground, the size of coriander-seed, and the colour of bdellium: it was to be gathered at once before the sun melted it. Each person was to collect for his household at the rate of an omer (about three quarts) a head; so that, according to the size of a family, more or less was taken. It was used as meal and made into cakes; the taste of it being like oil, or wafer-cakes made with honey. All was to be consumed the day it was gathered, else it corrupted; but the day before the sabbath a double quantity was to be brought in, and then it lasted without corrupting for two days. An omer of it was long preserved as a memorial in the sanctuary, testifying God's power and willingness to give food for the subsistence of his people in the most apparently-destitute circumstances. The supply of manna lasted till after the Israelites at Gilgal had eaten of the old corn of Canaan (Exod. xvi.; Numb. xi. 4-9; Josh. v. 10-12: see also Deut. viii. 3; Neh. ix. 20; Psal. lxxviii. 24, 25; Heb. ix. 4).

Our Lord, referring to the manna, declares himself the true bread from heaven (John vi. 31-35, 48-51, 58). With regard to the 'hidden manna' (Rev. ii. 17), abp. Trench considers this as pointing to Christ after his ascension. He is hidden from his people's sight, but shall not remain hidden for ever, and even now he gives them prelibations of that feast they shall hereafter partake of (*Comm. on Epistles to Seven Churches*, pp. 124, 125).

MANO'AH (*rest*). A Danite, the father of the famous Samson (Judges xiii., xvi. 31). Little is told of him save in connection with Samson's birth. He most probably died before his son, whose 'brethren' and the 'house of his father' are said to have buried him.

MAN-SLAYER (Numb. xxxv. 6, 12; 1 Tim. i. 9). See CITIES OF REFUGE, MURDER.

MANTLE. See DRESS. That mentioned in Judges iv. 18 was probably a kind of thick coverlid, such as is ordinarily used now by the Arabs for a bed, one doubled to lie on, another thrown over the sleeper.

MANUSCRIPTS. It is proposed in the present article to give a brief notice of biblical manuscripts generally, with a more particular description of a few of the most valuable now in existence.

Before the invention of printing, copies of the scriptures, as of other books, were multiplied in writing: see WRITING; and volumes so written are called manuscripts, and these are either *autographs*, by the original penman, or *apographs*, copies made from those originals. All the manuscripts at present existing are apographs; the originals having perished. Many, however, of those we possess of the scriptures are of very great antiquity.

The manuscripts to be here described are 1. *Hebrew* and 2. *Greek*.

1. Hebrew manuscripts are synagogue rolls and private copies. The first are those used in the synagogue worship. They are written with great exactness on the skins of clean animals, specially prepared, and fastened together with strings also taken from clean animals. They are in the square Chaldee letters, without vowels or accents; and as they are of a considerable length they are rolled round cylinders, so as to afford facility in displaying any portion required. The writing is in columns, presenting, so to speak, separate pages to the eye of the reader as he unrolls the manuscript. Some of these synagogue rolls contain the Pentateuch. The *haphtaroth* or prophetic sections read in the service, and the *megilloth* or five books, viz., Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther (read, the Song at the passover, Ruth at the feast of weeks, Lamentations on the 9th of Ab when the temple was both times burnt, Ecclesiastes at the feast of tabernacles, and Esther the 14th and 15th of Adar at the feast of Purim) are on separate rolls. The private manuscripts are in books, folio, quarto, octavo, or duodecimo, written on vellum, parchment, or paper. Some of these are in the square Chaldee, and some in the rabbinical character. They have vowels and accents.

Classifications have been made of Hebrew manuscripts. There are the Spanish, to which oriental manuscripts are nearly allied, the German, and the French and Italian intermediate between Spanish and German. The Spanish copies are said to follow the Masoretic order in the arrangement of the books; the letters are regular, square, and well-proportioned: in German copies the Talmudic arrangement is observed; and the characters are ruder and more inclined, with pointed corners. In French and Italian manuscripts the character is somewhat smaller, more round than pointed. The Jews distinguish between what they call the *Tam*, and the *Welshe* character: the first has sharp-pointed corners and perpendicular *coronulæ* (little ornaments called *taggin*) on certain consonants, and is said to be used in German and Polish manuscripts; the second, not so ancient, has rounder strokes in the letters; the *coronulæ* ending in a thick point: this mode of writing was in use in Spain and the east. The Spanish manuscripts are most highly valued by the Jews. The

classification just described is somewhat uncertain: the characteristics that have been noted are but general, and a vast variety of exceptions and particular marks have been given by critics, for which their works must be consulted. It is, further, difficult to determine the age of Hebrew manuscripts. Sometimes, indeed, a date is inscribed; or external circumstances may afford some testimony. But, where internal marks alone present themselves, the utmost caution is required in judging of the antiquity and goodness of a manuscript. It may, however, be said that existing manuscripts are all, more or less fully, of a Masoretic cast; and consequently they exhibit substantially the same text. Even those obtained from the east are of this class. Thus the celebrated roll of the Pentateuch, procured by Dr. Buchanan from the black Jews in Malabar, was probably transcribed from a Spanish manuscript; and those brought to England from the Jewish settlement at K'ae-fung-foo in China appear to have the Masoretic text.

Kennicott, and De Rossi, and of late Pinner, are the critics who have laboured chiefly in collating Hebrew manuscripts. Two or three of the older ones which they examined shall be briefly described. The *Codex Laudianus* in the Bodleian library (No. 1 in Dr. Kennicott's list) is on vellum: it consists of two folio parts. The letters are moderately large, plain, simple, elegant, and unadorned: the points, it would seem from the colour of the ink, were added at a later date. Some of the letters, obliterated by the lapse of ages, have been written over a second time; and yet some of these are becoming a second time invisible. Dr. Kennicott assigns this to the tenth century, De Rossi to the eleventh. A very ancient codex in quarto was examined by De Rossi (numbered by him 634). It is but a fragment, containing Lev. xxi. 19 to Numb. i. 50. The vellum on which it is written is decayed by age: the character is intermediate or Italic, approaching to that of the German manuscripts. De Rossi assigns it to the eighth century. In the collation made by Dr. Pinner at Odessa, of manuscripts which are now deposited in the imperial library at St. Petersburg, there is mention of a Pentateuch roll on leather (which he marks No. 1). It is complete. It has neither vowels, nor accents, nor Masorah; but the rules of the Masorah are complied with; and the words are separated. The form of the letters differs much from that now in use. It has a subscription stating that it was corrected in the year 580 A.D.; and Pinner believes that this statement is accurate. If so, it is the oldest Hebrew manuscript known to exist. It was brought from Derbend in Daghestan. Among the manuscripts examined by Dr. Pinner are some with vowels shaped differently from those to which we are accustomed. It has been thought that the system they present had its origin in Babylonia. It may be added that seventeen manuscripts are known to exist of the Samaritan Pentateuch; six of which are in the Bodleian, and one in the British Museum. This last, procured by archbishop Ussher, is complete on 254 pages of vellum. It is in a good state of preservation, a leaf of fine paper having been placed between every two leaves of vellum. It was written 1362 A.D.

2. Greek manuscripts of scripture are either of the whole bible or of the New Testament. The form of the letters varies. Sometimes they are all capitals; and manuscripts so written are called *uncial*. These, generally speaking, are the oldest; while *cursive* writing, in which the letters run on, being often joined, with no capitals except as initials, belongs to a later age. This appears to have come into use in sacred documents in the tenth century. Greek manuscripts are in the square form; and, though doubtless rolls like the Hebrew existed in very early times, none of these have been preserved. The most ancient manuscripts are without accents, spirits or breathings, or any separation of words; though by the beginning of the fifth century, and probably earlier, a dot was used to divide sentences. The older manuscripts are generally imperfect: a few have originally contained the whole bible; others the New Testament; and others only particular books or portions of it. Sometimes the original writing has been almost or altogether obliterated, and fresh matter has been introduced: these manuscripts are called *codices palimpsesti* or *rescripti*, that is, re-written. And, when the text is accompanied by a version, the manuscripts are termed *codices bilingues*, or double-tongued. These are generally Greek and Latin; and in a very old manuscript the Latin translation is likely to be that in use before the time of Jerome.

The *Codex Alexandrinus*, or Alexandrian manuscript, is one of the oldest and most celebrated. It was presented by Cyrillus Lucaris, patriarch of Constantinople, to Charles I., in 1628, and has been preserved since 1753 in the British Museum. It has its name from its having been brought (it is said) by Cyrillus from Alexandria. It is on thin vellum, and consists of four folio volumes, the first three containing the Old Testament and apocryphal books, with certain odes or hymns, while the fourth comprised the New Testament, the epistles of Clement to the Corinthians, and the psalms ascribed to Solomon. But these psalms are gone; and only a few lines remain of the 2nd epistle of Clement. The writing on each page is in two columns; and there are about fifty lines in a column. The Old Testament is defective in part of the Psalms. In the New Testament there are the following chasms, Matt. i. 1—xxv. 6; John vi. 50—viii. 52; 2 Cor. iv. 13—xii. 6. This manuscript was designated by Walton as Codex A for shortness: it was afterwards called A by critics; and other uncial manuscripts have consequently been noted as B, C, &c.; while small letters are used for cursive manuscripts. The Alexandrian MS. was probably written in Egypt: this is to a certain extent corroborated by an Arabic note upon it, which, though comparatively modern, is by no means recent, and which seems to

attribute it to one Thecla a martyr. But this may mean no more than that the part of the New Testament with which the manuscript begins, is the lesson for Thecla's day. The date may reasonably be supposed the later part of the fifth century. The New Testament was published from this manuscript in fac-simile by Dr. Woide in 1786, folio, and in ordinary Greek characters by Mr. B. H. Cowper in 1860, 8vo. A fac-simile of the Old Testament was completed in 1828 by the Rev. H. H. Baber. In order to give the general reader a notion of the way in which this manuscript is written, the following very literal translation of John i. 1-7 is subjoined :—

INTHEBEGINNINGWASTHEWORDANDTHEWORDWAS
WITHGD·ANDGDWASTHEWORD
HEWASINTHEBEGINNINGWITHGD
ALLWEREMADEBYHIMANDWITH
OUTHIMWASMADENOTONE*THING*·
THATWASMADEINHIM*LIFE*WAS·
ANDTHELIFEWASTHELIGHTOFMN
ANDTHELIGHTINDARKNESSSHIN
ETHANDTHEDARKNESSDIDNOTITCOMPRE
HEND· THEREWASAMNSE
NTFROMGODWHOSENAME*WAS*
IOHN·THIS*PERSON*CAME
ASAWITNESSTHATHEMIGHTTESTI
FYCONCERNINGTHELIGHTTHATA
LLMIGHTBELIEVETHROUGHHIM·

The *Codex Vaticanus*, or Vatican manuscript, is another most precious relic of antiquity. It also is written on vellum in uncial characters, in quarto, with three columns on each page, and is preserved in the Vatican library at Rome. It contains the Old and New Testaments, but is imperfect, wanting Gen. i.-xlvi., and Psal. cv.-cxxxvii., and Heb. ix. 15 to the end of that epistle, also the pastoral epistles, and the entire book of Revelation. This last book, however, has been added, as well as the latter part of the epistle to the Hebrews, in a recent cursive hand, which has also filled up the chasms in the Old Testament. The faded letters, too, have generally been retouched by a careful modern penman. There are reasons for believing that the Vatican manuscript was written in Egypt, most probably before the middle of the fourth century. It has been repeatedly but imperfectly collated by various critics; but no fac-simile of it has ever been produced. Cardinal Mai's edition, printed some years before, was published in 1857; the New Testament again in 1859; but his text is rather grounded on the Vatican than an accurate representation of the manuscript itself.

A third most precious uncial manuscript has been but lately brought to light. It was procured by Dr. Tischendorf in 1859, from the convent of mount Sinai, and has been purchased for the imperial library at St. Petersburg. It originally contained the Old and New Testaments. A fragment, now in the university library at Leipsic, was obtained by Tischendorf in 1844, and edited by him in 1846. This fragment—forty-three leaves—included part of Chronicles, and other historical books, also part of Jeremiah. The *Codex Sinaiticus*, it is so called, is of special value as containing the New Testament entire: it contains also the so-called epistle of Barnabas, and part of the Shepherd of Hermas; and considered as belonging to the fourth (if not the third) century. A noble edition of it has been published by Dr. Tischendorf at the expense of the emperor of Russia.

One more celebrated manuscript may be mentioned, the *Codex Cantabrigiensis*, or *Codex Bezæ*, presented to the university of Cambridge in 1581 by Theodore Beza. It is a Greek-Latin manuscript, containing the four Gospels and the Acts of the Apostles. It must also once have had at least the catholic epistles, there being now belonging to it a fragment of 3 John. There are several imperfections; and, besides, sixty-six leaves are torn or mutilated. The Greek portions entirely wanting are Matt. i. 1-20, vi. 20—ix. 2, xxvii. 2-12; John i. 16—iii. 26; Acts viii. 29—x. 14, xxi. 2-10, 16-18, xxii. 10-20, 29 to the end. And a later hand has added Matt. iii. 7-16; Mark xvi. 15-20; John xviii. 13—xx. 13. There are also in the Latin chasms and portions supplied. This manuscript was probably written in the sixth century; but it is not considered of great critical value; as the Greek text appears to have been altered, and readings perhaps introduced from some Latin version. A fac-simile edition of this manuscript was published in 1793, under the editorial care of the Rev. Dr. Kipling, and at the expense of the university, in two volumes folio.

Of course the account of manuscripts above given is of the briefest character; but it may afford the general reader some notion of the precious remains from which the printed text of the scripture is derived, and by means of which scholars are continually endeavouring to re-produce still more faithfully, by careful examination and correction, the holy books as they came forth from the the hands of their respective

authors. For fuller accounts of manuscripts, and the principles of textual criticism, reference must be made to other works. Such are Horne's *Introduction*, vols. ii., iv.; Davidson's *Biblical Criticism*; Scrivener's *Introduction to the Criticism of the New Testament*, 1861.

MA'OCH (*breast-band? oppressor?*) The father of Achish king of Gath (1 Sam. xxvii. 2), called also Maachah (1 Kings ii. 39).

MA'ON (*habitation*). A name found in the genealogies of Judah (1 Chron. ii. 45), described as the 'father,' i.e. settler of Bethzur.

MA'ON (*id.*). A town in the mountains of Judah, south-east of Hebron (Josh. xv. 55; 1 Sam. xxv. 2): in its neighbourhood was the wilderness of Maon (xxiii. 24, 25). The ruins now called *Ma'in* are on the summit of a hill, about seven miles from Hebron.

MA'ONITES. An Arabian tribe mentioned (Judges x. 12) in conjunction with the Amalekites. They were probably the Mehunims whom Uzziah conquered (2 Chron. xxvi. 7), and perhaps they are meant in 1 Chron. iv. 41, where our version has 'habitations.' They might be the inhabitants of a place now called *Ma'an* in Arabia Petræa, to the south of the Dead sea, on the route from Damascus to Mecca.

MA'RA (*sad*). The name which Naomi considered more suitable to her than her own (signifying *my pleasantness*) after her bereavements and return in sorrow to Beth-lehem (Ruth i. 20). See NAOMI.

MA'RAH (*bitterness*). A station in the wilderness to which the Israelites came after three days' journey when they had passed the Red sea. There they found a bitter or brackish fountain of which they could not drink. But, when they murmured, Moses, at God's command, cast a tree into the waters; and they were supernaturally made sweet (Exod. xv. 22-26; Numb. xxxiii. 8, 9). Marah is supposed to be the same with the modern *'Ain Howârah*; where there is still a salt and bitter fountain. The basin of it lies in a kind of rocky mound, composed of the deposits of the water during the lapse of ages: it is six or eight feet in diameter, and the water two feet deep. There are stunted palm-trees and bushes of the shrub *Ghârkâd* about; but no tree now can cure the bitterness. It was not the virtue of the wood but the divine power that effected the change. Opinions, however, differ as to the identification of Marah; and perhaps travellers have been mistaken in looking out for a place where the waters continue still bitter. The supernatural healing of them might, it is likely, be permanent.

MAR'ALAH (*trembling*, perhaps *earthquake*). A place on the border of Zebulun (Josh. xix. 11).

MARAN'-ATHA (*the Lord cometh*). An Aramaic expression which St. Paul added to the censure on those that loved not the Lord Jesus Christ, to enforce the duty of being ready for his coming (1 Cor. xvi. 22).

MARBLE. Marble is a limestone rock, of a constitution so fine as readily to take a good polish. It was early known to the Hebrews. We find it several times mentioned (1 Chron. xxix. 2; Sol. Song v. 15); and the word used in these places signifies a white stone, and may be a generic term including fine and shining stones, as well as that which we understand by the term 'marble.' It would seem, as marble is not found in Palestine, that David imported it. See Winer, *Bibl. RWB.*, art. 'Marmor.' Marble is also mentioned in Esth. i. 6; Rev. xviii. 12. The variegated marbles of Shushan were doubtless procured in Persia itself. Remains of marble columns still exist at Jerusalem.

MARCHESH'VAN (possibly *ebullition*). See MONTHS.

MAR'CUS (Col. iv. 10; Phil. 24; 1 Pet. v. 13). See MARK.

MARDOCHE'US.—1 (1 Esdr. v. 8). Mordecai (Ezra ii. 2).—2 (Rest. of Esth. x. 4, xi. 2, and elsewhere). Mordecai, the relative of Esther.

MARE'SHAH (*place at the head*, or, possibly, *possession, inheritance*). A name found among the genealogies of Judah (1 Chron. ii. 42). Mareshah (perhaps identical with Mesha) of the family of Caleb appears to have been one of the settlers in Hebron.

MARE'SHAH (*id.*). A city in the plain country of Judah (Josh. xv. 44). It was fortified by Rehoboam (2 Chron. xi. 8), and was the scene of the defeat of Zerah the Ethiopian by king Asa (xiv. 9, 10: see also 1 Chron. iv. 21; where probably this town, rather than a person, is meant; 2 Chron. xx. 37; Mic. i. 15). Josephus speaks of it as being possessed by the Idumeans, and says it was plundered by Judas Maccabeus. After several vicissitudes it was re-built and fortified by Gabinius, but was again destroyed by the Parthians in their irruption against Herod (*Antiq.*, lib. xii. 8, § 6, lib xiv. 4, § 4, 5, § 3, 13, § 9).

It is said to have been two miles from Eleutheropolis; and at that distance from Beit Jibrin Robinson believes he saw its ruins on a remarkable *Tell* (*Bibl. Res.*, vol. ii. pp. 67, 68).

MAR'IMOTH (2 Esdr. i. 2). Meraioth (Ezra vii. 3).

MAR'ISA (2 Macc. xii. 35). Mareshah.

MARISHES (Ezek. xlvii. 11). Marshes.

MARK, 'John whose surname was Mark' (Acts xii. 12) was the son of Mary, a woman of piety who lived at Jerusalem, where the disciples occasionally assembled at her house for prayer, and was sister to Barnabas (Col. iv. 10). He is also called Marcus.

St. Peter styles Mark his son (1 Pet. v. 13); which is generally taken to mean that he was converted by that apostle. Mark left Jerusalem for Antioch with Paul and Barnabas (Acts xii. 25), and afterwards accompanied them on their first missionary journey (xiii. 5). He did not, however, attend them long, but, for some reason not fully explained, left them at Perga and returned to Jerusalem (13). This subsequently gave occasion to a dispute between the two apostles; for, when they were planning a second journey, Barnabas wished for Mark as a companion, and Paul objected: they therefore separated; Mark sailing with his

uncle to Cyprus (xv. 36-39). At a later period he was again with Paul during his first imprisonment at Rome (Col. iv. 10); and a communication had been made respecting him to the Colossian church, perhaps to say that he had fully recovered that apostle's confidence. And this was more plainly expressed when St. Paul again desired his presence at Rome (2 Tim. iv. 11). We find him also with Peter (1 Pet. v. 13), with whom he is said to have travelled, and to have been his amanuensis.

Nothing further of him is recorded in the scripture; but we may identify him with the author of the second Gospel, and may readily believe ecclesiastical history which tells us that he was the first bishop of the church in Alexandria. Whether he died a natural death or by martyrdom is uncertain.

MARK, THE GOSPEL OF. The universal consent of the ancient church ascribed the second Gospel to John Mark; so that no reasonable doubt can be entertained in regard to the authorship. It has also been said that he wrote under the superintendence of St. Peter. What, however, we are exactly to understand by this may admit of question, especially as the testimonies of ancient writers on the point are not altogether consistent. If Mark was, as there is good reason to believe, Peter's companion, and, as he has been called by Irenæus (*Adv. Hær.*, lib. iii. 1), his 'interpreter,' it is likely that he would derive from him the account of events at which that apostle was present. His selection, too, from the materials might be in some measure guided by his habits of intercourse with Peter. Hence possibly the minuteness of detail of various occurrences which Peter witnessed, and hence, too, it has been supposed, the way in which, without any gloss or palliation, Peter's faults are chronicled. We can hardly go farther: we can hardly suppose that Mark only wrote (as Baruch did from Jeremiah's month) what Peter dictated.

The arrangement of this Gospel appears to be: I. A short introduction noticing the mission of John Baptist (i. 1-8). II. The public ministry of Christ, his discourses and actions in Galilee, prefaced by an account of his baptism (9—ix. 50). III. Our Lord's last journeyings towards Jerusalem, with the narrative of his passion, death, resurrection, and ascension (x.—xvi. 20).

There can be no doubt that the original language of this Gospel was Greek; though there are several Latinisms, and some writers of the Romish church have vainly attempted to maintain the theory of a Latin original. Simplicity and conciseness, with almost-picturesque vividness of detail, are the characteristics of St. Mark's pen. This is evident if we compare the parallel accounts of the same events, e.g. Mark ix. 14-29 with Matt. xvii. 14-21; Luke ix. 37-42. But this Gospel is by no means, as some have imagined, a mere epitome of that by St. Matthew. The relation, indeed, which the three termed Synoptic Gospels bear to one another it is not easy exactly to decide. Some notice of this topic will be found in the article GOSPELS; and it is sufficient to say here that the materials of our Lord's history, known as they must have been to the apostles, and the companions of apostles, would naturally form the similar groundwork of every narrative, which each evangelist would use according to his main purpose. The intention of St. Mark was to write for Gentile readers. Thus there are frequently interpretations of Hebrew or Aramaic words, as in Mark v. 41, vii. 11, 34, and explanations of Jewish customs, as in 3, 4, which would have been unnecessary for Jews. With this purpose he selected and modelled, under divine guidance, and probably, as has been said, under Peter's eye, the work he has produced. As to the time and place of composition nothing can be affirmed with certainty. It is most frequently assigned to 63 or 64 A.D., and may perhaps have been written at Rome.

It must be added that there is some reason to doubt whether the closing part of chap. xvi. (vv. 9-20) is from the evangelist's pen. Some important manuscripts do not contain it; and the diction is thought to present an appreciable difference from that of St. Mark. Hence several eminent critics believe it to have been added subsequently. Bp. Ellicott, however, is of opinion that, though written at a later period, it was from St. Mark himself (*Hist. Lect.*, pp. 26, 27, note). And Bleek, looking at the extreme improbability that the work would be left incomplete by ending at Mark xvi. 8, and the fact that the piece in question is in the most ancient versions, and is cited by early writers, as Irenæus and Hippolytus, expresses his belief that it is a genuine portion of the Gospel (*Einleitung in das N.T.*, p. 292). But, even if we decide that these verses were added subsequently and by another hand, it by no means follows that they are without authority or uninspired, any more than the verses annexed to Deuteronomy, which record the death of Moses.

As to commentators upon this Gospel, the reader will naturally consult those who have written on the New Testament generally.

MARKET. According to the ordinary acceptation of the term, a market is a public place and fixed time for the meeting of buyers and sellers. To be legal it must have been founded by charter, or existed by immemorial usage. It is usually kept one, two, or more days, a week: when held occasionally a few times in a year it is a fair. Markets and market-places are mentioned in scripture, though not exactly in our technical sense of the word. In the Old Testament the 'markets' of Tyre are spoken of (Ezek. xxvii. 13, and elsewhere); but it may be questioned whether the word so rendered should not be translated 'merchandize' (marg.). See FAIRS. In the New Testament we have frequent mention of markets. For the purposes of trade dealers must naturally resort to some specified place; and this among the Jews seems to have been at the gates of cities. Here those who were in want of employ-

ment would be found. Hence the labourers of our Lord's parable are said to have stood 'idle in the market-place' (Matt. xx. 3). It was at points of public concourse that the Pharisees were most likely to receive the salutations which they loved (xxiii. 7; Mark xii. 38; Luke xi. 43, xx. 46). We are not, therefore, to understand the coming 'from the market' (Mark vii. 4) as necessarily from the place of commerce, but from any place, the streets, or elsewhere, which might be deemed in public. It was natural that the traders in the same commodities would be found in the same locality: hence the notion of a 'sheep-market' (John v. 2); though more probably 'the sheep-gate' is intended (Neh. iii. 1, 32, xii. 39), through which the sheep passed for the temple-service. The 'market-place' must sometimes be understood of the forum, where the Roman magistrates administered justice (Acts xvi. 19). The 'market,' or *agora*, where St. Paul disputed at Athens, was between the Areopagus and the Museum hill. In modern eastern cities the places of trade are the bazaars, or streets of shops, generally covered walks.

MAR'MOTH (1 Esdr. viii. 62), Meremoth (Ezra viii. 33).

MA'ROTH (*bitterness, bitter fountains*). A place mentioned only in Mic. i. 12. It was probably in the western part of Judah.

MARRIAGE. 'An honourable estate instituted of God in the time of man's innocency. . . . It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name. . . . It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. . . . It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity' (*Marriage Service*).

Unquestionably it was God's original purpose that one man should have one wife (Gen. ii. 24). This, if it were doubtful before, our Lord sufficiently explains (Matt. xix. 4, 5, 8; Mark x. 6-8); and it is illustrated by the nearly-equal proportion of the sexes in the population of countries in which enumeration has been made. In the early history of the world we find comparatively few cases of polygamy. That of Lamech in the line of Cain is mentioned before the flood (Gen. iv. 19); and possibly it may have been one feature of the disorganization occasioned by the intercourse of 'the sons of God' with 'the daughters of men' (vi. 2, 4). Noah and his three sons who were with him in the ark had each but one wife (vii. 13; 1 Pet. iii. 20; 2 Pet. ii. 5). But afterwards we find a plurality of wives; at first it would seem one or more concubines being taken in addition to the wife (Gen. xvi. 3, xxii. 24): see CONCUBINE; and by degrees wives were multiplied (xxix. 23, 28, xxxvi. 2, 3; Judges viii. 30; 1 Sam. i. 2; 2 Sam. iii. 2-5, v. 13), till polygamy reached, so far as scripture history informs us, its worst development in Solomon, who was imitated, though with somewhat-greater moderation, by his descendants, other princes of the house of David (1 Kings xi. 3; 2 Chron. xi. 21, xiii. 21). It was the fall of man which directly led to this great evil. At first woman was the help-meet and equal of man, bone of his bones, flesh of his flesh (Gen. ii. 23), subordinate indeed (1 Cor. xi. 7-9; 1 Tim. ii. 12, 13), but not in subjection. The sentence, however, passed upon Eve intimated what would be the lot of her daughters in a fallen world (Gen. iii. 16); and certainly in the east, and in heathen and Mohammedan countries generally, we see how this prediction has been fulfilled, females being regarded as slaves. Such a notion leads naturally to the possession of as many so-called wives as the inclination or means of a man may incite and enable him to procure. The woman is thus not the companion and the counsellor of the man, but a mere chattel to be dealt with according to his pleasure; and domestic comfort is under such circumstances unknown. The gospel has restored woman to her proper place: it has defined her due relation to the man, and it has admirably drawn out the respective obligations of the sexes, showing how marriage signifies a nobler union (Eph. v. 22-33); so that, had Christianity no other claims upon us, for this alone it must be regarded as a blessing to the world.

We find the contracting and the dissolution of marriage regulated by certain laws. When man was first created, while population was scanty, there must have been intermarriage with the very nearest relatives. And this was in later times sanctioned, in order to preserve the families of God's servants free from idolatrous mixture (Gen. xxiv. 3-6, xxvi. 34, 35). There was not, so far as we read, any distinct regulations on this matter till the giving of the law to the Israelites. The old principle was of course embodied in the statutes then delivered, that God's chosen people should not contract marriages with godless nations (Exod. xxxiv. 15, 16; Deut. vii. 2-4); and, besides, certain degrees of affinity and consanguinity (put upon the same footing) were named, within which it was not lawful to marry (Lev. xviii. 6-18, xx. 11, 12, 14-21). It is not necessary to dwell on these prohibitions: there is but one of of them on which men are now disagreed among us; it being questioned whether the marriage with two sisters is altogether forbidden, or whether (polygamy being allowed) marriage with the second sister was unlawful only while the first was yet alive. Certainly the plain construction of the Hebrew text favours the latter alternative; and so the Jews interpret it. The Christian church, however, which has based its list of prohibited degrees on the Mosaic law, has generally declared against the marrying under any circumstances of two sisters by one man. There were various other Mosaic regulations, such as those which secured the rights of a slave married to her master (Exod. xxi. 7-11), of a captive (Deut. xxi. 10-14), of the offspring of a wife less loved than another (15-17), &c. Heir

esses were to marry within their own tribe (Numb. xxxvi. 8, 9). Priests were not to take wives divorced or of bad character; and the high priest must marry only 'a virgin of his own people' (Lev. xxi. 7, 14). A warning, too, was given, too little (as we have seen) regarded, that, when a king should reign in Israel, he was not to multiply his wives, lest by them his heart should be turned away from God (Deut. xxvii. 17).

The tendency of the Mosaic legislation was, while it did not forbid, to check polygamy, to encourage humane and considerate treatment of women, and to promote purity of life. And, though the spirit of the law was not always acted up to, and men availed themselves of its literal permissions, yet doubtless there were in Palestine many happy and godly households, in which a single wife, knitted in love to her husband, held her due place, while a dutiful progeny cheered their parents' hearts. We have a glimpse of such a home at Shunem, where Elisha was welcomed (2 Kings iv. 8-37): we have it described by the Psalmist (Psal. cxxviii.); and by none more vividly than by Solomon, who so little exemplified it in his own case (Prov. v. 15-19, xxxi. 10-31). Some have imagined that intermarriage with foreigners was more objected to in later than in earlier times of the Hebrew commonwealth. But the law, as we have seen, was always the same, prohibiting marriage with nations like the Canaanites altogether, and restricting it with other peoples, such as the Moabites and Egyptians, more or less, according to the longer or shorter time in which their children could enter into the congregation of the Lord (Deut. xxiii. 3, 7, 8). Few Israelitish women would match with such; but there was comparatively no objection to an Israelite marrying a woman of those tribes, who would very possibly be at once a proselyte. And the early instances we have of both these are few, and seem to be exceptional, as the union of Ruth with Mahlon first and with Boaz afterwards (Ruth iv. 9-12), and of the man of Tyre with the Hebrew woman from whom sprang Hiram (1 Kings vii. 13, 14). Whereas after the captivity the marriages with ungodly nations were so numerous as to have debased the whole Jewish stock, and depraved their very language. Hence the stringent measures adopted by Ezra and Nehemiah (Ezra ix., x.; Neh. xiii. 23-29).

Ordinarily, by one of the laws already referred to, a man was forbidden to marry his brother's wife. But there was a remarkable exception. If any one died childless, his brother was to take his wife; and the seed thence born was to be reckoned as belonging to the dead man. This, called the levirate law (the Latin word *levir* meaning a brother-in-law), was in force before the time of Moses (Gen. xxxviii. 8, 11): it was probably restricted in the Mosaic code to the case of two brothers dwelling together. If the obligation was refused, a certain disgrace seemed to attach to the brother (Deut. xxv. 5-10). A more distant relative might then redeem the inheritance and marry the widow. Thus Boaz and the kinsman nearer to Elimelech and Mahlon were neither of them the dead man's brother; and, though Boaz complied with the custom in its more extended operation, no stigma would have attached to him had he declined it. Neither does it appear that the son born of his marriage was reckoned to Mahlon, but in his own line (Ruth iv.). The levirate law has been found to prevail among various eastern nations, modified, however, occasionally. It was on a somewhat-similar principle that the harem of a deceased monarch was held to fall to his successor (2 Sam. iii. 7, xii. 8; 1 Kings ii. 22).

Such is a brief view of the contracting of marriage among the Hebrews; for its dissolution see DIVORCE.

In regard to the customs and ceremonies of marriage, it would appear that parents generally selected wives for their children, not, however, necessarily without their consent; and sometimes they made proposals at their sons' suggestion (Gen. xxiv., xxviii. 1, 2, xxxiv. 4, xxxviii. 6; Judges xiv. 1, 2). When the proposal was made, the woman's family deliberated upon it, and it might be that her consent was asked; but it was of course expected that she would acquiesce in the determination of the seniors (Gen. xxiv. 50-58, xxxiv. 6-18). If the advantages of rank or position were on the woman's side, the first motion might come from her parents (Exod. ii. 21; 1 Sam. xviii. 17-21). Sometimes, too, we find a king providing a wife for a favourite or minister (Gen. xli. 45). When a marriage was settled, presents were made in order to the espousals. Thus Abraham's servant gave 'jewels of silver, and jewels of gold, and raiment' to Rebekah, and also 'precious things' to her mother and her brother (xxiv 53). And so Shechem offered, if he might but have Dinah for his wife, any dowry that should be demanded for her, and any gift to her relatives (xxxiv. 12). This custom is alluded to in Exod. xxii. 16, 17; Deut xxii. 29; the female who was married under the circumstances there mentioned being still entitled to dowry. In certain cases when the intended husband was unable to give the customary presents, service of some kind was substituted (Gen. xxix. 18-20, 27; 1 Sam. xviii. 25-27). But occasionally a father endowed his daughter (Josh. xv. 16-19; Judges i. 12-15; 1 Kings ix. 16). The espousal or betrothing was a formal agreement made with oaths by duly-empowered parties on each side (Ezek. xvi. 8), the bridegroom, however, not being necessarily present, but represented by his friend. A woman after betrothment was considered actually a wife; so that her incontinence was punished as adultery (Deut. xxii. 23, 24); though it would seem, in later times, the full penalty of the law was not always exacted; for Joseph, who had been led to suspect Mary, intended merely to divorce her in a quiet way (Matt. i. 18, 19). The woman still continued in her father's house (Judges xiv. 8) before she was taken to her husband. This, so far as we read, was for no specified

length of time; though in later days it is said to have been a year for virgins, and a month for widows. During the interval the organ of communication was the bridegroom's friend (John iii. 29).

The actual marriage, though probably accompanied with blessings pronounced (Ruth iv. 11, 12), and some ratification of the betrothment oaths, consisted mainly in the taking of the wife to her husband's house, with the accompanying feast. Both were sumptuously arrayed. The bridegroom placed a kind of tiara on his head (Isai. lxi. 10), on which was a nuptial wreath or crown (Sol. Song iii. 11), and used delicate perfumes (6). The bride bathed and anointed herself (Ruth iii. 3; Ezek. xvi. 9, xxiii. 40), and was attired with a veil (Gen. xxiv. 65), the symbol of her subordination, probably a large light robe enveloping the person; also with some article of dress which was never forgotten (Jer. ii. 32), most likely a girdle. She also had a nuptial chaplet: her robes were white and fine (Rev. xix. 8); brocaded and curiously wrought (Psal. xlv. 13, 14); and she was decked with gems and jewelry (Isai. xlix. 18, lxi. 10). And thus with her maiden companions she expected the bridegroom (Matt. xxv. 1). He on his part had 'companions,' or 'children of the bride-chamber' (Judges xiv. 10, 11; Matt. ix. 15). And at a fixed hour, often in the evening, they set out in procession to fetch the bride, either to the bridegroom's house, or some place where he had prepared the feast. Music, lights, and every demonstration of joy accompanied the train (Psal. xlv. 15; Jer. vii. 34, xvi. 9; Matt. xxv. 1, 3, 4, 7): friends joined them; and they sat down with gladness to the banquet, at which dresses of ceremony were sometimes presented to the guests (Gen. xxix. 22; Judges xiv. 10; Matt. xxii. 2-11; John ii. 2). The festival lasted seven days, occasionally longer, and was enlivened by various amusements (Judges xiv. 12-18). Now the bridegroom had free access to his wife; and the joy of his friend was 'fulfilled' (John iii. 29). And then there was the conducting of the newly-married pair to the chamber; which Samson, disgusted at the betrayal of his riddle, had at first declined (Judges xv. 1): in this chamber a canopy, in our version 'closet,' was set up (Joel ii. 16); and all the while the bride was veiled; so that Jacob did not discover the substitution of Leah for Rachel till the morning (Gen. xxix. 25).

It was the duty of a husband to cheer up his wife he had taken; for the first year, therefore, after marriage, or, if after betrothal he had not received her into his house, he was excused from military service (Deut. xx. 7, xxiv. 5). The punishment of adultery was death; and there were means of ascertaining incontinence before or after marriage; but a husband bringing a false charge against his wife in the first case was amerced and forbidden ever to divorce her (Numb. v. 12-31; Deut. xxii. 13-21). See WIFE.

In the New Testament we find marriage placed upon the highest grounds. Our Lord corrects some of the mistaken notions which were prevalent (Matt. xxii. 23-30); and the apostles have delivered precepts on the reciprocal duties of husbands and wives (Eph. v. 22-33; Col. iii. 18, 19; 1 Pet. iii. 1-7). St. Paul, while commending matrimony, advises for prudential reasons to abstain from it in time of persecution (1 Cor. vii.). But there is nothing in the Christian scriptures to indicate that it is an unholy or polluted state for any class of persons. Rather it is pronounced 'honourable in all' (Heb. xiii. 4); and the prohibition of it is described as one of the dark signs of the last perilous times (1 Tim. iv. 3). The regulation that a bishop and a deacon must be the husband of one wife (iii. 2, 12; Tit. i. 6), has been variously interpreted, as meaning not a polygamist, not married after divorce, not contracting under any circumstance a second marriage. It is needless to attempt here to decide the question; but it may in passing be said that the corresponding rule in regard to widows who were to be taken into the ecclesiastical society (1 Tim. v. 9) seems to point to the last-named interpretation. For an account of the marriage rites observed in the ancient Christian church, the reader must be referred to Bingham (*Orig. Eccles.*, book xxii.).

The Jewish writers multiplied and refined upon the scriptural precepts and customs in regard to marriage. No particular notice can be taken here of the regulations to be found in the Talmud. But a brief description may properly be given of the marriages of modern Jews.

Betrothment is formally made in presence of the friends of both parties. A contract is then read, by which a certain sum is to be forfeited should either of the betrothed fail to complete the marriage. A cup is next broken as a symbol of the covenant entered into; and there is usually a feast. This betrothment may be six or twelve months, more or less, prior to the actual wedding. For the marriage notice must be given to the proper functionaries; and on the Friday evening before the ceremony the *chazan*, or reader, chants a suitable composition; while the next day, the sabbath, the intending bridegroom is called up to the reading-desk, where a portion of the law is read to him. On the wedding-day the parties remain at home in the morning; those who are most religious fasting, and reading a part of the service for the day of atonement. In the afternoon the bridegroom, with two male friends, and the bride, veiled, with two female friends—these being the parents or other very near relatives—meet in the synagogue, where ten adult persons must be present. The respective friends then lead the bride and bridegroom under a canopy of silk or velvet, two yards square, which is supported by four poles. The rabbi next takes a glass of wine in his hand and says, 'Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and hast forbidden to us fornication, and hast prohibited to us the betrothed, but hast allowed to us those

who are married to us by means of the canopy and the wedding ring. Blessed art thou, O Lord, the sanctifier of thy people Israel, by the means of the canopy and wedlock.' The bride and bridegroom taste the wine: then the latter places the ring on the bride's finger, and repeats after the rabbi in Hebrew: 'Behold, thou art betrothed unto me with this ring, according to the rites of Moses and Israel.' The rabbi afterwards reads the marriage-contract, which is in Chaldee, aloud. The *chazan* then takes another glass of wine, and pronounces a longer benediction. When this is ended, the bride and bridegroom taste the wine; and an empty glass is laid on the floor, which the bridegroom breaks by stamping on it. The ceremony is concluded by all present crying *mazal tov*, 'good luck' (Mills' *British Jews*, part i. chap. i. pp. 24-28).

The rite of marriage is beautifully applied in scripture to indicate the blessed union betwixt God and his people; and illustrations are hence furnished of the wonderful forbearance he exercises towards them (Isai. liv. 5; Jer. iii. 1, 14; Hos. ii. 19, 20). In the New Testament we have the same idea, magnifying the love of the Redeemer to his saints (Eph. v. 25-27; Rev. xix. 7-9). And the highest strain is reached when, man and wife being as it is said one flesh, the Lord and his chosen are 'one spirit.' But the union here is not the whole. The glory of that future blessedness, when Christ receives his ransomed and purified church into his eternal kingdom, is pourtrayed by the image of a bridal feast. Then there is joy unutterable; and the bond of that conjunction shall not be broken (xxi. 2).

MAR'SENA (*worthy*). One of the seven princes in the Persian court (Esth. i. 14).

MARS-HILL (Acts xvii. 19, marg., 22). See AREOPAGUS.

MART (Isai. xxiii. 3). See MARKET.

MAR'THA (*bitterness? lady?*). One of the blessed family at Bethany whom Jesus loved, and with whom he deigned to hold familiar intercourse. Martha has been supposed the elder sister, as the house is called hers, and she undertook the special charge of entertaining the Lord (Luke x. 38-42). Some have imagined that she was the wife or widow of Simon the leper; which would account for the place where Mary anointed Christ being termed his house (Matt. xxvi. 6, 7; Mark xiv. 3; John xii. 1-3). Martha was of more stirring mind and active habits than her sister Mary: she was cumbered about much serving, when Mary, in her deep still love, sat humbly listening at Jesus' feet; but her faith was strong, and she made a noble confession of it when she met the Saviour on his way to raise her brother Lazarus; though even her expectation reached not to the mighty work he was about to do (xi. 1-46). Nothing certain is known of her later history.

MARTYR. This is a Greek word occurring frequently in the New Testament, and generally rendered 'witness.' Thus it is found signifying a witness in a judicial sense (Matt. xviii. 16, xxvi. 65). It hence denotes generally one who witnesses, and who therefore does or can testify to the truth of what he knows or has seen (Rom. i. 9; 1 Thess. ii. 10; Heb. xii. 1), and is specially used of those who witnessed what Jesus did (Luke xxiv. 48). In this sense, as knowing the truth of the gospel, and teaching or confirming it, Jesus Christ himself is called 'the faithful witness' (Rev. i. 5). But such witnesses in the face of opposition might have to seal their testimony with their blood, that is, to be *martyrs* in our sense of the word (Acts xxii. 20; Rev. ii. 13, xvii. 6).

MARY (*rebellion*). A name which appears to be identical with Miriam in the Old Testament. It was borne by many distinguished persons.

1. Mary the mother of Jesus (Matt. i. 16). Of the Virgin's personal history we know little. By some it is supposed that she was the daughter of Heli, descended from David according to the genealogy given by St. Luke (iii. 23-31): see, however, GENEALOGY. A notion was entertained by some of the fathers that Mary, cousin to Elisabeth the wife of the priest Zacharias, was of the tribe of Levi (August., *De Consens. Evang.*, lib. ii. 4, tom. iii. pars ii. col. 28, edit. Bened.): it is more probable that she was near of kin to Joseph, to whom, when no doubt young, she was espoused. Her residence was at Nazareth; and before the marriage was completed she was visited by the angel Gabriel, who announced that she should be the mother of that exalted Being, the Son of the Highest, whose kingdom should be set up in the world to have no end. This—to be the parent of Messiah—was the honour for which every Hebrew female longed. Joy, then, there must have been in Mary's breast; but yet the news came in a shape incomprehensible. She, like her country-people, did not imagine that Messiah would be more than a man. The angelic messenger inspired her with awe; and she could not tell how, ere her marriage, she was to become a mother. It was not the hesitation of unbelief, but rather of devout amazement; and, when she was reminded of the infinite power of God, she meekly accepted the message. Her hasty journey to the hill-country of Judah followed; and, on the salutation of the cousins, Mary poured forth that rich strain which has ever since been one of the joyful chants in which the church celebrates the deeds of her Lord; Mary also, be it remarked, rejoicing in him as *her* Saviour (Luke i. 26-56). We must suppose that it was after her return to Nazareth that her pregnancy was known to Joseph, a matter of sad cogitation to him, till he too was warned from heaven that God was now fulfilling his ancient promise (Matt. i. 18-25).

Messiah was to be born at Beth-lehem (Mic. v. 2). And now mark the wonderful providence of God. By a series of events—the decree of Augustus, the enrolment throughout Palestine of persons according to their lineage, the journey taken at a critical time—the prophecy was accomplished; and at Beth-lehem, in a humble stable, Mary gave birth to the Redeemer of the world. And there was joy in heaven, though earth was not ready to welcome her

King (Luke ii. 1-20). Mary was of thoughtful mind. She did not at once grasp all the glorious things which the birth implied; but, as events followed, such as the presentation in the temple, when she was warned of the bitter pang which she would feel (21-40), the visit of the eastern sages with their gifts, the flight into Egypt and return to Nazareth (Matt. ii.), and, later, the wondrous conversation with the doctors, when, in reply to her anxious enquiry, Jesus told her that he must be about his Father's business (Luke ii. 41-52), deep cogitations would naturally arise; and she 'pondered,' we are told with regard to several of these incidents, she 'pondered' them 'in her heart.' The scripture does not gratify curiosity: we, therefore, know not how the Holy Child grew up, what were his infantine, what his youthful, occupations. But all were passing before Mary's eyes; and to a thoughtful and devout nature like hers lessons of astonishing import must have been presented, and the day must have been indeed longed for when he should be manifested to Israel.

That time came; and Mary was in all probability a widow; for we do not again read of Joseph. The husband of her youth no more, she must have clung with yet-intenser love and expectation to her Son. Of her behaviour in respect to his baptism we hear nothing; but, when he had returned to Galilee, and a little body of disciples were attending him, and there was a marriage at Cana, she, who had doubtless heard of the public testimony borne by John, thought herself authorized in appealing to him when the wine for the guests fell short. Surely he will be ready to exert, if I ask him, his extraordinary power. The reply was deeply suggestive. 'He did not,' as Dr. Alford on the place says, 'perform his miracles from regard to human affinity, but solely from love and his object of manifesting his glory. . . . but first among those to be taught this was she herself, who had tempted him to work a miracle from that regard. It has perhaps not been enough noticed that in this answer the Lord declares his period of subjection to her as his earthly parent to be at an end. Henceforth his thoughts are not her thoughts. At twelve years of age, he answers "thy father and I" by "my Father:" now he is to be no longer before the world as *Mary's Son*, but as sanctified by the Father and sent into the world' (comp. Ellicott's *Hist. Lect.*, lect. iii. p. 121, note 1). But, though there was a tone of reproof in the Lord's reply, it did not extinguish Mary's expectation. Her charge to the servants showed that she still believed—and the event corroborated her belief—that some word of power would be spoken (John ii. 1-11). And there was no lack of filial love evinced. He kindly accompanied afterwards his mother and his brethren—cousins, most likely, for Mary bore no other children: see JAMES, 2—to Capernaum (12).

It is but rarely that Mary is subsequently mentioned. She, with some other of his relatives, tried once to interrupt his incessant labours. She thought he spared himself too little: he had not time to take necessary sustenance: his mind would be overbalanced. But in his answer there was a reproof again conveyed. Pointing to his disciples, he declared that every humble servant of his Father had honour equal to that of her who bare him in her womb. It was not carnal relationship, it was spiritual union that was the closest tie (Matt. xii. 46-50; Mark iii. 20, 21, 31-35; Luke viii. 19-21). To the same purport was his answer to a certain woman on another occasion (xi. 27, 28). With the exception of a reference to her by his own Galilean countrymen (Matt. xiii. 55; Mark vi. 3) we hear nothing more of Mary till the crucifixion.

How far she shared the joy which rang through Jerusalem on his triumphal entry we know not. Where she was the last fatal night of his passion and apprehension we know not. Whether she was among the listeners at his trial and condemnation we cannot tell; or whether she was with affectionate friends trying to cheer her during those hours of agonizing suspense when the sword was indeed piercing her soul. But she could not be kept from his cross. She stood by—who can conceive with what emotion?—while the life-blood dripped from his limbs, and the wild execrations of the maddened priests and people howled around. The beloved disciple was there too. And then passed that unutterable touch of tenderness, when the Lord solemnly committed his mother to that disciple's care, to be ever after a son to her. Immediately, it appears, John withdrew her from the awful scene (John xix. 25-27). We are not told whether she saw Jesus when he was risen; and only once more does her name occur: she was with the body of disciples after the ascension waiting for the fulfilment of promise in the out-pouring of the Holy Spirit (Acts i. 14).

Such is all the authentic history we have of the 'blessed among women'—a very woman in every trait of her character, but taught, as no other woman was, the hard lessons which were to guide her to her Son's eternal kingdom. Some of them were joyful; and some were very grievous; but she learned them thoroughly, till she loved the Lord Jesus as her Saviour far more than as her Son.

The legendary tales which have been told of Mary (Jewish, Mohammedan, medieval) need not be repeated here; nor the sad steps traced by which she has been exalted by many to an almost-equal mediatorship with Christ. 'Blessed' she was, but not sinless or divine. Yet fond superstition soon began to deck her with undue attributes; and the honour paid her increased till the monstrous doctrine was broached of her immaculate conception, a doctrine which, censured by Bernard (who maintained one equally corrupt, *Ad Canon. Lugd. Epist.* clxxiv., tom. i. cols. 169-172. edit. Bened. 1690) *only* because it had not then the sanction of the Romish see, has in our day (Dec. 8, 1854), been solemnly promulgated as to be henceforth an article of faith to the Romish church.

2. Mary Magdalene was also one of the women who stood by the Saviour's cross (Matt. xxvii. 56). There can be little reason-

able doubt that this Mary was so called from the place of her birth or residence, Magdala, by the lake of Galilee. Grievously had she once been afflicted, possessed with seven devils; but the Lord had healed her (Mark xvi. 9; Luke viii. 2); and she with grateful love afterwards attended on him, and—for she seems to have been a person of property—ministered to him of her substance. It is an old notion to identify her with the woman who was a sinner who anointed Christ's feet in Simon the Pharisee's house, bathing them with tears and wiping them with her hair (vii. 37-50). But there is positively no real evidence of the identity; and probability is decided against it.

Mary Magdalene stood, as above noted, by the cross. And after the Lord's death her care was not ended. She watched where they laid the body (Mark xv. 47); she sat prostrated with sorrow over-against the sepulchre when the funeral was over (Matt. xxvii. 61). She also bought sweet spices that on the morrow after the sabbath she might anoint him (Mark xvi. 1). And very early in the morning she went to the garden. There were other women with her; but she outstripped her companions, and arrived ere the twilight ended (John xx. 1). Finding that the stone was removed, she ran back to the city and told Peter and John what had happened; and they hastened to the tomb to satisfy themselves and then returned to their home (2-10). Mary, however, who had followed them back, lingered weeping at the spot. She looked into the sepulchre, and saw a vision of angels, to whose enquiry she sobbed out her complaint, 'They have taken away my Lord.' Helpless and dead as she believed him to be, he was her *Lord* still. In her grief she turned away; and there was Jesus standing. But she did not recognize him. Perhaps she was well-nigh blinded with her tears; and to his question she replied, thinking him to be the gardener, that she would take away the body if she were but told where it was. 'Jesus saith unto her, Mary.' O the ecstatic joy of that moment! 'Rabboni,' she exclaimed: it is, it is my Lord, not dead but alive again; the glory of his resurrection flashing at once in all its wondrous reality into her mind. With bewildered love she tries to clasp him. 'But it must not be: relations now are solemnly changed.... With mysterious words, full of holy dignity and majesty, yet at the same time of most tenderly-implied consolation, the Lord bids her refrain. The time, indeed, will come when, under higher relations, love eager and demonstrative as that now shown to the risen, may hereafter unforbiddenly direct itself to the ascended Lord. But that time is not now' (Ellicott, *Hist. Lect.*, lect. viii. pp. 386, 387). She may go, he further tells her, and announce the happy tidings to those whom he graciously called his brethren (John xx. 2-18). It would seem that this appearance of Christ to Mary Magdalene was the first (Mark xvi. 9): see Ellicott, *ibid.* pp., 389-392; and comp. Horne's *Introd.*, vol. ii. edit. Ayre, pp. 482, 483.

We read no more of this Mary. But she was doubtless one of the women mentioned in Acts ii. 14. Her story, too, has been augmented by baseless legends.

3. Mary the mother of James and Joses (Matt. xxvii. 56, 61, xxviii. 1; Mark xv. 40, 47, xvi. 1) must have been identical with Mary the wife of Cleophas or Clopas (John xix. 25), and the sister—elder no doubt—of Mary the Virgin. It is not extraordinary that two sisters should bear the same name: examples of this occur now; and when, as in the east, mothers were distinguished by the name of their sons (e. g. 'Mary the mother of Jesus') there was little danger of confusion. Besides, most frequently the two sisters Mary are differently called in the original; the Virgin *Mariam*, the other *Maria*. It is likely that after Joseph's death the two families formed one household. This will account for the mode of speaking in Matt. xiii. 55, 56. This Mary showed her love to Jesus by her attendance at his cross and at his tomb.

4. Mary of Bethany, the loving and beloved one—very pleasant are the records we have of her. Preposterous attempts, indeed, have been made to identify her with the sinner of Luke vii. 37; but it is useless to refute notions which common sense repudiates. And some have imagined her not the Mary of x. 38-42. But surely it is one character, the meek and quiet woman, easily distinguished from the Virgin, so thoughtful but somewhat presuming on her maternity, from the impulsive lady of Magdala, from the active mother of James and Joses. Mary of Bethany is ever still, sitting with listening ear at Jesus' feet, to the annoyance of her notable sister Martha, overwhelmed with grief when her brother Lazarus died, and not stirring from her place till Martha had whispered that Jesus was come, then rising only to go and fall down before him with the touching plaint, 'Lord, if thou hadst been here, my brother had not died' (John xi. 1-46). She evinced her deep love for Christ by pouring very precious ointment over both his head and his feet (Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 1-8). And then we hear of her no more. She is not enumerated among the company that stood by the cross. She was, no doubt, weeping at home.

5. Mary the mother of John Mark, in whose house at Jerusalem the disciples were assembled praying when Peter was supernaturally rescued from Herod's prison (Acts xii. 12). She must have been sister to Barnabas (Col. iv. 10).

6. Mary, a Christian at Rome to whom St. Paul sends affectionate greeting (Rom. xvi. 6).

MAS'ALOTH (1 Macc. ix. 2). A place near Arbela in Galilee. There has been no certain identification of it.

MAS'CHIL. A word found in the titles of Psalms xxxii., xlii., xliv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. The same word occurs in xlvii. 7, where our version renders it 'with understanding.' It means a didactic poem, or perhaps sometimes merely a poem, or song. Some, however, would take it to imply a melody requiring skill for the proper execution of it

MASH (*drawn out*?). A people descended

from Aram of the line of Shem (Gen. x. 23). Their original seat was probably near mount Masius, now *Karja Baghlar*, which separates Mesopotamia from Armenia. Thence it has been supposed that they emigrated into Asia Minor, and settled in the country called, with a slight variation of name, Mysia. But this must be regarded as in a degree conjectural. In 1 Chron. i. 17 the name is given less accurately Meshech.

MA'SHAL (*entreaty*). A town in the tribe of Asher (Josh. xix. 26, where Misheal), afterwards assigned to the Levites (xxi. 30, where Mishal; 1 Chron. vi. 74). It was not far from mount Carmel.

MASI'AS (1 Esdr. v. 34).

MAS'MAN (1 Esdr. viii. 43). Shemaiah (Ezra viii. 16).

MASON (2 Sam. v. 11; 2 Kings xii. 12, xxii. 6; 1 Chron. xiv. 1, xxii. 2; 2 Chron. xxiv. 12; Ezra iii. 7). See ARCHITECTURE, HANDICRAFT.

MASO'RAH, MAS'ORETES. The word *Masorah* signifies tradition, and designates a collection of notes made upon the Old Testament, supposed to have been derived from very ancient times. The Masoretes were those who collected these notes; and the Hebrew text settled according to them is called the Masoretic text.

After the destruction of Jerusalem, and the wide dispersion of the Jews, various schools of literature were established by them, in which the holy books were carefully preserved, studied, and taught. One of the most noted of these schools was that of Tiberias, which Jerome mentions as existing in his time (*Præf. ad Comm. in libr. Paralip.*). The doctors of it busied themselves from the sixth century in gathering all the critical and grammatical observations they could find, which might contribute to fix the reading and the interpretation of scripture. These observations were handed on through successive ages, whence the name Masorah; and by some an incredible antiquity was ascribed to them, from at least the time of Ezra. They comprised traditional definitions, precepts, corrections of the text; and, when these were committed to writing, it was felt necessary also to settle the pronunciation by vowel-points and accents. The pronunciation itself was not new: it was simply a new mode of expressing it which was then introduced, and which was developed into the elaborate vowel-system at present adopted in Hebrew reading. The Masoretic notes were mainly critical, bearing upon the orthography, the grammar, and the explanation of the text which they were to accompany. The Masoretic doctors marked the number of the sections and verses of different books, with the middle verse in each. They further noted the verses in which something was supposed to be forgotten, the words which they thought changed, the letters which they deemed superfluous, the different readings of words redundant or defective, the letters that were out of their place, or inverted, with a vast variety of such minute particulars; and they professed to give the number of times each Hebrew letter occurs in the bible. These Masoretic notes were written both separately and also on the margin of manuscripts of the sacred books. They were sometimes in full, and sometimes abridged, with more added at the end of the text; and, according to their length and position they were differently characterized as the 'great,' the 'little,' the 'textual,' and the 'final' Masorah. The great Masorah was first printed in Bomberg's rabbinical bibles: the little is included in most Hebrew bibles.

The Masorah is of value for textual criticism. We can judge from it of the state of the text in the early centuries after Christ: we see also with what care the Jews preserved the sacred oracles entrusted to them; for when these doctors supposed a reading was false they did not venture to alter it, but simply added in the margin that which they considered preferable. And many of these marginal suggestions deserve great respect. For example, in Psal. c. 3, for 'not we ourselves,' the Masoretes propose 'his we are;' by the change of but a single Hebrew letter, with no difference of pronunciation. Our translators have introduced many of these Masoretic notes into the margin of our version, as in the example just given.

A great deal of information in regard to the Masorah may be found in Walton's *Prolegom. in Bibl. Polygl.*, viii. pp. 261, &c. edit. Dathe, 1777.

MAS'PHA. —1 (1 Macc. iii. 46). Mizpeh in Benjamin.—2 (v. 35). Probably Mizpeh in Gilead.

MASRE'KAH (*vineyard of noble vines*). The seat of one of the early kings of Edom (Gen. xxxvi. 36; 1 Chron. i. 47).

MAS'SA (*a lifting up, a gift? patience?*). One of the sons of Ishmael (Gen. xxv. 14; 1 Chron. i. 30). His descendants may have been the Masani in Arabia Deserta.

MAS'SAH (*temptation*). A place where the Israelites murmured for want of water. It would seem to be identical with Rephidim, and that the name was imposed because there the people tempted God by questioning his power and presence (Exod. xvii. 7). See MERIBAH, 1. The events at Massah are frequently afterwards referred to (Deut. vi. 16, ix. 22, xxxiii. 8).

MASSI'AS (1 Esdr. ix. 22). Maaseiah (Ezra x. 22).

MASTER. The head of a household (Gen. xxxix. 20; Psal. cxxiii. 2; Mal. i. 6; Eph. vi. 5, 9; Col. iii. 22, iv. 1). A chief man or public instructor (Luke vi. 40; John iii. 10: comp. Matt. xxiii. 8, 10). Hence our Lord was frequently addressed by this title (xxii. 16, 24, 36).

MASTICK-TREE (Hist. Sus. 54). The tree intended is the *Pistacia lentiscus*, mastich-tree, producing a fragrant resin. There is in the original Greek a play on the words *schinos* and *schisei*, the first signifying the tree, the latter (55) the cutting.

MATHANI'AS (1 Esdr. ix. 31). Mattaniah (Ezra x. 30).

MATHU'SALA (Luke iii. 37). The Greek form of Methuselah.

MAT'RED (*propelling*). The mother of Mehetabel, wife of Hadar, a king of Edom (Gen. xxxvi. 39; 1 Chron. i. 50).

MAT'RI (*rain of Jehovah*). A Benjamite to whose family Saul belonged (1 Sam. x. 21).

MAT'TAN (*a gift*).—1. A priest of Baal, slain at the deposition and death of Athaliah (2 Kings xi. 18; 2 Chron. xxiii. 17).—2. One whose son in Jeremiah's time is reckoned among the princes (Jer. xxxviii. 1).

MAT'TANAH (*id.*). A place through which the Israelites passed between the wilderness and the borders of Moab (Numb. xxi. 18, 19), to the south-east of the Dead sea.

MATTANI'AH (*gift of Jehovah*).—1. A son of Josiah, made king by Nebuchadnezzar (2 Kings xxiv. 17) by the name of Zedekiah: see ZEDEKIAH, 2.—2. A Levite (1 Chron. ix 15; Neh. xi. 17, 22): he may be the same with the person mentioned in xii. 8, 25, 35.—3. The head of one of the divisions of the singers (1 Chron. xxv. 4,16).—4. A Levite, whose descendant Jahaziel prophesied in the reign of Jehoshaphat (2 Chron. xx. 14).—5. Another Levite in the reign of Hezekiah (xxix. 13).—6, 7, 8, 9. Four persons who had married foreign wives (Ezra x. 26, 27, 30, 37).—10. A Levite (Neh. xiii. 13).

MAT'TATHA (*id.*). A grandson of David, one of our Lord's ancestors (Luke iii. 31).

MAT'TATHAH (*id.*). One who had married a foreign wife (Ezra x. 33).

MATTATHI'AS (*id.*).—1, 2. Two persons in the line of our Lord's ancestry (Luke iii. 25, 26).

MATTATHI'AS.—1 (1 Esdr. ix. 43). Mattithiah (Neh. viii. 4).—2. The head of the Maccabean family (1 Macc. ii. 1, and elsewhere). From him began that determined resistance to Syrian tyranny, which issued in the establishment of the independence of the Jews under a dynasty of princes of his family. See *MACCABEES, THE FAMILY OF MACCABEUS*.—3. A Jewish captain (xi. 70).—4. The son of Simon Maccabeus (xvi. 14).—5. An envoy to Judas Maccabeus from Nicanor (2 Macc. xiv. 19).

MATTENA'I (*gift of Jehovah*).—1, 2. Two persons who had married foreign wives (Ezra x. 33, 37).—3. A priest in the time of Joiakim (Neh. xii. 19).

MAT'THAN (*gift*). One of our Lord's ancestry (Matt. i. 15). He is probably the same with Matthat, 1. See GENEALOGY.

MATTHANI'AS (1 Esdr. ix. 27). Mattaniah (Ezra x. 26).

MAT'THAT (*gift of Jehovah*).—1, 2. Two persons in the list of our Lord's ancestors (Luke iii. 24, 29).

MATTHE'LAS (1 Esdr. ix. 19). Maaseiah (Ezra x. 18).

MAT'THEW (probably a contracted form of Mattathiah, *gift of Jehovah*, or, as some think, identical with Amittai, *true, faithful*). One of the twelve apostles of our Lord. He was called also Levi, and was the son of Alpheus (Mark ii. 14; Luke v. 27), whether of the same who was father of James (Matt. x. 3) is quite uncertain. He appears to have resided at Capernaum, where he was a revenue-officer or publican (see PUBLICAN). He was occupied with his duties when Jesus first called him. He immediately obeyed, and prepared a feast in his house, certainly to do honour to the Lord, but perhaps also by way of farewell to his old associates, who thus were brought, not without murmuring of the Pharisees, to hear the gracious words of the great Master (ix. 9-13). Some have professed to doubt whether Matthew and Levi were the same: to such bishop Ellicott's note (*Hist. Lect.*, pp. 171, 172) is a sufficient reply. Matthew's name appears in every list of the apostles, in the second group; and it is worth notice that in his own Gospel he retains the name of his despised calling, 'Matthew the publican' (Matt. x. 2; Mark iii. 18; Luke vi. 15; Acts i. 13).

Of his personal history nothing further is recorded in the sacred volume; and the various accounts of his later life given by various ecclesiastical writers, as they are contradictory, are entitled to very little credit. For some notice of them see Winer, *Bibl. RWB.*, art. 'Matthäus.'

MAT'THEW, THE GOSPEL OF. This has always occupied the first place in the order of the Gospels, and consequently of the books of the New Testament.

It has been keenly disputed in what language this Gospel was originally composed; this question, therefore, one of the most important in regard to the origin of the book we possess, shall be first examined. There are three hypotheses, that St. Matthew wrote in Hebrew, or rather the Aramaic dialect, believed to have been at the time the common tongue of the inhabitants of Judea; that he wrote in Greek, so that we have his veritable composition; and that he published two equally-authoritative works, perhaps at or nearly at the same time, the one in Hebrew, the other its counterpart in Greek. Of this last theory, avowedly a compromise between the two former, by men who felt themselves unable to reach a real decision, little need be said. It has literally no evidence in its favour: it is but a conjecture, and as a conjecture it may be dismissed.

There are eminent critics, who have taken vast pains with the investigation, ranked on either side; some maintaining the Hebrew original, others as strenuously arguing for the Greek. Any determination, therefore, which may here be made must be stated with modesty.

If we adopt the first-named opinion, it necessarily follows that the present Greek Gospel is but a version, by whom or when made we have no means of knowing; neither, as the original has perished (for no Hebrew Gospel is extant), have we the advantage of testing its faithfulness. The proofs alleged are the overwhelming—so it is thought—testimony of the early fathers. These are enumerated as Papias, Irenæus, Origen, Eusebius, Cyril of Jerusalem, Epiphanius, Jerome, Augustine, Chrysostom, and others; whose words it is not necessary to cite in a work like the present. Their testimonies have long ago been sufficiently sifted by Dr. Whitby in his *Preface to the Gospels*, sects. v. vi. vii. It may be said of them that they are uncertain and confused, and, besides, that they are grounded only upon hearsay. For none

of these writers pretend that they had seen the Hebrew Gospel, till the time of Jerome; and the volume he describes differed widely, as will presently be shown, from the Greek composition we possess. How, then, can we rely upon such testimonies, which would go to prove that a book of sacred scripture was written in a language so unsuited to its purpose that it had speedily to be re-placed by a translation, while it, the inspired work, fell at once into oblivion? the Peshito Syriac version, made probably but about a century after Christ, being, it is acknowledged on all hands, from the Greek. There is no parallel to this. The original of every other sacred composition has been carefully preserved. Why this extraordinary exception?

But let us look a little farther. Is the Greek Gospel a translation? Does it present those noticeable features which so generally convince a reader at once that he has not the original before him? On the contrary, the flow of the language of this Gospel, with Hebrew idioms certainly, but in a style far unlike the Hebraized Greek palpable in the Septuagint version of books of the Old Testament; the Hebrew words, such as Raca (Matt. v. 22), which certainly would not have been left in an unknown tongue, when the very object of translating, if the composition be translated, was to render it intelligible to Greek readers; above all, the use of the Septuagint in quotations from the Old Testament—these are but some of the formidable objections which those who consider the Greek Gospel a version must have to meet. It is well known that the citations in the New Testament generally follow the Septuagint, occasionally only deserting it, when faulty, for the original, and varying sometimes from both the original and the Septuagint, when it seemed good to the inspiring Spirit to give a fuller development to the ancient word. This is perfectly intelligible if the apostles wrote in Greek: they would naturally adopt for the most part the version in the hands of those they wrote for, and understood by them. But can any reasonable man imagine that Matthew writing in Hebrew would not (more especially when reporting our Lord's speeches) use the original, but would in preference translate back from the Septuagint? Or can any man imagine that, if Matthew used the original, his translator would so far depart from the model before him as to introduce the Septuagint renderings? It cannot, therefore, be admitted that our Greek Gospel is merely a version. Besides, all ancient authorities refer to it, and use it as the divine word. How could they so have used it, had it been but a translation? And, moreover, why should Matthew write in Hebrew? For Jewish readers especially, it is replied. Why, then, was not the epistle to the Hebrews composed in Hebrew? The fact is, and weighty proofs of it have been brought, that Greek was as well understood in Palestine in our Lord's time as Hebrew, and that there are strong reasons for believing that Christ and his apostles, and the Jews in general, more especially in public speeches and religious addresses, were in the habit of using Greek. This has been elsewhere argued: see GOSPELS (pp. 341, 342); and what is there maintained may be corroborated by the opinion of bishop Thirlwall, that 'Greek was the medium of intercourse between the Romans and the Jews . . . . and that, on the whole, the number of those who knew no other language was greater than that of those who understood only the vernacular tongue of Palestine' (*Introd. to Schleiermacher's Essay on Luke*, p. ci.).

And as to the Hebrew so-called St. Matthew's Gospel of which Jerome speaks, it is evident by what he says that it differed widely from the genuine Greek. It had additions, alterations, omissions: it was used by the Ebionites and Nazarenes, degenerate Christian sects, and was in all probability the untrustworthy document known, besides other names, as the 'Gospel according to the Hebrews.'

If the reader feels that the observations here offered have any weight, and that the evidence tends to prove the authority of St. Matthew's Greek Gospel, he may be reminded that it is only a sketch of the discussion which can be given in this place, and that the arguments might be made abundantly more conclusive.

The references already given to early writers prove that the Gospel of St. Matthew was received very anciently in the Christian church. And authors earlier than any yet mentioned have given us their testimony. Though Polycarp and Clement of Rome do not distinctly name it, they yet have left in their writings allusions to St. Matthew's Gospel, and sentences taken from it. It has indeed been asserted by some, who admit generally its authority, that the first two chapters are a spurious addition. 'But,' says bishop Ellicott, 'when we remember (1) that they are contained in every manuscript, uncial or cursive, and in every version, eastern or western, that most of the early fathers cite them, and that early enemies to Christianity appealed to them (Orig., *Cels.*, i. 38, ii. 32); when we observe (2) the obvious connection between the beginning of chap. iii. and the end of chap. ii., and between iv. 13 and ii. 23; and when we remark (3) the exact accordance of diction with that of the remaining chapters of the Gospel, it becomes almost astonishing that even *à priori* prejudice should not have abstained at any rate from so hopeless a course as that of impugning the genuineness of these chapters. To urge that these chapters were wanting in the mutilated and falsified Gospel of the Ebionites (Epiph., *Hær.*, xxx. 13), or that they were cut away by the heretical Tatian (Theodoret, *Hær. Fab.*, i. 20), is really to concede their genuineness, and to bewray the reason why it was impugned' (*Hist. Lect.*, p. 57, note 1): see also Mill (*Myth. Interp. of the Gospels*, part ii. chap. ii. sect. i. pp. 147-171).

The time when St. Matthew wrote his Gospel is uncertain: some critics place it as early as 37 A.D.; and some carry it down as late as 64. Looking at all the probabilities of the case we may, without fixing an exact

year, assign it to a time between 40 and 50. There can be little doubt that the apostle wrote in Palestine. His object was to place before his countrymen a narrative of the words and actions of Jesus, whom he exhibits specially as the Messiah for whom the nation looked. The diction is Hebraistic; the style plain and perspicuous. The teaching of our Lord is made very prominent in this Gospel; so much so that the record of Christ's actions is commonly subservient to the fuller exhibition of his instructions; but through the whole we observe the development of the two-fold title of the first verse, 'Son of David,' 'Son of Abraham.'

It is no mere fancy to discover a certain relationship between St. Matthew's original occupation and his mode of arranging his materials. He had been a man of business, engaged in accounts; and from such a one we might expect careful grouping and orderly combination. Hence he appears sometimes to disregard exact chronological sequence: at least the order of events differs much in St. Matthew from the order of St. Mark and of St. Luke. He has gathered into groups the discourses of our Lord and the attending circumstances (Matt. v., vi., vii.). He has put together a collection of miracles (viii., ix.), and has arranged the parables with such consummate wisdom that each in the place in which it is set adds force and clearness to the rest (xiii.). There are many particulars, too, untouched by the other evangelists, which are delivered with special effectiveness by St. Matthew—the consolatory promise, for example, with which he concludes (xxviii. 18-20).

Mr. Westcott, in his useful *Introduct. to the Study of the Gospels*, pp. 327-329, has constructed an elaborate scheme or analysis of the contents of this Gospel. It may be consulted with advantage by the student; but perhaps a more simple and brief distribution will be better suited to the general reader. We may, therefore, note four parts—I. The descent, birth and infancy of Jesus (i., ii.). II. The events preparatory to our Lord's public ministry, including the preaching of the Baptist, and the baptism and temptation of Jesus (iii. 1—iv. 11). III. The discourses and actions of Jesus in Galilee, by which his Messiahship was demonstrated (iv. 12—xx. 16). IV. The transactions relative to Christ's passion, death, and resurrection (xx. 17—xxviii.).

Commentaries on St. Matthew's Gospel are found in those on the New Testament, or the Gospels collectively; but the valuable exposition of Dr. J. A. Alexander, 1861 (unfortunately not finished), may be here recommended to the reader's notice.

MATTHI'AS (*gift of Jehovah*). One of our Lord's disciples, possibly of the number of the seventy, who was chosen by lot to be an apostle in the place of Judas Iscariot (Acts i. 23-26). No other particulars of his history are certainly known. Various traditions describe him as preaching in Ethiopia, or in Colchis, and being there martyred; or, according to yet another account, as preaching in Judea and being stoned by the Jews. See Winer, *Bibl. RWB.*, art. 'Matthias.'

MATTHI'AS (1 Esdr. ix. 33). Mattathah (Ezra x. 33).

MATTITHI'AH (*id.*).—1. A Levite of the family of the Korahites, who had charge of things made (for the offerings) in pans (1 Chron. ix. 31).—2. A Levite porter appointed to play the harp (xv. 18, 21, xvi. 5). —3. A son of Jeduthun, chief of one of the courses of singers (xxv. 3, 21): he may have been identical with No. 2.—4. One who had taken a foreign wife (Ezra x. 43).—5. Perhaps a Levite, who stood by the side of Ezra when he read the law (Neh. viii. 4).

MATTOCK. There are two Hebrew words nearly allied which are rendered 'share' and 'mattock' in our version of 1 Sam. iii. 20. These are two agricultural cutting instruments, of which one is thought to denote the plough-share, and the other the coulter. The plural, occurring in 21, 'mattocks,' of both words is alike. In Isai. vii. 25 the word translated 'mattock' is probably a weeding-hook, or hoe.

MAUL. A mace or war-club (Prov. xxv. 18). But in 2 Chron. xxxiv. 6, marg., where the word appears in our version, 'mattocks' being in the text, it is questionable whether any implement is meant. It might be better to translate 'with' or 'in their ruins.' The cities of the northern kingdom had been desolated; but the altars still subsisting in these wasted places Josiah destroyed.

MÂUZ'ZIM (*fortresses*) (Dan. xi. 38, marg.). In the text of the place referred to we have 'the god of forces.' There have been many conjectures as to the meaning, and the deity intended. Several are enumerated in Barnes' *Notes on Daniel*, vol. ii. pp. 268, 269, edit. 1853. The suggestion of Gesenius that it was a Syrian god obtruded upon the Jews, perhaps Jupiter Capitolinus, for whom Antiochus built a temple at Antioch (Livy, *Hist.*, lib. xli. 20), is as feasible as any.

MAZITI'AS (1 Esdr. ix. 35). Mattithiah (Ezra x. 43).

MAZ'ZAROTH (*prognostications, presagers?*). This word is most likely another form of Mazzaloth (*influences*), which occurs in 2 Kings xxiii. 5, rendered 'the planets' in the text, 'twelve signs or constellations' in the margin. Mazzaroth is found in Job xxxviii. 32 ('the twelve signs,' marg.). The name may have been given from the popular belief in the influence of the constellations over the destiny of men, thus prefiguring future events. That by Mazzaroth or Mazzaloth are meant the signs of the zodiac there can be little doubt. The authority of the Targums and of later Jewish writers fully confirm this supposition.

MEADOW (Gen. xli. 2, 18). The original word so translated in this place is Egyptian. It must mean some kind of water-plant, any green thing growing in marshy ground. In Judges xx. 33 our version, 'meadows,' must be incorrect. There are said to be no meadows about Gibeah. Some waste place may be intended; or, by a slight change of punctuation, the word would denote a cave.

ME'AH (*a hundred*). A tower of Jerusalem in the time of Nehemiah (Neh. iii. 1,

xii. 39). It is supposed to have stood somewhere to the north-east of the city.

MEAL, MEALS. The meals of the Hebrews were not so exactly distinguished by special names as ours are. The principal meal was possibly the evening one (Luke xiv. 16-24; John xii. 2; Rev. xix. 17). Winer doubts this, and contends that in an agricultural population the chief meal would more likely be that in the earlier part of the day (*Bibl. RWB.*, art. 'Mahlzeit'). Joseph certainly invited his brethren to eat with him at noon (Gen. xliii. 16, 25); but this might be according to the Egyptian custom. The behaviour of Abraham and Lot to the angels proves little. Abraham entertained them in the heat of the day, Lot in the evening (xviii. 1-5, xix. 1-3). Unquestionably there was a meal ordinarily eaten before noon (often called dinner). This we find in the harvest-field of Boaz, of which the master himself partook, and after which the labour was resumed (Ruth ii. 14, 15). But then the harvest-feast was in the evening (iii. 2, 3, 7). The feast made for Jethro was obviously in the evening; for Moses is said to have sat through the whole day judging the people (Exod. xviii. 12-14). The promise of a miraculous supply of food for Israel in the wilderness makes a remarkable distinction, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread,' referring to the quails and the manna, as if in the evening the meal would be more substantial (xvi. 12). The time, also, when the first passover was eaten, and at which it was ever after to be celebrated (xii. 6, 8; Lev. xxiii. 5), points to the same conclusion; as, still further, do the commencing and close of the fast of the seventh month at even (32). Moreover, as families are separated through the day when occupied in their ordinary business (Psal. civ. 23), it is only in the evening that they are all likely to be gathered for their chief meal (cxxviii. 3). The morning feastings (1 Kings xx. 16; Isai. v. 11), may be considered as exceptional cases. These are the principal notices on which Saalschütz relies as tending to prove that the most substantial meal among the Hebrews was that eaten in the evening (*Arch. der Heb.*, cap. 54, vol. ii. pp. 136, 137). They are not quite decisive; and we may well suppose that, while generally there were two meals (Luke xiv. 12), their relative importance, as with ourselves, varied according to the time, and the circumstances of individuals.

It is also uncertain whether it was customary for the female part of the household to eat with the males. Several passages may be produced in favour of the practice (e.g. Ruth ii. 14; 1 Sam. i. 8; Job i. 4); also the command of the law pre-supposes it (Deut. xvi. 11, 14). Yet the Levite's concubine does not seem to have joined her husband and father at their meal (Judges xix. 6): Absalom invited only his brothers (2 Sam. xiii. 23); and, while the sons are spoken of as around the table (Psal. cxxviii. 3), the wife is not included. Martha also did not sit at the table at the supper of Bethany (John xii. 2). The case of Ahasuerus's feast (Esth. i. 9), occurring in Persia, proves nothing in regard to the custom of Jews. Perhaps, as wine was drunk at the later part of or after a meal, females if present might soon retire. And indisputably the care of preparation seems to have belonged especially to the women (Gen. xviii. 6, 9; Luke x. 40).

For the nature of the viands see FOOD. It appears to have been customary to place separate portions before such person; and those who were most honoured had the choicest and largest portions (Gen. xliii. 34; 1 Sam. i. 4, 5, ix. 23, 24). This is a modern oriental practice. See BANQUET.

In earlier times the Hebrews sat at meals (Gen. xxvii. 19; Judges xix. 6; 1 Sam. xx. 24, 25, 27), but subsequently they reclined (Amos vi. 4, 7), and the custom of the Greeks and Romans in this respect prevailed. From this custom some of the incidents related in the gospel history are readily explained (Luke vii. 37, 38). And as several lay on a single couch (generally three) the head of one rested on the breast of another (John xiii. 23, 25). It was usual to wash the hands before and after meals (water being poured from an ewer upon them (2 Kings iii. 11), sometimes also in the interval of changing the dishes. This, which was necessary for cleanliness, as the food was taken with the fingers, seems to have been insisted on by the Pharisees as a ritual observance; and hence our Lord's discountenancing of it on more than one occasion (Matt. xv. 2, 20; Mark vii. 2-4; Luke xi. 38). A blessing was asked upon the meal (1 Sam. ix. 13; Luke ix. 16; John vi. 11), and thanks were returned at the close; Jewish writers grounding this on Deut. viii. 10. On the sabbath the first meal would seem to have been not till after the synagogue service at mid-day (see Josephus, *De Vitâ suâ*, § 54).

The modern eastern customs at meals illustrate many of the circumstances recorded in scripture. Thus it is common to double up bits of thin bread into a kind of spoon and dip them in the dish: comp. John xiii. 26, and see Thomson, *The Land and the Book*, pp. 126-128. The Jews now consider the table at meal-time as representing the altar of the temple, and the dishes as the offerings. Hence the table must be spread with a clean cloth, and salt laid upon it (Lev. ii. 13). Bread must be eaten with every regular meal; and certain graces and washings are prescribed (Mills' *British Jews*, part i. chap. iii. pp. 58, 59).

ME'ANI (1 Esdr. v. 31). Mehunim (Ezra ii. 50).

MEA'RAH (*a cave*). A place 'beside the Sidonians' (Josh. xiii. 3). It may not, however, be a proper name, but may denote some well-known cave. See Winer, *Bibl. RWB.*, art. 'Meara.'

MEASURE, MEASURES. There are measures of length and measures of capacity. Measures of length have generally been taken from the proportions of the human body. Thus we have the digit or finger's breadth; the palm or hand-breadth, or breadth of four fingers; the span or space reached between the thumb and the

little finger extended; the cubit or length from the elbow to the point of the middle finger; also the foot.

There is great uncertainty in reducing Hebrew measures to English. The following tables of measures of length and capacity, from Horne's *Introd.*, vol. iii. pp. 573, 574, must be taken therefore more as an approximation than as an exact determination:—

1. *Hebrew Measures of Length reduced to English Measure.*

							Eng. feet.	inches.	inches.
A digit							0	0·912	·7938
4	A palm						0	3·648	3·1752
12	3	A span					0	10·944	9·5257
24	6	2	A cubit				1	9 888	19·0515
96	24	8	4	A fathom			7	3.552	
144	36	12	6	1·5	Ezekiel's reed.		10	11·328	114·3090*
192	48	16	8	2	1·3	An Arabian pole	14	7·104	
1920	480	160	80	20	13·3	10 A schœnus or measuring line	145	11·04	

* (This column is from Dr. Smith's *Dict. of the Bible*, vol. iii. p. 1739.)

2. *Long Measures.*

						Eng. miles.	paces.	feet.
A cubit						0	0	1·824
400	A stadium or furlong					0	145	4·6
2000	5	A sabbath-day's journey				0	729	3·0
4000	10	2	An eastern mile			1	403	1·0
12000	30	6	3	A parasang		4	153	3·0
96000	240	48	24	8	A day's journey (uncertain)	33	172	4·0

1056 paces are reckoned to the mile, five feet to the pace. The Roman mile was 1618 yards

3. *Measures of Capacity for Liquids, reduced to English Wine Measure.*

						gal.	pints.
A caph						0	0.625
1·3	A log					0	0·833
5·3	4	A cab				0	3·333
16	12	3	A hin			1	2
32	24	6	2	A seah		2	4
96	72	18	6	3	A bath or ephah	7	4
960	720	180	60	30	10 A cor, or coros, chomer, or homer	75	0

In Dr. Smith's *Dict. of the Bible*, vol. iii. p. 1742, two tables of these measures are given, between which the writer professes himself unable to decide. In one the homer is rated at 86·696 gallons in the other 44·286.

4. *Measures of Capacity for Things Dry, reduced to English Corn Measure.*

						pecks.	gal.	pints.
A gachal						0	0	0·1416
20	A cab					0	0	2·8333
36	1·8	An omer or gomer				0	0	5·1
120	6	3·3	A seah			1	0	1
360	18	10	3	An ephah		3	0	3
1800	90	50	15	5	A lethech	16	0	0
3600	180	100	30	10	2 A chomer, homer, cor, or coros	32	0	1

The batus (Luke xvi. 6, marg.) was equivalent to the bath or ephah: the bushel (Matt. v. 15; Mark iv. 21; Luke xi. 33) was about a peck: the chœnix (Rev. vi. 6, marg.) was nearly one quart; the firkin (John ii. 6) 8 galls. 7·4 pts.; the sextarius (Mark vii. 4, marg.) or *xestes*, was probably equivalent to the log, but in the place referred is not taken for any particular measure.

For other tables see MONEY, WEIGHTS.

MEASURING REED (Ezek. xl. 3, xlii. 16-19). See tables above.

MEAT, MEATS. This word as it occurs in our version is frequently used for food in general (Lev. xxii. 11, 13; 1 Sam. xx. 5, 34; 2 Sam. iii. 35, and elsewhere), or for what is allowed to be eaten, proper for sustenance (Gen. i. 29, 30, ix. 3). More specially, though perhaps sometimes indicating, as in our ordinary employment of the term, flesh-meat(xxvii. 4, 7, 31), it is almost exclusively applied to vegetables or vegetable products. Thus a meat-offering was a kind of cake made of flour and oil (Lev. ii.).

A controversy arose in the early church respecting meats, the flesh of victims,which had been offered to idols; whether this might lawfully be eaten by Christians. It was evidently a matter of expediency. The flesh itself was not polluted; and much that had been so offered was exposed for sale in the ordinary market, and was found generally on men's tables at their meals. Hence St. Paul lays down the rule that Christians might lawfully buy what was for public sale, or placed before them by their acquaintances, without asking questions, but, if they were specially told that the meat had been offered to an idol, or if the conscience of a brother (even though he might be weak) was likely to be offended, they should abstain, and not give cause for scandal. The same principle was laid down in the council of Jerusalem. Christians in the sight of Jews, who would be sure to take exception, should not eat meats offered to idols (Acts xv. 20, 21, 29; Rom. xiv. 20, 21; 1 Cor. viii. 4, 7-10, x. 19, 25-33). See FOOD.

The word 'meat' is sometimes used figuratively (John iv. 32, 34).

MEAT-OFFERING. See OFFERINGS.

MEBUN'NAI (*building of Jehovah*). One of David's warriors (2 Sam. xxiii. 27). See SIBBECHAI).

MECHER'ATHITE. The designation of one of David's warriors (1 Chron. xi. 36): it is not known whence derived.

ME'DABA (1 Macc. ix. 36). Medeba.

ME'DAD (*love*). One of the men on whom God bestowed the Spirit in the wilderness, and who with Eldad prophesied in the camp (Numb. xi. 26, 27).

ME'DAN (*contention*). One of the sons of Abraham and Keturah (Gen. xxv. 2; 1 Chron. i. 32). The district which his descendants occupied has not been ascertained.

MEDE, MEDES, MEDIAN. The inhabitants of Media (2 Kings xvii. 6, xviii. 11; Ezra vi. 2; Esth. i. 19; Isai. xiii. 17; Jer. xxv. 25, li. 11, 28; Dan. v. 28, 31, vi. 8, 12, 15, ix. 1, xi. 1; Acts ii. 9). See MEDIA.

ME'DEBA (*waters of quiet*). A place or district east of the Jordan, the frontier of the territory of Reuben. It would seem that it originally belonged to Moab, but was afterwards held by the Amorites (Numb. xxi. 30; Josh. xiii. 9, 16; 1 Chron. xix. 7). In later times it was recovered by the Moabites (Isai. xv. 2: comp. 1 Macc. ix. 36). Ruins of it exist, still called *Madeba*, on a rocky hill near Heshbon.

ME'DIA. A large region in Asia lying between Persia, Armenia, and Assyria. It was separated from Persia on the south by a desert: on the west the boundary was the mountains of Zagros, and the chain proceeding thence to Ararat: the Araxes limited it northwards; while on the east it reached to the desert, the Caspian gates, and the mountains south of the sea. In length it might be from north to south 550 miles, and in breadth from 250 to 300. It comprised, according to Rawlinson, the modern provinces of *Irak Ajemi*, Persian *Kurdistan*, part of *Luristan*, *Azerbijan*, and perhaps *Talish* and *Ghilan*. Anciently Media was divided into Media Magna and Media Atropatene. The former was mountainous and fertile in the west, rocky and bare towards the east. It included the Nisæan plains, famous for a breed of horses, and corresponded to *Irak Ajemi*, with parts of *Kurdistan* and *Luristan*. Media Atropatene, which had its name from a satrap, Atropates, who established himself as monarch there when Alexander overthrew the Persian empire, corresponded to *Azerbijan*, and perhaps *Talish* and *Ghilan*. It is a high tract, fertile and well-watered. Tabriz, the summer residence of the kings of Persia, is its capital. In each of the two divisions of Media was a chief city called ECBATANA, which see. Another principal town was Rhages or Raga.

The Medes must be supposed descended from Madai, of the sons of Japheth (Gen. x. 2). Over their early history much obscurity hangs. Perhaps in very ancient times they were powerful, and they are said to have conquered Babylon. Later, however, they appear in a subordinate position, though not perhaps actually incorporated with the Assyrian empire, yet oppressed and plundered by the Assyrians, who planted military colonies among them. Herodotus represents them as revolting early, and ultimately taking Nineveh, and establishing an extensive monarchy. But his story cannot be implicitly credited (see Rawlinson's *Herod.*, vol. i. pp. 408, 421, 422). In its main outline it may be true; for indisputably the Medes took Nineveh, perhaps about 625 B.C.; and Cyaxares their king reigned over a vast expanse of country, Assyria, Persia, Media, Armenia, and other countries, from the Halys to the Caspian gates, and from the Caspian and Black seas to the Persian gulf. But this dominion did not last. The Persians under Cyrus defeated them; and he is said to have captured their king Astyages. Thenceforward the Medes made a part of the Persian empire; not as subjected to a yoke, but rather as a kindred race with the Persians. Sometimes indeed they struggled for independence: revolts occurred, but these were suppressed by Darius Hystaspis and Darius Nothus.

The earliest notice we find of them in scripture is when, after the conquest of Samaria, the Assyrian king removed some of the Israelites into Median cities (2 Kings xvii. 6, xviii. 11). This was probably in pursuance of the policy elsewhere noted see ASSYRIA. It was afterwards predicted that the Medes would take part in the destruction of Babylon (Isai. xiii. 17, 18, xxi. 2; Jer. li. 11, 28); a prediction exactly accomplished, as we read in Daniel (Dan. v. 28, 31).

Possibly the Medes had suffered at the hand of the Babylonian kings, and were therefore actuated by a spirit of revenge (Jer. xxv. 25). The Medo-Persian kingdom is alluded to in Dan. viii. 3, 4, 20, and continually the two nations are spoken of as in union (Esth. i. 3, 14, 18, 19, x. 2; Dan. vi. 8, 12). The palace or royal residence, Achmetha or Ecbatana, in Media, is also mentioned (Ezra vi. 2): it had been the seat of government under Cyrus.

The Medes were brave and excelled in the use of the bow. Their dress was flowing and of rich colours; and they were fond of decorating themselves with ornaments. In their religion they admitted the existence of two opposing powers of good and evil. But in later times their creed was modified, and changed into Magianism or worship of fire and the other elements. Among their customs it may be noted that they left their dead to be devoured by birds and beasts of prey (Herod., lib. i. 140).

ME'DIAN (Dan. v. 31). The designation of Darius, also called the Mede (xi. 1).

MEDIATOR. One who interposes between two parties in order to bring them to agreement, or to a common purpose (Gal. iii. 20). Moses so interposed between God and Israel (Exod. xx. 19; Deut. v. 5; Gal. iii. 19). But the Lord Jesus Christ is the only mediator in the highest sense between God and man; so that we find this special designation given him (1 Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24). See ATONEMENT, PROPITIATION, SALVATION.

MEDICINE (Prov. xvii. 22; Jer. xxx. 13; Ezek. xlvii. 12). See PHYSICIAN. The word is sometimes used figuratively. Sin is spoken of as a disease (Isai. i. 5, 6): the remedy for it is therefore called a medicine.

ME'EDA (1 Esdr. v. 32). Mehida (Ezra ii. 52).

MEGID'DO, MEGID'DON (*place of troops*). A city (Megiddon, in Zech. xii. 11, the surrounding district, called 'the valley' being alluded to), anciently the seat of a king conquered by Joshua (Josh. xii. 21). It was locally in the territory of Issachar, but was assigned to Manasseh (xvii. 11; 1 Chron. vii. 29), though not at once subdued by that tribe (Judges i. 27). Megiddo lay on the south-western border of the great plain of Esdraelon, just where it begins to rise towards the low range of wooded hills which connect Carmel with the mountains of Samaria. The neighbourhood has always been a noted battle-field. Here fought the kings, 'by the waters of Megiddo' (Judges v. 19), the Kishon being probably meant. It was one of the places which Solomon fortified (1 Kings ix. 15); and the region round was one of his commissariat districts (iv. 12). Hither Ahaziah king of Judah fled (2 Kings ix. 27); and it was here that Josiah was mortally wounded by Pharaoh-nechoh (xxiii. 29, 30; 2 Chron. xxxv. 22-24). The modern name of Megiddo is *el-Lejjûn*, derived, it would seem, from Legio; so the Romans called the place on the site of the ancient city. It is well situated, with an abundant supply of water, amid rich pastures.

MEHE'TABEEL (whom *God does good to*). A person whose grandson attempted to alarm Nehemiah (Neh. vi. 10).

MEHE'TABEL (*id.*). The wife of Hadar, one of the kings of Edom (Gen. xxxvi. 39; 1 Chron. i. 50).

MEHI'DA (*junction?*). One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 52; Neh. vii. 54).

MEHI'R (*price*). A man of Judah's posterity (1 Chron. iv. 11).

MEHO'LATHITE (1 Sam. xviii. 19; 2 Sam. xxi. 8). A native or resident of Abelmeholah.

MEHU'JAEL (*smitten of God*). A descendant of Cain (Gen. iv. 18).

MEHU'MAN (*faithful*). One of the eunuchs or chamberlains at the court of Ahasuerus (Esth. i. 10).

MEHU'NIM (*habitations*). Certain persons, Nethinim, who returned from captivity with Zerubbabel (Ezra ii. 50), are designated 'children of Mehunim.' They were probably not Israelites. The word is written Meunim in Neh. vii. 52.

MEHU'NIMS (*id.*) (2 Chron. xxvi. 7). See MAONITES.

ME-JAR'KON (*waters of yellowness*). A town in the territory of Dan (Josh. xix. 46).

MEKO'NAH (*base*, i.e. foundation). A place in the south of Judah, inhabited after the captivity (Neh. xi. 28).

MELATI'AH (whom *Jehovah delivers*). A Gibeonite, who helped to repair the wall of Jerusalem (Neh. iii. 7).

MEL'CHI (*Jehovah's king*).—1, 2. Two persons among our Lord's ancestry (Luke iii. 24, 28).

MELCHI'AH (*id.*) (Jer. xxi. 1). See MALCHIAH, 7.

MELCHI'AS.—1 (1 Esdr. ix. 26). Malchiah (Ezra x. 25).—2 (1 Esdr. ix. 32). Malchiah (Ezra x. 31).—3 (1 Esdr. ix. 44). Malchiah (Neh. viii. 4).

MELCH'IEL (Judith vi. 15).

MELCHI'SEDEC (Heb. v. 6, 10, vi. 20, vii. 1, 10, 11, 15, 17, 21). The Greek form of Melchizedek.

MELCHI'-SHUA (*king of help*). One of the sons of king Saul (1 Sam. xiv. 49, xxxi. 2). See MALCHI-SHUA.

MELCHI'ZEDEK (*king of righteousness*). The priest-king of Salem who met Abraham returning from the slaughter of the eastern kings and blessed him (Gen. xiv. 18-20).

Ingenious men have endeavoured to discover that Melchizedek was somebody else; their conjectures, if they were not (some of them especially) irreverent, might be amusing. There has been a doubt as to the place where this personage reigned. Salem, however, is generally supposed to be Jerusalem, which lay in Abraham's line of march. See SALEM. It may be safely concluded that, though reigning in Canaan, Melchizedek was not of one of the depraved and idolatrous Canaanitish tribes. Miss Corbaux, in her interesting disquisition on the Rephaim, a distinct race, supposes that Salem was the central seat of their authority, and that the king who reigned there was the supreme head of their nation, to whom the different tribes were subordinate. If Melchizedek were a mere local chief, it

is difficult to see why the king of Sodom, an Emim prince, and why Abraham should pay him the deference they did. 'But the moment the important fact comes in by way of explanation, supported by sufficient extrinsic evidence, that the king of Salem was the supreme chief of the entire nation, and the local chiefs of tribes were his subordinates, the whole transaction becomes perfectly intelligible, because we understand the mutual relation of all the parties concerned in it. As feudal lord of the land, in which Abraham had settled, Abraham paid him this tribute. As head of the national body to which the Emim belonged, the chief of the Emim sanctioned it. As head of the state in religious as well as in temporal concerns, according to the primitive patriarchal order, Melchizedek received the tribute, both as a votive offering of gratitude from the givers for the rescue of the goods, and as an acknowledgment of his lordship over the goods rescued' (*Journ. of Sacr. Lit.*, July 1852, p. 314).

Melchizedek is propounded by the Psalmist as a type after which Messiah was to hold his priesthood (Psal. cx. 4). The writer of the epistle to the Hebrews, taking up this ancient utterance, amplifies it and applies it to Jesus (Heb. v. 10, vi. 20, vii.). He declares the dignity of Melchizedek greater than that of Abraham, from whom he received tithes and whom he blessed. And, as the king of Salem, whose name is significant, as well as that of the city where he reigned, appears just once in sacred story, no genealogy being given of him, no record of his death, so herein is that yet nobler King pre-signified, who had 'neither beginning of days nor end of life.' By the Aaronic priesthood the official character of Christ was specially typified, in that he was to make an atonement for the sins of men, and with his own blood, as they with the blood of slain animals, enter into that holiest place of which the sanctuary was a figure, to perform his work of intercession in his Father's presence. But by the character of Melchizedek rather Christ's person was represented, his supreme dignity, his priestly kingship; just as we find it predicted that he, the 'Branch,' should be 'a priest upon his throne' (Zech. vi. 12, 13). Some have believed that in the bread and wine brought forth by Melchizedek the eucharistic symbols were prefigured. But great care must be taken not to press such interpretations too far. For some remarks on the relation of Abraham to Melchizedek, see Fairbairn's *Typol. of Script.*, book ii. chap. vi. 5, vol. i. pp. 312-314.

MEL'COM (*their king*) (Jer. xlix. 1, 3, marg.). See MILCOM, MOLOCH.

MEL'EA (*full, fulness?*). One of our Lord's ancestors (Luke iii. 31).

ME'LECH (*king*). A descendant of king Saul (1 Chron. viii. 35, ix. 41).

MELI'CU (probably a corruption of Malluch, *reigning*) (Neh. xii. 14). See MALLUCH, 4.

MEL'ITA. An island in the Mediterranean sea, on which the vessel in which St. Paul was being carried prisoner to Rome was wrecked (Acts xxviii. 1).

It is questioned whether this island is the present well-known Malta, or whether it is not rather Meleda in the gulf of Venice, which also bore anciently the name Melita. Many respectable writers have advocated the last-named opinion. Their principal reasons are these. The Melita of the Acts was in the sea called Adria. But this the sacred historian does not affirm. He simply says that the ship was 'driven up and down in [more properly driven through] Adria' (xxvii. 27); and, as it is admitted that the middle basin of the Mediterranean was called the sea of Adria, and that by authors hardly posterior to St. Luke, the argument is of little weight. They urge, further, that the islanders are called 'a barbarous people' (xxviii. 2); which appellation they think never would have been given, especially by a Jew, to the civilized inhabitants of Malta. But the word was used just as St. Paul uses it in Rom. i. 14: those who were not Greeks were barbarians. Besides, when people did not understand each other's speech, each would be a barbarian to the other (1 Cor. xiv. 11). It is also said that there are now no vipers in Malta, whereas in Meleda, a damp and wooded island (Acts xxviii. 3), they abound. The answer is that there is proof that Malta was anciently wooded, so that we cannot conclude from its present state that it did not anciently harbour vipers. Again the disorder, it is said, of the father of Publius (8) was not likely to be prevalent in a dry and rocky island like Malta. But it has just been observed that Malta was anciently well wooded: it was not, therefore, so dry a locality then. Once more, it is urged that the sailors could hardly have been ignorant where they were (xxvii. 39), if they were upon the coast of an island so well-known, so much in the way of navigators, as Malta. It may be rejoined that it is not surprising that they did not recognize a part of the coast some distance from the great harbour.

The reasons then against Malta are not sufficient. But there is what may be called positive proof in favour of it. Being off the south coast of Crete, at 'the Fair Havens,' a south wind would have carried the vessel to the harbour of Phenice (12, 13). But suddenly the wind Euroclydon, blowing nearly E.N.E., burst forth, driving them close to the island Clauda. Here they took up their boat, lowered their gear, and, fearing they should be driven to the Syrtis on the African coast (14-17), they brought up the ship to the starboard; and thus their course would be direct for Malta. Now from Clauda to the Maltese shore is 476 miles. Experienced naval men believe that a vessel under the circumstances described would drift about 36½ miles in 24 hours. In about 13 days and one hour the 476 miles would be run over. And St. Luke says it was the fourteenth night when they neared the coast (27). Further, there is a bay in the island of Malta, called St. Paul's bay, the traditional scene of the wreck, which exactly answers the description given by St. Luke. The soundings are the same, first 20 and then 15 fathoms (28) to a vessel coming in the direction supposed. Then

there is a rocky shore on which they would have been driven, had they not anchored (29), which they could well do, there being good holding-ground there. There is, besides, a creek with a sandy beach (39) and a place of two seas (41). We can hardly imagine demonstration more complete. The whole matter has been carefully investigated by Mr. Smith of Jordanhill, from whose satisfactory volume, *The Voyage and Shipwreck of St. Paul*, 2nd edit. pp. 94, &c., 160, &c., the preceding observations have been condensed. The apostle performed some miraculous cures, experienced great kindness from the inhabitants, and left the island after a sojourn of three months (Acts xxviii. 7-11).

Malta lies to the south of Sicily, from the nearest point of which it is 58 miles distant. Its greatest length is 17½ miles; its greatest breadth, 9¼. There are some other small islands in the group, of which Gozo is the largest. Valetta is the seat of government. Malta was colonized by the Phœnicians and afterwards by the Greeks. The Carthaginians obtained possession of it 402, and the Romans 242 B.C. In modern times it passed to the emperor Charles V., who in 1530 A.D. granted it in full sovereignty to the knights of the order of St. John of Jerusalem, lately expelled from Rhodes. They kept it till 1798, when it was surrendered to the French. The English obtained possession of it in 1800, and held it in military possession till 1814, when it was formally acknowledged a British dependency. The population is about 120,000.

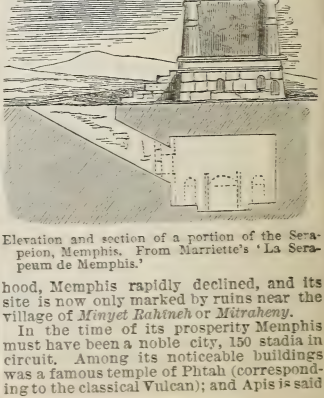
MELON. The Israelites are said to have murmured for the melons which they had been used to eat in Egypt (Numb. xi. 5). These were most likely the water-melons, *Cucurbita citrullus*, called by the Arabs, with but a slight variation from the original Hebrew, *bŭtteekh*. Dr. Thomson (*The Land and the Book*, p. 508) says that they abound in the neighbourhood of Em Khâlid to the north of Jaffa, whence vast quantities are taken by boat to Beirût, and other towns along the coast. The soil is dry and sandy, into which the plant thrusts its short root, water apparently being absorbed by the leaves at night; and the fruit is large and full of a most delicious juice.

It 'grows,' says Kitto (*Pict. Bible*, note on Numb. xi. 5), 'abundantly in the Levant and in Egypt. The fruit is about the size of the common pumpkin, which it very much resembles in appearance. The interior is a pulp of a blooming red, abounding with a copious irrigation of pellucid juice; and thus it becomes both meat and drink at the same time. A traveller in the east, who recollects the intense gratitude which the gift of a slice of melon inspired, while journeying over the hot and dry plains, or one who remembers the consciousness of wealth and security which he derived from the possession of a melon, while prepared for a day's journey over the same plains—*he* will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt.'

MEL'ZAR (*master of wine, chief butler*). An officer in the court of Babylon, specially charged with the care of Daniel and his three companions (Dan i. 11, 16). But the word is rather a title of office than a proper name.

MEM'MIUS (2 Macc. xi. 34). A person called a Roman ambassador, who is said, with Manlius, to have written a letter to the Jews: see MANLIUS.

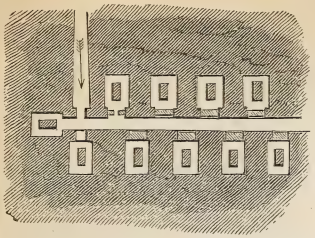
MEM'PHIS (*the place of Phtah, the place of the good god*, i.e. Osiris). A very ancient and celebrated city of Egypt, called in Hebrew *Moph* (Hos. ix. 6, where in our version 'Memphis') and *Noph* (Isai. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16). It lay just at the northern end of the narrow Nile valley, on the left, i.e. the western, bank of the river. According to the tradition, Menes the founder obtained a site for his city by damming up a branch of the Nile and restraining the water to a new channel which he dug. Memphis was surrounded with mounds and embankments to protect it against the inundations of the river; and these served also for security against hostile attacks. It would seem to have been the capital of those Pharaohs who reigned in Lower Egypt in the times of the patriarchs; and it was their territory in which Abraham, Jacob, and the Israelitish tribes sojourned. Under Psammetichus this city became the metropolis of the whole of Egypt, and it grew and flourished as the southern Thebes declined. Under Persian rule, and the government of the Ptolemies, Memphis (the centre of the Memphitic nome or province) continued the chief city; but the foundation of Alexandria was fatal to its prosperity. Even in Strabo's time, though still large and populous, many of its great buildings were falling into decay. And, when at length Cairo rose in its neighbourhood, Memphis rapidly declined, and its site is now only marked by ruins near the village of *Minyet Rahtneh* or *Mitraheny*.



Elevation and section of a portion of the Serapeion, Memphis. From Marriette's 'La Serapeum de Memphis.'

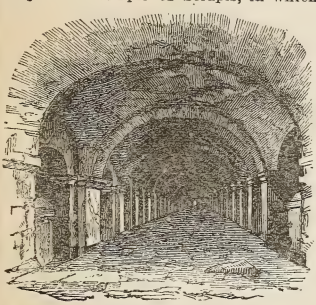
In the time of its prosperity Memphis must have been a noble city, 150 stadia in circuit. Among its noticeable buildings was a famous temple of Phtah (corresponding to the classical Vulcan); and Apis is said

to have been specially honoured here. His temple also was one of the most noted



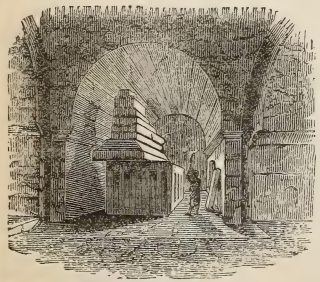
Ground-plan of Serapeion, showing a portion of one of the galleries, with tombs and sarcophagi.

structures of the city. There was besides a Serapeion or temple of Serapis, in which



Interior of gallery.

the sacred cubit and other symbols used for measuring the inundations of the river were kept.



Interior of tomb. Sarcophagus, containing mummy of sacred bull.

Memphis was a busy city. Various manufactures were successfully carried on here. That of glass was particularly celebrated; and its products highly valued at Rome From the acacia trees in the neighbourhood planks, and masts of boats, handles of weapons, and various articles of furniture were constructed.

MEMU'CAN (*dignified? reducer?*). One of the princes at the court of Ahasuerus (Esth. i. 14, 16, 21).

MEN'AHEM (*consoler*). The son of Gadi, who, having slain Shallum king of Israel, reigned in his stead ten years, 771-760 B.C. He was an ungodly and cruel king. In his reign Pul king of Assyria came against the land; but Menahem obtained his protection by the payment of a thousand talents of silver (2 Kings xv. 14-22).

ME'NAN. One of our Lord's ancestors (Luke iii. 31).

MENE', MENE', TE'KEL, UPHAR'SIN (*numbered, numbered, weighed, and dividing*). The inscription which the awful hand traced upon the wall in Belshazzar's sight, whilst he was carousing with his nobles. None of his wise men could interpret the words. They might indeed see what was written, but they could not attach a meaning thereto, or understand the prognostication. But, when Daniel was brought in, divinely instructed he read the mystic characters, assigned the prophetic meaning to every word, and showed the impious prince that his doom was pronounced. And 'on that night was Belshazzar king of the Chaldeans slain' (Dan. v.). See BELSHAZZAR. Peres, it may be added, is the same with Upharsin; the last word being the participle active plural with the copulative conjunction, the former the participle passive.

MENELA'US (2 Macc. iv. 23-50, v. 5, 15, 23, xiii. 3, 4). An usurping high priest, who purchased the dignity from Antiochus Epiphanes 172 B.C., but was ultimately put to death by Antiochus Eupator about 163 B.C.

MENES'THEUS (2 Macc. iv. 21).

MENI' (*fate, fortune*, possibly the planet *Venus*). This has been supposed to be the name of an idol, worshipped together with Gad (see GAD, 3) by the Jews in Babylonia (Isai. lxv. 11, marg.). And it would seem that there was an idol of nearly the same name which the Arabian tribes between Mecca and Medina adored under the figure of a stone: see Winer, *Bibl RWB.*, art. 'Meni.' But Henderson believes that the reference is rather to the worldly Jews of the restoration than to the time of the captivity. Such persons acknowledged no god but riches, and regarded human affairs as governed by chance. The prophet, therefore, having denounced those who made a libation (as Jerome says the Egyptians did on the last day of the year, viz. a table of provision and a cup of sweet wine with water) to *destiny*, declares by an elegant paronomasia, 'I will even *destine* you to the sword.' See Henderson, *Isaiah*, p. 462. So Ewald translates, '. . . . und der *Bestimmung* Mischtrank einschenkt, euch *bestimme* ich dem Schwerte' (*Die Proph. des A. B.*, vol. ii. p. 481).

MEN-STEALER. Kidnapping or reducing men to slavery was strictly forbidden by the Mosaic law (Exod. xxi. 16

Deut. xxiv. 7 : comp. 1 Tim. i. 10). See SERVANT.

MENU'CHA (Jer. li. 59, marg.). See SERAIAH.

MENU'CHAH (*rest, ease*) (Judges xx. 43, marg.). The meaning is substantially that given in the text, quietly, without tumult.

MENU'CHITES (1 Chron. ii. 52, marg.). See HATSI-HAMMENUCHOTH, MANAHETHITES.

MEO'NENIM. This word occurs as a proper name in our version of Judges ix. 37 : in the margin, however, it is translated. It might be more justly rendered 'the oak of the diviners ;' probably some tree, under or in connection with which divination had been practised.

MEO'NOTHAI (*my dwellings*). One of the descendants of Judah (1 Chron. iv. 14).

MEPHA'ATH (*splendour*, perhaps *lofty place*). A city in the territory of Reuben (Josh. xiii. 18), afterwards assigned to the Levites (xxi. 37 ; 1 Chron. vi. 79). It was at a later period in the possession of the Moabites (Jer. xlviii. 21).

MEPHIBO'SHETH (*extermination of idols*).—1. A son of Jonathan, called also Merib-baal (1 Chron. viii. 34, ix. 40). He was five years old at the time of the catastrophe of Gilboa, when his nurse fled away with him, but stumbled and caused him thereby an incurable lameness. After some years, David, finding that Jonathan's son yet lived, restored to him the family possessions, and granted Mephibosheth a constant place at the royal table. On Absalom's rebellion, Mephibosheth remained at Jerusalem, and, according to his servant Ziba's statement, hoped that the convulsions of the time might pave the way for his accession to the throne. David, therefore, instantly confiscated his estates. But, on the king's return to Jerusalem, Mephibosheth met him with marks of mourning, which he declared he had shown throughout the rebellion, and said that Ziba's accusation was untrue. It is evident, however, that David was not altogether satisfied ; for, though he revoked the decree of confiscation, he made Mephibosheth and Ziba equal shareholders in the estates (2 Sam. iv. 4, ix., xvi. 1-4, xix. 24-30, xxi. 7).—2. One of the sons of Saul by his concubine Rizpah, delivered by David into the hands of the Gibeonites, and hanged by them (8, 9).

ME'RAB (*increase*). The eldest daughter of Saul (1 Sam. xiv. 49), promised to David, but given to Adriel in marriage (xviii. 17, 19).

MERAI'AH (*rebellion* against *Jehovah*). A priest in the days of Joiakim (Neh. xii. 12).

MERAI'OTH (*rebellions*).—1. A priest in the line of Eleazar (1 Chron. vi. 6, 7, 52 ; Ezra vii. 3).—2. Another priest of the same line (1 Chron. ix. 11 ; Neh. xi. 11).—3. One of those priests who went to Jerusalem with Zerubbabel (xii. 15) : he is called also Meremoth (3).

ME'RAN (Bar. iii. 23). Some country, it is uncertain what, through or from which caravans of merchants passed.

MERA'RI (*bitter, unhappy*). One of the sons of Levi, and head of a great family of the tribe (Gen. xlvi. 11 ; Exod. vi. 16, 19 ; 1 Chron. vi. 1, 16).

MERA'RI (Judith viii. 1, xvi. 7). The father of Judith.

MERA'RITES. A family of Levi, descendants of Merari (Numb. xxvi. 57). When the census was taken in the wilderness, the number of their males above a month old was 6,200, of those between thirty and fifty 3,200 (iii. 34, iv. 44). They were divided into two great families, the Mahlites and the Mushites (iii. 33), and they were to pitch on the north side of the tabernacle. Ethan or Jeduthun was an eminent Merarite. To this family was entrusted the care of the boards, bars, pillars of the tabernacle, and their appurtenances, with the pillars, sockets, pins, and cords of the surrounding court (iii. 33-37, iv. 29-33, vii. 8). When Israel entered Canaan, twelve cities in the territories of Reuben, Gad, and Zebulun were allotted to the sons of Merari (Josh. xxi. 7, 34-39 ; 1 Chron. vi. 63, 77-81 ; there being, however, some variation in the accounts). There are notices of them in later times in 44-47, xxiv. 26-30, xxv. 3, xxvi. 10, 11 ; 2 Chron. xxix. 12, xxxiv. 12 ; Ezra viii. 18, 19.

MERATHA'IM (*double rebellion*). The 'land of Merathaim' is a symbolic name for Babylonia (Jer. l. 21) ; or, possibly it is to be taken literally, land of double rebellion, that in which first the Assyrians and then the Babylonians oppressed God's people.

MERCHANT. The word very generally used for merchants signifies those who travel about for the purpose of trading (Gen. xxiii. 16, xxxvii. 28 ; Ezek. xxvii. 21, 36). So we have 'the king's merchants' (1 Kings x. 28 ; 2 Chron. i. 16), those who made journeys in order to purchase merchandise for the king. The term is also used of voyagers, traders by sea (Prov. xxxi. 14 ; Isai. xxiii. 2 ; Ezek. xxxviii. 13). Trade was generally carried on in early times by travelling caravans. See COMMERCE.

MERCU'RIUS, identical with the Greek Hermes (*the speaker*). One of the heathen deities fabled to be the son of Jupiter and Maia. He was supposed to preside over eloquence and merchandise, and to be the messenger of the gods. Barnabas and Paul were taken by the people at Lystra for Jupiter and Mercury (Acts xiv. 11-13). Ovid has a story of these two deities wandering in the adjacent country of Phrygia (*Metam.*, lib. viii. 626, 627).

MERCY. A blessed attribute of God, which he wonderfully showed in not permitting man's fall to be irrevocably fatal, but devising a means whereby, without violence to his justice, sinners might be forgiven (Exod. xx. 6, xxxiv. 6, 7). To accomplish this the great work of redemption was effected by the Lord Jesus Christ (Gen. iii. 15 ; John iii. 16). It is in Christ that mercy and truth meet together, righteousness and peace embrace each other (Psal. lxxxv. 10) ; and mercy is now extended to guilty men who approach God through faith in Jesus. There is no limitation. The blood of Jesus Christ can cleanse from all sin (1 John i. 7). Mercy also is a Christian grace, which Christ's

followers must cultivate (Matt. v. 7; Eph. iv. 32).

MERCY-SEAT. The cover or lid of the ark of the covenant: it was to be made of gold, two cubits and a-half in length and a cubit and a half broad. At the two ends were to be cherubim of beaten gold, their faces looking towards each other, and their wings stretching forth to cover the lid over which rested the visible glory of God, who was thus said to dwell between the cherubim (Exod. xxv. 17-22, xxx. 6, xxxi. 7, xxxvii. 6-9; 1 Chron. xxviii. 11; 2 Chron. v. 7, 8; Psal. lxxx. 1, xcix. 1). Upon the mercy-seat and before the mercy-seat the high-priest was to sprinkle the blood of the sin-offerings on the day of atonement (Lev. xvi. 11-16). The Hebrew word for mercy-seat is derived from a verb signifying to 'cover' sin, i.e. do it away by some expiatory act, the idea implied being that of atonement. And the Septuagint translators have rendered it by a Greek word denoting 'propitiatory;' the propitiation taking place upon it. The author of the epistle to the Hebrews adopts this word (Heb. ix. 5); and the same is used in Rom. iii. 25; a kindred word being found in 1 John ii. 2, iv. 10. The blood of Christ is of propitiatory virtue, so that through faith in him men may come boldly to the throne of grace, the mercy-seat of heaven (Heb. iv. 16).

ME'RED (*rebellion*). A descendant of Judah, who married (at what date we know not) Bithiah, Pharaoh's daughter (1 Chron. iv. 17, 18).

MERE'MOTH (*heights*).—1. A priest after the captivity (Ezra viii. 33), who helped in repairing the wall of Jerusalem (Neh. iii. 4, 21).—2. One who had married a foreign wife (Ezra x. 36).—3. A priest who returned with Zerubbabel, whose descendant or representative sealed the covenant (Neh. x. 5, xii. 3): he is called Meraioth in 15.

MERE'MOTH (1 Esdr. viii. 2). Meraioth (Ezra vii. 3).

ME'RES (*worthy*). One of the seven princes at the Persian court (Esth. i. 14).

MER'IBAH (*strife*).—1. One of the names given by Moses to the place where a fountain of water issued from the rock. This was in the desert of Sin; and the place was called Massah because the people tempted the Lord, and Meribah because they strove with Moses (Exod. xvii. 1-7).—2. Another place near Kadesh where, many years after, water was also miraculously produced, named for a similar reason. This was in the desert of Zin (Numb. xx. 13, 24). It was on this last occasion that Moses and Aaron were guilty of the fault for which they were excluded from Canaan. In order to distinguish the two, the last-named place is generally called the 'water' or 'waters of Meribah' (xxvii. 14; Deut. xxxii. 51, xxxiii. 8; Psal. lxxxi. 7, cvi. 32; Ezek. xlvii. 19, xlviii. 28, where Meribah-kadesh, marg.). In Psal. xcv. 8 the word is translated 'provocation,' and Massah 'temptation.'

MERIB'-BAAL (*contender against Baal*). (1 Chron. viii. 34, ix. 40). See MEPHIBOSHETH.

MER'ODACH (*death, slaughter*, according to some, *little man*, in endearment). A Babylonian idol (Jer. l. 2), sometimes identified with the planet Mars, to which, as being the god of blood and slaughter, human sacrifices were offered. The honour in which this deity was held is illustrated by the fact that the names of several Assyrian and Babylonian monarchs were compounded with Merodach; as Merodach-baladan, Evil-merodach, mentioned in scripture. The names Bel or Bil and Merodach are sometimes coupled as denoting a single god, who appears to have been worshipped sometimes under one title, sometimes, with perhaps a difference of attributes, under the other. Rawlinson believes that Bel-merodach corresponds to the Greek Zeus or Jupiter, the great source of power and blessing, and also identifies him astronomically with the planet Jupiter.

MER'ODACH-BAL'ADAN (*Merodach, worshipper of Bel?*). A king of Babylon who sent ambassadors to Hezekiah after his sickness, to enquire of the wonder (the shadow receding on the dial) that had been done (2 Chron. xxxii. 31; Isai. xxxix. 1). In 2 Kings xx. 12 the name is Berodach-baladan. This king appears to have been the Mardocempalus of Ptolemy. He reigned from 721 B.C. for twelve years, and then was dethroned and banished by Sargon. In about seven years, however, he obtained power again, and reigned for six months, but was dethroned a second time by Sennacherib: his sons and grandsons made head against the Assyrian supremacy down to the time of Esar-haddon.

ME'ROM (*height*). The name of a lake through which the Jordan runs in the higher part of its course. It was by 'the waters of Merom' that Joshua encountered and crushed the confederacy of the northern tribes of Canaan (Josh. xi. 5, 7). The lake is not again mentioned in scripture; but we know that many events of importance—the victory of Abraham, the seizing of Laish by the Danites, the death of Sheba at Joab's demand—must have occurred in its neighbourhood. By Josephus it is called Samechonitis (*Bell. Jud.*, lib. iv. 1, § 1): it is now the *Hûleh*. To the north of it is a marshy plain, through which various tributary streams which form the Jordan permeate. The lake itself is, according to Porter (*Handbook for Syria*, vol. ii. p. 435), about 4½ miles long, and 3½ broad across the north end, but it runs to a point southward, where the Jordan leaves it. The plain and marsh above are about 10 miles square. Dr. Thomson describes the Hûleh, both plain and lake, as of unrivalled beauty, but solitary, and the access to the water somewhat difficult: 'It is quite impossible to get to the lake except on the east side and along the south-western shore. From the utter desertion of this region it has become the favourite resort of water-fowl; and they have it all to themselves. No boat is ever seen on the tranquil bosom of the Hûleh: no hunter disturbs them here. The plain down to the exit of the Jordan is level as a floor; and much of it is carpeted with the softest richest sward in all the east. One feels tempted to leap from the saddle, and gambol and roll about on it like a little

child. The lake ends in a triangular marsh, the largest part of which is on the eastern bank of the river. It is an impenetrable jungle of ordinary cane, mingled with that peculiar kind called *babeer*, from whose stems the Arabs make coarse mats for the walls and roofs of their huts. This cane is the prominent and distinctive production of these marshes, both at the north and south end of the lake. . . It imparts a singular appearance to the whole marsh, as if ten thousand thousand brooms were waving over it. Through this jungle the Jordan creeps sluggishly for half a mile, and then glides tranquilly between green sloping banks for another mile to Isir Benât Yâkob. . . The Hûleh, plain, marsh, lake, and surrounding mountains, is the finest hunting-ground in Syria. . . . Panthers and leopards, bears and wolves, jackals, hyænas, and foxes, and many other animals are found, great and small, while it is the very paradise of the wild boar, and the fleet gazelle. As to water-fowl, it is scarcely an exaggeration to affirm that the lower end of the lake is absolutely covered with them in the winter and spring. Here only have I seen the pelican of the wilderness' (*The Land and the Book*, pp. 259, 260).

MERO'NOTHITE. A designation given to Jehdeiah and Jadon (1 Chron. xxvii. 30; Neh. iii. 7): it is not known whence derived.

ME'ROZ (*refuge?*). A place in the north of Palestine, whose inhabitants refused to join Barak against the host of Sisera (Judges v. 23). It has not been identified.

ME'RUTH (1 Esdr. v. 24). Immer (Ezra ii. 37).

ME'SECH (Psal. cxx. 5). See MESHECH, 1.

ME'SHA (*deliverance*). —1. A king of Moab, who, having been tributary to Israel, rebelled after the death of Ahab. He was attacked and besieged by Jehoram in alliance with Jehoshaphat (2 Kings iii. 4-27). The account of the sacrifice he offered has been variously interpreted. According to Keil, the king of Moab offered his own son; and the besiegers, fearing the anger of God which they had incurred by giving occasion to a human sacrifice, retreated to their own country (*Comm. on Kings, transl.*, vol. ii. pp. 363, 364).—2. A son of Caleb the brother of Jerahmeel (1 Chron. ii. 42). See MARESHAH.

ME'SHA (*retreat*). A Benjamite (1 Chron. viii. 9).

ME'SHA (*id.*, or *middle district*). A place mentioned as the boundary of the settlements of Joktan's descendants, 'from Mesha unto Sephar (and beyond to), the mountains of Arabia' (Gen. x. 30). Before the Tigris reaches the Persian gulf, it divides at the confluence of the Karun (Pasatigris) and the Shat-al-Arab, into two branches, enclosing the island *Mesene*. This is Mesha; and the boundary extends from the north-western point of the Persian gulf towards Sephar (see SEPHAR) to the south-west till it reaches that range of peaks, 'the mountain of the east,' which is known as the mountains of Nejd, intersecting central Arabia, from the vicinity of Mecca and Medina to the Persian gulf (Kalisch, *Comm. on the Old Test. Gen.*, p. 283). Or Mesha may be the western limit of the tribes of Joktan, the modern Moosà.

ME'SHACH (*guest of the king*, or, as some suppose, *ram*). The Chaldee name of Mishael, one of the young Jews captive with Daniel in Babylon (Dan. i. 7, ii. 49, iii. 12-30).

ME'SHECH (*a drawing out, possession*). 1. A son of Japheth (Gen. x. 2; 1 Chron. i. 5). His descendants were the Moschi, a Colchian people, whose territory extended along the south-eastern shores of the Black sea, between the sources of the Phasis and those of the Cyrus, and was bounded on the south by the wooded chain of high Armenian mountains now called Tehildir. Meshech and Tubal are frequently mentioned together, forming a part of the great Scythian dominion: they may be considered as representing the whole region of northern Armenia, from the sources of the Tigris and the Euphrates to the Black sea (Ezek. xxxii. 26, xxxviii. 2, 3, xxxix. 1). They are described as trading in the Tyrian markets with copper and slaves (xxvii. 13). See TUBAL. In Psal. cxx. 5 Meshech or Mesech appears to be used figuratively for a heathen or ungodly people.—2 (1 Chron. i. 17). See MASH.

MESHELEMI'AH (whom *Jehovah repays*, or *treats as his friend*). One of the Levite porters (1 Chron. ix. 21, xxvi. 1, 2, 9): in xxvi. 14 he is called Shelemiah.

MESHEZAB'EEL (*delivered of God*).—1. The grandfather of one (Meshullam) who repaired the wall of Jerusalem (Neh. iii. 4).—2. A person who sealed the covenant (x. 21).—3. A descendant of Judah (xi. 24); perhaps identical with No. 2.

MESHIL'LEMITH (*those who repay*) (1 Chron. ix. 12), called also Meshillemoth (Neh. xi. 13).

MESHIL'LEMOTH (*id.*).—1. An Ephraimite (2 Chron. xxviii. 12).—2. A priest of the course of Immer (Neh. xi. 13) called also (1 Chron. ix. 12) Meshillemith.

MESHO'BAB (*returned*). A descendant of Simeon (1 Chron. iv. 34).

MESHUL'LAM (*friend*, i.e. of God).—1. The grandfather of Shaphan the scribe in Josiah's reign (2 Kings xxii. 3).—2. One of the sons of Zerubbabel (1 Chron. iii. 19).—3. A descendant of Gad (v. 13).—4. A Benjamite chief (viii. 17).—5. Another Benjamite (ix. 7), probably identical with the one mentioned in Neh. xi. 7.—6. Another, also a Benjamite (1 Chron. ix. 8).—7. One in the line of the high priests (11; Neh. xi. 11), called also Shallum (1 Chron. vi. 12, 13; Ezra vii. 2).—8. A priest (1 Chron. ix. 12).—9. A Kohathite Levite in the time of Josiah (2 Chron. xxxiv. 12).—10. A chief man whom Ezra sent to prevail on Levites to join his caravan (Ezra viii. 16).—11. One who helped Ezra in the enquiry as to unlawful marriages (x. 15): he may be identical with No. 10.—12. A person who had married a foreign wife (29).—13. One who joined in repairing the wall of Jerusalem (Neh. iii. 4, 30, vi. 18).—14 Another who so helped (iii. 6).—15. One who assisted Ezra in the reading of the law (viii. 4).—16. A priest who sealed the covenant (x. 7).—17. A chief of the people who also sealed (20).—18, 19. Two priests in the days of Jolakim (xii. 13, 16).—20. A Levite porter

(25).—21. One who took a part in the dedication of the wall of Jerusalem (33).

MESHUL'LEMETH (*id.* fem.). The mother of king Amon (2 Kings xxi. 19).

MESO'BAITE. A designation given to Jasiel, one of David's warriors (1 Chron. xi. 47): its origin is unknown.

MESOPOTA'MIA (*in the midst of rivers*). A country deriving its name from its position between the great rivers Euphrates and Tigris.

In its largest extent it must be considered as comprehending the region from 31° to 38° 20′ north latitude, and from 39° 20′ to 47° 30′ east longitude, about 700 miles in length, but of a very variable breadth from 20 to 240 or 250. From its being so nearly surrounded by rivers it is now called by the Arabs *Al-Jezirah*, the island. In the upper part it is mountainous; but the rest of the country is a great plain intersected about the centre by the Sinjar hills, a chain running east and west. Above this range the plain is elevated, and in spring is covered with verdure, though parched in summer; while among the hills the land is cultivated and fertile, and supports a considerable population. The southern plain is alluvial, little above the level of the rivers, by which it is frequently overflowed. It might, however, be easily drained and made again by human labour the garden it once was. The ruins of great cities scattered over the surface testify to the vastness of the ancient population. The Greek name Mesopotamia does not appear to have been given to this country till after the Macedonian conquest.

It is the north-western part of the region just described which is supposed to be the Mesopotamia of scripture, a rich and pleasant country, extending as far southward as the river Khabour; the land where Abraham's kindred dwelt (Gen. xxiv. 10), a district of which was called Padan-aram, whither Jacob fled to the city of Haran (xxviii. 5, 7, xxix. 4); the country from which Balaam came (Deut. xxiii. 4); whose king, Chushan-rishathaim, oppressed Israel (Judges iii. 8-10); and from whence troops were hired to oppose David (1 Chron. xix. 6: comp. Psal. lx. title). This country become afterwards part of the Assyrian and then of the Babylonian empire. It was subject to the Persian kings: conquered by Alexander, it was subsequently ruled by the Syrian monarchs, and in later times was alternately under Roman and Parthian sway, till ultimately relinquished to the Parthian or Persian rule. Of the most noted cities in Mesopotamia there may be mentioned *Orfa, Harran, Nisibin*, and *Diarbekr*, believed to be the ancient Ur, Haran, Nisibis, and Amida.

But it must be said that it is very questionable whether this Mesopotamia is the land so called in our version of the Old Testament. The Hebrew name is *Aramnaharaim*, 'Syria of the two rivers.' And there are reasons which make it probable that this region lay not far from Damascus, between the rivers which watered that country. Stephen appears to distinguish Charran or Haran from Mesopotamia, the country described above (Acts vii. 2, 4); and it is simply impossible that Jacob, obliged to travel slowly with his great caravan (Gen. xxiii. 13, 14), could have hurried from beyond the Euphrates to Gilead, a distance of not much less than 400 miles, in ten days (xxxi. 20-23). Either there is an error in the number of days mentioned, or Haran was nearer to Gilead. It may be further said that it is more reasonable to suppose Chushan-rishathaim a neighbouring chief than a sovereign far away beyond the Euphrates. The conclusion, therefore, of Dr. Beke, who believes that he has found Haran close to Damascus, is not unreasonable. See HARAN.

MESSENGER. See FOOTMAN, FORERUNNER.

MESSI'AH. A Hebrew word signifying 'anointed,' identical in meaning with the Greek *Christos*, used as the peculiar designation of that Great One, for whom the world was long taught to look, and who in the fulness of the time appeared, God's Son made of a woman (Gal. iv. 4). In the Old Testament the word is with scarcely an exception translated in our version And it is needless to say that used in its literal sense it is frequently applied to persons set apart by unction for some official duty—kings, for example, who are called the Lord's anointed (e. g. 1 Sam. xxiv. 6; Lam. iv. 20). It was also extended sometimes to those who metaphorically were anointed, that is, peculiarly honoured and regarded as God's own chosen ones, as the patriarchs (Psal. cv. 15).

But there is evidently a series of predictions running through almost the whole of the Old Testament, specially referring to one individual person—not styled indeed at first the anointed or Messiah, but who gradually came to have this attribute assigned him, till the expectation of the Jews based upon these old prophecies agreed so to call the coming Deliverer. It was consequently the great object of the gospel to vindicate the claim of Jesus to the Messiahship, by affording proof that he was the One to whom the finger of prophecy pointed. Of course he was not termed ordinarily Christ, while yet there were questionings as to his right to be so considered (John i. 20, 25, 41, iv. 29, 42, vi. 69, vii. 26, 41, 42, and elsewhere). But, when this truth was fully established, and the disciples continually asserted it (Acts ix. 22, xviii. 28), then the name was applied, as it still is, to the Lord Jesus almost as a surname.

Jesus repeatedly declared that Moses and the prophets wrote of him (Luke xxiv. 44; John v. 46). And so we find that just after the fall a cheering assurance was given of a Seed of the woman who should bruise the serpent's head (Gen. iii. 15). This promise was taken up and made more particular by the declaration that in Abraham and his seed all the families of the earth should be blessed (xii. 3, xxii. 18). Afterwards it became yet more defined in Jacob's prophetic blessing upon Judah (xlix. 10): it is embodied in Balaam's remarkable prediction (Numb. xxiv. 17), and is repeated as the coming of a prophet by Moses to the Israelites in the wilderness (Deut. xviii. 15, 18).

and by Nathan to David as the establishing of his throne for ever (2 Sam. vii. 16). It is impossible to give here even an outline of similar predictions scattered thickly through the sacred books, some in special terms speaking of the coming One's being anointed: a few references only can be noted. See Psal. ii., xvi., xxii., xl., xlv., cx.; Isai. vii. 10-16, ix. 1-7, xi., xlii., liii., lxi.; Jer. xxiii. 5, 6; Mic. v. 2; Mal. iii. 1-4. These and similar predictions had raised in the Jewish mind a firm persuasion that One should come, to be of the lineage of David, and to be born in Beth-lehem. The people generally looked for him: the more devoted humbly waited for the consolation of Israel. And it may be well to remark, as bearing upon the date of a prophecy to be almost immediately referred to, that the most eager and general expectation of his speedy appearance was not in Maccabean times, but in a later age—just, in, fact at the time when Jesus was born. Modern writers have chosen to deny the applicability of some of the passages referred to, and have described the expectation of the Jews as based upon mere vague longings after a time of restoration. But, if we are to believe our Lord himself and the first expounders of his religion, they were definite prophecies (Matt. xxvi. 54; Mark ix. 12; Luke xviii. 31, xxii. 37; John v. 39; Acts ii. 16-31, xxvi. 22, 23; Eph. iv. 8; 1 Pet. i. 11). And, seeing that there is such a particularity in many of these predictions, as to the place of Messiah's birth, the family from which he should descend, the treatment he should meet with, &c., it is for objectors to explain how, if there were no real prophecy, but merely general anticipations, all these should converge to a special point and a definite time, awakening not merely the firm hopes of the Jewish nation, but spreading from them into the Gentile world (see Auberlen, *Der Proph. Daniel und die Offenb. Johannis*, pp. 147, 148), and should have had such a marked correspondence with the history of Jesus. The theory broached by some, that Jesus persuaded himself that the scriptures testified of him, and skilfully appropriated some particular expressions and descriptions, involves when fairly investigated far greater difficulties than the orthodox faith of the church that he 'was made man, and was crucified also for us under Pontius Pilate: he suffered and was buried, and the third day he rose again *according to the scriptures*.'

There is one remarkable prediction not hitherto referred to, of which some notice must be here taken—the seventy weeks of the prophet Daniel (Dan. ix. 24-27). Certain critics dispute the authority of the book of Daniel, and believe it the production of a later age. Of this nothing more shall now be said, than that it is highly improbable that a Maccabean writer (for to that date, the composition, if not genuine, is to be attributed) would have introduced such a prophecy, not in accordance with the expectation of his times—the matter has been already discussed: see DANIEL, THE BOOK OF. And very discordant are the interpretations assigned to the passage. Of course those who discredit the authority of the book are obliged to deny the application to Jesus; and consequently some have reckoned backwards and some forwards, every way, any way but that which, to say nothing of sound criticism, common sense could approve.

Now it is obviously impossible to attempt a sketch of these different interpretations, and to discuss their respective merits, for which a considerable book would scarcely afford room. It must be enough to point out what the plain reading of the prophecy demands, and then to state briefly what facts appear adequately to fulfil it.

A period of seventy weeks—weeks of years—is named. They are to commence from a commandment or permission to restore and re-edify Jerusalem. They are divided into three parts, seven weeks, sixty-two weeks, and one week. At the close of the sixty-two weeks Messiah is to appear; in the middle of the succeeding one week the sacrifice and the oblation to cease; and that week is to end with the establishment of everlasting righteousness. Dr. Goode, in his lately-published Warburtonian lectures, *Fulfilled Prophecy*, has elaborately investigated the question (note, pp. 276-316). Adopting substantially the same view with Auberlen (*ubi supr.* pp. 125, &c.), he takes as the starting-point the decree of Artaxerxes Longimanus (Ezra vii.), issued in the fifth month and seventh year of his reign. This was a decree just according with the description in Daniel. It may be supposed to have been issued January 457 B.C. Jerusalem was restored: the walls were rebuilt; and the state re-established in troublous times; and about forty-nine years (seven weeks) elapsed while under Ezra and Nehemiah the affairs of the Jews were administered and settled. If 434 years (sixty-two weeks) be added, we are brought to January 27 A.D., which Dr. Goode, placing the birth of our Lord about the end of the year 5 B.C., supposes would be the epoch of his baptism, that is his entrance on his public ministry, his appearance in an official capacity to Israel. In the middle of the week, somewhat upwards of three years more, we arrive at his crucifixion, when, by the offering of the true sacrifice, the figurative oblation had its real end. And at the close of the week, on the martyrdom of Stephen, December 33, or January 34 A.D., the gospel fully established was set forth in its glorious power of having made an end of iniquity, not to Jews only, but to those who had been aliens from the commonwealth of Israel (Acts viii. 1, 4). For the proofs of these positions the reader must be referred to Dr. Goode's book: only the outline, as before said, can be here given.

MESSI'AS (John i. 41, iv. 25). The Greek form of Messiah.

METALS, METALLURGY. The procuring and use and working of metals must have been known in the very early ages of the world (Gen. iv. 22). Some account of these arts have already been given: see HANDICRAFT, pp. 352, 353. And notices will be found of the metals mentioned in scripture

under their respective headings. But it may be well to offer here a compendious general view of the metallurgy of the Hebrews, mentioning the metals with which they were acquainted, and the sources from which these were obtained. Such a view there is in the *Journ. of Sacr. Lit.*, Jan. 1862, pp. 257, 258, to which the reader may be referred.

Gold is the most precious of the metals. The first mention of it is in the description of Eden (Gen. ii. 11, 12), where it is said that the land of Havilah yields 'good' gold; the purity and plentifulness of the metal varying in the different localities from which it was obtained, viz. Ophir (Job xxii. 24, xxviii. 16; Psal. xlv. 9, and elsewhere), Parvaim (2 Chron. iii. 6), Sheba and Raamah (1 Kings x. 10; Ezek. xxvii. 22). These countries were doubtless South Africa, Arabia, and India. And it is very possible that, as Spain produced gold, some of the production of that land might be had at Tarshish. Gold was used for sacred utensils, furniture, in gilding and overlaying, in the manufacture of ornaments, &c. But, though it is early reckoned among the riches of a wealthy man (Gen. xiii. 2), it does not appear to have been till much later times employed as we now employ it, for money.

Silver is first spoken of in Abraham's days, in the place just noted, and elsewhere (e.g. xx. 16). Though not made into coin, it was used in commerce, apparently by weight, for bargain and sale (xxiii. 15, 16). It was also employed for furniture, sacred utensils, and ornaments (Exod. xii. 35, xxv. 3, xxvi. 19, 21, 25; Numb. vii. 84, 85, x. 2). In Solomon's days, so great was the wealth that poured into Israel, silver was little valued (1 Kings x. 21). This metal was obtained generally from the same countries which supplied gold, also from Lydia, Thrace, perhaps Egypt and Lebanon. It is mentioned as an article of commerce between Tarshish and Phœnicia (Ezek. xxvii. 12).

Iron was known to the antediluvians (Gen. iv. 22). This metal does not appear to have been so extensively used by the Hebrews as copper; and indeed doubts have been entertained whether it was really known in very early times; the word so translated being supposed to intend some other metal. But such doubts have been set at rest by modern discoveries; as iron articles have been found at Nineveh, and Egyptian paintings unmistakably prove its use in Egypt. It is mentioned in Lev. xxvi. 19; Job xx. 24, and elsewhere. Steel is also spoken of, e.g. in 2 Sam. xxii. 35; Jer. xv. 12. But the word so rendered is that elsewhere translated brass, signifying probably copper. The Tyrians had iron from Spain and Arabia (Ezek. xxvii. 12, 19). It has also been procured in Lebanon round Hashbeiya, in the Hauran, in Arabia: an ancient iron-working has been discovered in Egypt; also there was an 'iron mountain' west of the Jordan (Joseph., *Bell. Jud.*, lib. iv. 8, § 2); and Kurdistan, Pontus, Cappadocia, &c., would supply it.

Copper was early discovered. The word ordinarily translated 'brass' in our version, though sometimes denoting bronze; certainly often means copper (Gen. iv. 22-Deut. viii. 9, and elsewhere). It was extensively diffused through Greece, Asia Minor, Syria near Aleppo, the Arabian desert, the peninsula of Sinai, and other countries (Ezek. xxvii. 13), and, as a means was known of hardening it, doubtless by some alloy, it was in very common use for utensils, weapons, &c.

Lead is first mentioned in Exod. xv. 10. It was probably used in solder, for refining, for inscriptions, by pouring the molten metal into the cavities made by graving letters on stone (Job xix. 24), and no doubt for weights (see Zech. v. 7, 8). The Tyrians had it from Tarshish (Ezek. xxvii. 12); and it might also be procured in Lebanon, Sinai, the country between the Nile and the Red sea, Kurdistan, &c.

Tin is spoken of in Numb. xxxi. 22; Isai. i. 25; Ezek. xxvii. 12. It is very possible that the supply at Tyre from Tarshish might be obtained originally from Britain.

Of mercury the scriptures do not say anything. Cinnabar is said to exist near Hashbeiya. The knowledge of antimony has been inferred from 2 Kings ix. 30.

Thus it will appear that the Hebrews were acquainted with the principal metals; but that they drew their supplies mainly from other countries, specially by means of Phœnician commerce. The mineral wealth of Syria and Palestine seems to have been less developed than that of districts so near as the Sinaitic peninsula. Yet mining operations are alluded to (Job xxviii. 1-11); and there must have been considerable knowledge of the processes of smelting the ore, calcining, refining, founding, graving, &c. (Exod. xx. 5, xxxii. 2-4, 20; Isai. i. 25, xl. 19, 20, xliv. 12; Mal. iii. 3). See for further information Napier's *Ancient Workers and Artificers in Metal*, 1856.

METE'RUS (1 Esdr. v. 17).

METH'EG-AM'MAH (*bridle of the metropolis*). Gesenius does not consider this a proper name. There is an Arabic proverb, 'I give thee not my bridle,' i.e. I do not subject myself to thee. Hence the meaning of the sacred writer may be, David took the bridle of the mother-city (probably Gath) out of the hand of the Philistines (2 Sam. viii. 1): i.e. he subdued the metropolis of the Philistines. The parallel passage (1 Chron. xviii. 1) would seem to confirm this view: David 'took Gath and her towns out of the hand of the Philistines.'

METHU'SAEL (*man of God*). One of the descendants of Cain (Gen. iv. 18).

METHU'SELAH (*man of the dart*). On of the antediluvian patriarchs: he was the son of Enoch and grandfather of Noah, and died, according to the ordinary computation, in the year of the deluge, aged 969 (Gen. v. 21-27; 1 Chron. i. 3).

MEU'NIM (*habitations*) (Neh. vii. 52). See MEHUNIM.

MEU'ZAL (Ezek. xxvii. 19, marg.). It is questionable whether or no this is a proper name. Gesenius would translate it 'something spun,' i.e. thread, yarn; and De Wette agrees. But most critics, altering a vowel

of the Hebrew word (for which there is some authority), translate 'from Uzal,' which is the ancient name of *Sanaa*, the metropolis of Yemen. See UZAL.

ME'ZAHAB (*waters*, i.e. lustre, *of gold*). The grandfather of Mehetabel wife of Hadar, a king of Edom (Gen. xxxvi. 39; 1 Chron. i. 50).

MI'AMIN (*from the right hand*).—1. One who had married a foreign wife (Ezra x. 25). —2. A priest who returned to Jerusalem with Zerubbabel and Jeshua (Neh. xii. 5). He is also called Mijamin (x. 70), and Miniamin (xii. 17, 41).

MIB'HAR (*choicest*). One of David's warriors (1 Chron. xi. 38).

MIB'SAM (*sweet odour*).—1. One of the sons of Ishmael (Gen. xxv. 13; 1 Chron. i. 29).—2. A descendant of Simeon (iv. 25).

MIB'ZAR (*a fortress*). One of the dukes of Edom (Gen. xxxvi. 42; 1 Chron. i. 53).

MI'CAH (*who like Jehovah?*).—1. A man of mount Ephraim who set up images in his house, and hired a wandering Levite to be his priest. All were stolen from him by a troop of lawless Danites (Judges xvii., xviii.). This transaction must have occurred in early times, as there is reason to believe that the Levite was the grandson, at least no distant descendant, of Moses.—2. One of Reuben's posterity (1 Chron. v. 5).—3. The son of Mephibosheth (viii. 34, 35, ix. 40, 41): he is called Micha in 2 Sam. ix. 12.—4. A Levite of the family of Asaph (1 Chron. ix. 15), called Micha in Neh. xi. 17, 22, and Michaiah in xii. 35.—5. A Levite, the son of Uzziel a Kohathite (1 Chron. xxiii. 20): his name appears as Michah in xxiv. 24, 25.—6. The father of one of Josiah's officers (2 Chron. xxxiv. 20), called Michaiah in 2 Kings xxii. 12.

7. The sixth of the minor prophets according to the order in our bibles. Scarcely anything is known of Micah's history. He is styled 'the Morasthite' (Mic. i. 1), no doubt from the place of his birth Moresheth-gath (14), a small town in the district of Gath. From the inscription, we learn that the prophet lived in the days of Jotham, Ahaz, and Hezekiah; and this is corroborated by the mention of him in Jer. xxvi. 18. In this last-named place Micah is said to have delivered a certain prophecy in Hezekiah's reign. But this has puzzled some modern critics, who declare that they cannot understand why, if Micah prophesied also in the reigns of Jotham and Ahaz, they were not also mentioned. The inscription, therefore (Mic. i. 1), must, they say, be inaccurate. It is useless to reason with men who stumble in so plain a matter. Still more ridiculous is the charge brought by Bleek (*Einleitung in das A.T.*, p. 539) against the authors of Kings and Chronicles, that they confound this prophet with Micaiah, the faithful prophet who appeared before Ahab, because they record Micaiah as saying 'Hearken, O people, every one of you' (1 Kings xxii. 28; 2 Chron. xvii. 27), the words with which Micah the Morasthite begins his prophecy (Mic. i. 2)!

MI'CAH, THE BOOK OF, 750-700 B.C. Attempts have been made to divide this book according to the supposed chronology of different parts. But this cannot be satisfactorily done. It is true that we can assign with certainty the prediction (Mic. ii. 12) to the time of Hezekiah (Jer. xxvi. 18), and, as that sovereign commenced his reformation immediately upon his accession to the throne, we must believe that the denunciations against idolatry (Mic. v. 13, 14, vi. 16) were delivered at an earlier date, under either Jotham or more probably Ahaz. Still, no accurate apportionment can be generally made. Indeed, there is an unity in the composition which would lead us to suppose that the prophet had collected his utterances and arranged them into one connected whole in the book he has transmitted to us.

The structure of it is curiously elaborated. There are three sections, i., ii.; iii.—v.; vi., vii.: each begins with the same word 'Hear ye,' and each closes with a promise of strength and salvation to God's people. And there is a kind of parallel development. Thus in the first section Judah is threatened that the deadly blows which are soon to be dealt out on Samaria should reach to the gates of Jerusalem (i. 9, 12). There is also the deliverance of the covenant people from their distress predicted, and a victorious bursting out of captivity (ii. 12, 13). In the second section the prophecy assumes a graver aspect: the actual destruction of Jerusalem with the ruin of the temple is proclaimed, and the exile in Babylon (iii. 12, iv. 10), while the promise also rises higher, and describes positive salvation through the supremacy of Messiah (iv., v.). The third section is altogether of a hortatory cast (Keil, *Einleitung*, § 94).

Micah was contemporary with Isaiah; and his book comprises a summary of the prophecies delivered by the last-named seer concerning Messiah and the final blessedness of God's covenant people. Occasionally the one repeats the other: e.g. comp. Isai. ii. 2-4 with Mic. iv. 1-3. The style in some degree resembles that of Isaiah: it is forcible, pointed, and concise, frequently animated and sublime. The tropes, varied according to the nature of the subject, are very beautiful. Two predictions contained in this book may be particularly noticed. The first relates to Samaria (i. 6), a city beautiful for situation, the crowned hill of Ephraim, adorned with sumptuous palaces. Yet the stones thereof should be poured down into the valley. And modern travellers describe the exact accomplishment. There are the fragments of massy columns, the foundations thereof discovered, and the stones rolled down into the valley—a living witness to the truth of the prophetic word. Another utterance is yet more remarkable. Earlier prophecy had noted the Seed of the woman, the descendant of Abraham, of Isaac, of Jacob, in the line of Judah, from the family of David; and here (v. 2) his birth-place is designated by name—Beth-lehem Ephratah; so that, when Herod enquired of the chief priests and scribes where Messiah should be born, they unhesitatingly replied in Beth-lehem, and referred him to this prediction (Matt. ii. 4-6).

Commentaries on Micah are included in those on the Minor Prophets.

MICAI'AH (*id.*). The son of Imlah, a faithful prophet, who predicted in vain to Ahab the fatal termination of his expedition against Ramoth-gilead (1 Kings xxii. 8-28; 2 Chron. xviii. 7-27). He delivered his warning in the form of a remarkable vision, in which the weighty lesson is conveyed that God blinds judicially those who have shut their eyes and ears to his monitions, letting them be deceived by lying spirits. Some have conjectured that Micaiah was the unnamed prophet of 1 Kings xx. 35-42).

MI'CHA (*id.*)—1 (2 Sam. ix. 12). See MICAH, 3.—2. A Levite who sealed the covenant (Neh. x. 11).—3 (xi. 17, 22). See MICAH, 4.

MI'CHA (Judith vi. 15). A person said to be of the tribe of Simeon.

MI'CHAEL (*who like God?*).—1. Father of the spy selected from the tribe of Asher (Numb. xiii. 13).—2. A Gadite (1 Chron. v. 13).—3. An ancestor of the preceding (14).—4. A Levite of the family of Gershon (vi. 40).—5. A chieftain of Issachar (vii. 3).—6. A Benjamite chief (viii. 16).—7. A Manassite captain who joined David at Ziklag (xii. 20).—8. The father of the ruler of Issachar in David's time (xxvii. 18).—9. One of the sons of king Jehoshaphat (2 Chron. xxi. 2).—10. The father of one who joined Ezra's caravan (Ezra viii. 8).

11. One of the chief angels; sometimes called prince and archangel (Dan. x. 13, 21, xii. 1; Rev. xii. 7). In these places it may be that the name is used symbolically. Many are disposed to view the being, who is described as the special defender of the Jewish church, and as leading the armies of heaven against the dragon and his forces, as no other than the Son of God. But there is another mention of Michael more perplexing. He is said to have contended with the devil 'about the body of Moses,' and to have brought no railing accusation, but to have said 'The Lord rebuke thee' (Jude 9). Various legends there are, professing to explain this statement; some of which are mentioned by Dr. Alford, *The Greek Test.*, note on Jude 9. The question is whether the apostle was describing a literal fact, or whether 'the body of Moses' might not intend the Jewish law, or the Jewish church; just as Christian believers are termed 'the body of Christ' (1 Cor. xii. 27). If this interpretation be admitted, there is doubtless an allusion to Zech. iii. 1, 2. But the matter offers only a choice of conjectures.

MI'CHAH (*who like Jehovah?*) (1 Chron. xxiv. 24, 25). See MICAH, 5.

MICHAI'AH (*id.*).—1. The father of one of Josiah's officers (2 Kings xxii. 12), called also Micah (2 Chron. xxxiv. 20).—2 (2 Chron. xiii. 2). See MAACHAH, 3.—3. One of Jehoshaphat's officers (xvii. 7).—4 (Neh. xii. 35). See MICAH, 4.—5. A priest who took part in the dedication of the wall of Jerusalem (41).—6. An officer in the reign of Jehoiakim (Jer. xxxvi. 11, 13).

MI'CHAL (*who as God?*) The younger daughter of king Saul, who was bestowed in marriage on David (1 Sam. xiv. 49, xviii. 20, 27, 28). She assisted David to escape when her father sent officers to apprehend him (xix. 11-17). She was given, after David had fled, in marriage to Phalti or Phaltiel (xxv. 44), from whom at David's demand she was taken by her brother Ish-bosheth and restored to her rightful husband (2 Sam. iii. 13-16). But a change had probably passed upon the two, David and his wife. Michal perhaps regretted Phaltiel; and she seems to have inherited Saul's bitter temper. On the occasion of the festive rejoicing at the bringing of the ark to Jerusalem, she was displeased at the part the king took, and as a judgment was childless (vi. 16-23; 1 Chron. xv. 29). It is likely therefore that Merab (which some MSS. have) may be the right reading in 2 Sam. xxi. 8.

MIC'HEAS (2 Esdr. i. 38). The prophet Micah.

MICH'MAS (*something hidden*) (Ezra ii. 27; Neh. vii. 31). A form of

MICH'MASH (*id.*). A town to the eastward of Beth-aven, and south of Migron, not far from Gibeah. It must have been a place of military importance (1 Sam. xiii. 2, 5, 11, 16, 23), more especially as there was a narrow pass between sharp rocks, through which the road passed (xiv. 4, 5, 31; Isai. x. 28, 29). Some of the inhabitants returned after the captivity, and appear to have again settled in their ancient habitation (Ezra ii. 27; Neh. vii. 31, xi. 31). Michmash is now a desolate village, *Mukhmas*, with ruins, near a steep ravine, called Wady es-Suweinit, which was probably the above-noted pass, where some travellers believe that they have recognized the rocks Bozez and Seneh, the scene of Jonathan's exploit.

MICH'METHAH (*hiding-place*). A border-town of Ephraim and Manasseh (Josh. xvi. 6, xvii. 7). It is difficult so to fix the position of Michmethah as to satisfy the conditions in the two passages referred to. Further investigation is required.

MICH'RI (*price of Jehovah*). A Benjamite (1 Chron. ix. 8).

MICH'TAM. A title prefixed to Psalms xvi., lvi., lvii., lviii., lix., lx. Some have believed that it means 'golden,' i.e. precious or pre-eminent. But a more probable interpretation is that, by the interchange of *m* and *b*, *michtam* is equivalent to *michtab*, a 'writing', 'poem'; which word is found prefixed to Hezekiah's lamentation or prayer (Isai. xxxviii. 9).

MID'DIN (*measures*). A city in the wilderness of Judah (Josh. xv. 61).

MID'IAN (*strife*). One of the sons of Abraham by Keturah. He is described as having five sons (Gen. xxv. 2, 4; 1 Chron. i. 32, 33); but little can be ascertained respecting them. Midian must, however, soon have multiplied—and this is some presumption that Keturah was Abraham's concubine in his earlier days—into a tribe or nation; as we find merchants belonging to them in the life-time of Jacob conducting caravans, together with Ishmaelites (the two tribes it is likely being connected by intermarriage), through Palestine into Egypt (Gen. xxxvii. 28, 36). These probably lived to the east of the Jordan, near to the Moabitish territory; for a defeat of Midian by one of the early Edomitish

kings is said to have been 'in the field of Moab' (xxxvi. 35); and we shall afterwards see them acting in conjunction with the Moabites against Israel. They must have been also an agricultural and nomadic people, and have occupied a portion of Arabia Petræa near to Egypt; for Moses fled into Midian, and married there the daughter of Jethro their priest or prince, whose flocks he tended, leading and pasturing them among the slopes of Horeb (Exod. ii. 15-22, iii. 1: comp. iv. 18-20, 27). But these pastures were perhaps but occasionally occupied; for the actual settlements of Midian were somewhat out of the track of the Israelites when they traversed the desert; as Jethro is represented as coming (as if from some distance) to visit Moses, and as afterwards departing 'into his own land'(xviii. 1-6, 27). We may suppose then that the bulk of the nation inhabited the region extending from the eastward of Moab and Edom, perhaps along the frontier of Palestine, down to the shores of the eastern gulf of the Red sea, and that some of the wandering branches of it were occasionally found in the Sinaitic peninsula (see 1 Kings xi. 17, 18, with Keil's observations, *Comm. on Kings*, vol. i. pp. 195, 196). On the shores of this eastern gulf the Arabian geographers have placed the ruins of a town called *Madyan*.

The Midianites joined with Moab in inviting Balaam to curse the tribes of Israel (Numb. xxii. 4, 7); and when that project failed they were more successful in alluring the Israelites into debauchery and idolworship (xxv.). For this a fearful vengeance was exacted from Midian (xxxi.). They were governed it would seem by several chiefs, heads perhaps of separate clans; and they were apparently under some sort of vassalage to the Amoritish king Sihon (Josh. xiii. 21); their settlements extending into his country. In later times, when they over-ran Palestine in conjunction with the Amalekites, penetrating to the Philistine plain, and coming with their cattle and their tents, as if to establish themselves there, they were also commanded by a number of chiefs or kings. Seven years they prevailed against Israel, till Gideon was raised up as a deliverer, who so entirely defeated them that we read little more of them in the sacred history (Judges vi., vii., viii.)—a victory long after referred to by Hebrew writers (Psal. lxxxiii. 9; Isai. ix. 4). Their wealth was great, as evidenced by the rich booty obtained by Gideon and his army. Their commerce is also mentioned (lx. 6); and there is a notice of them in the Apocrypha (Judith ii. 26); but they seem to have been in after times comprehended under the general name of Arabians.

The Midianites, like the neighbouring Moabites, worshipped Baal-peor (Numb. xxv. 18).

MID'IANITES (Gen. xxxvii. 28, 36: Numb. x. 29, xxv. 6, 14, 15, 17, xxxi. 2; Judges vi. 2, and elsewhere). Inhabitants of Midian: see the preceding article. Little is known of them save from the sacred writers: see D'Herbelot, *Biblioth. Oriental.*, art. 'Midian.'

MIDRIFF. The explanation given in Exod. xxix. 13, marg. of 'caul' in the text; see CAUL, LIVER.

MIDWIFE, MIDWIVES (Gen. xxxv. 17, xxxviii. 28; Exod. i. 15-21). The two mentioned in the last-named place were probably the superintendents of their class: if, as some have fancied, parturition were so easy that midwives were rarely required, and two were sufficient for the Hebrew nation, Pharaoh's injunction would have been useless. The 'stools' were no doubt the chairs still used in Egypt (see Lane, *Mod. Egypt.*, p. 503, 5th edit.).

MIG'DAL-EL (*tower of God*). A town in the territory of Naphtali (Josh. xix. 38). Very probably identical with MAGDALA, which see. There are, however, other conjectures respecting it.

MIG'DAL-E'DAR (*tower of the flock*) (Mic. iv. 8). See EDAR.

MIG'DAL-GAD (*tower of Gad*, i.e. the ancient idol). A city in the plain country of Judah (Josh. xv. 37). There is a village called *el-Medjdel*, two miles inland from Ashkelon: it may possibly be on the site of Migdal-gad.

MIG'DOL (*tower*?).—1. A place near the head of the western arm of the Red sea (Exod. xiv. 2; Numb. xxxiii. 7).—2. A city on the north-eastern border of Lower Egypt, said to be twelve miles from Pelusium. Many consider this identical with No. 1; but it seems more reasonable to believe it a different place. A colony of Jews settled here after the destruction of Jerusalem (Jer. xliv. 1, xlvi. 14); and the word is used in conjunction with Syene in the extreme south, 'from Migdol to Syene' (Ezek. xxix. 10, marg., xxx. 6, marg.), to signify the whole country of Egypt. The name has been thought Egyptian, *meshtol*, 'many hills,' which Gesenius imagines that the Israelites softened into the Hebrew Migdol. But this is questionable; and there is reason to believe that the Egyptians adopted the appellation from a foreign source. Migdol was probably the Magdolus said to be twelve Roman miles south of Pelusium.

MIG'RON (*precipice*). A place in the territory of Benjamin lying, it would seem, between Aiath and Michmash (Isai. x. 28). It is questioned whether the Migron where Saul had his head-quarters under a pomegranate-tree could be the same (1 Sam. xiv. 2). Winer argues that the position of the Philistine forces must have prevented this, and supposes that the Migron of the last-named text was a precipice at the outskirts of the town of Gibeah (*Bibl. RWB.*, art. 'Migron').

MI'JAMIN (*from the right hand*).—1. The head of one of the courses of the priests (1 Chron. xxiv. 9).—2. A priest, perhaps the representative of No. 1, who sealed the covenant (Neh. x. 7). See MIAMIN.

MIK'LOTH (*staves*).—1. A Benjamite (1 Chron. viii. 32, ix. 37, 38).—2. One of David's military officers (xxvii. 4).

MIKNEI'AH (*possession of Jehovah*). A Levite porter appointed to play on the harp (1 Chron. xv. 18, 21).

MIL'ALAI (*eloquent*). A priest who took part in the dedication of the wall of Jerusalem (Neh. xii. 36).

MIL'CAH (*a queen*, or *counsel*).—1. The wife of Nahor, Abraham's brother (Gen. xi. 29, xxii. 20, 23, xxiv. 15, 24, 47).—2. One of the five daughters of Zelophehad (Numb. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

MIL'COM (*great king*) (1 Kings xi. 5, 33; 2 Kings xxiii. 13). See MOLOCH.

MILDEW. The word so rendered is always found in conjunction with one rendered 'blasting' (Deut. xxviii. 22; 1 Kings viii. 37; 2 Chron. vi. 28; Amos iv. 9; Hagg. ii. 17). The blasting or blight, as by the cutting east wind (Gen. xli. 6), is the cause; and then mildew is the result: the exact meaning of the Hebrew word is *paleness, yellowness*, the turning yellow from disease. It is the same that is used (Jer. xxx. 6) to express the ghastly pallor on the countenances of those who are surprised by some disastrous tidings.

MILE (Matt. v. 41). See MEASURES. The Roman mile was 1,618 yards. The Jews also had miles, which are said to have been of two kinds, long and short, according to the length of the pace, which was different in different parts.

MILE'TUM (2 Tim. iv. 20). The same with

MILE'TUS. A city of Asia Minor, to the south of Ephesus, twenty or thirty miles away. It was the old capital of Ionia, though Ptolemy assigns it to Caria: it had four havens, and was the mother of many colonies. Thales, Anaximander, and other eminent men were natives of this place; which had an evil reputation for licentiousness and luxury. It was to Miletus that St. Paul hastening to Jerusalem summoned the elders of Ephesus, that he might give them a solemn charge (Acts xx. 15-35). The remains of this city were probably absorbed in the swamp formed by the silting up of the Mæander; but there are ruins still visible of the magnificent temple of Apollo, and an insignificant village, *Palat* or *Palatsha*, stands near the site of Miletus.

MILK. It is clear from scripture that the milk not only of cows but also of camels, sheep, and goats was in common use (Gen. xxxii. 15; Deut. xxxii. 14; Prov. xxvii. 27; Isai. vii. 21, 22); and such is the custom in the east to the present day. Besides the word expressing generally milk, fresh milk, there is another, usually rendered 'butter' in our version, which with few exceptions denotes curdled milk: this if kept long enough acquires a slightly-inebriating quality. Abraham set sour milk and fresh milk before his guests (Gen. xviii. 8); and it was this with which Jael supplied Sisera (Judges v. 25). This sour milk under the name of *leben* is still a very common beverage, and when properly prepared is said to be pleasant and refreshing. Meat is boiled in it, instead of in water: it is mixed with flour, dried, and carried on a journey to be dissolved in water for a drink. A fertile land is said to flow with milk and honey (Exod. iii. 8, 17; Numb. xvi. 13, 14; Josh. v. 6; Joel iii. 18). In one case (Isai. vii. 22) butter (the sour milk) and honey are said to be the food of the remnant of Israel, to signify that the land shall be so desolate that the ordinary articles of food would be only such as an uncultivated country would yield. Metaphorically milk, as the food of children, is used to signify elementary truths (1 Cor. iii. 2; Heb. v. 12); and because of its simplicity it is also taken to denote unadulterated doctrine (1 Pet. ii. 2).

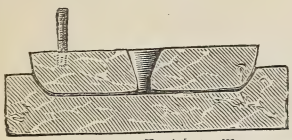
The prohibition against seething a kid in his mother's milk (Exod. xxiii. 19, xxxiv. 26; Deut. xiv. 21) may be noticed here. Dr. Thomson thus describes a favourite dish of the Arabs: 'They select a young kid, fat and tender, dress it carefully, and then stew it in milk, generally sour, mixed with onions and hot spices such as they relish. They call it *leben immû*, "kid in his mother's milk." The Jews, however, will not eat it. They say that Moses specifically forbade it in the precept. . . . which he repeated three several times. . . . They, further, maintain that it is unnatural and barbarous to cook a poor kid in that from which it derives its life. This may have been one reason for the prohibition. . . . but "kid in his mother's milk" is a gross unwholesome dish, calculated also to kindle up animal and ferocious passions; and on these accounts Moses may have forbidden it. Besides, it is even yet associated with immoderate feasting, and originally, I suspect, was connected with idolatrous sacrifices. A great deal of learning has been spent upon this passage. . . . but, after seeing the dish actually prepared, and hearing the very name given it which Moses employs, we have the whole mystery explained' (*The Land and the Book*, pp. 94, 95).

MILL. One of the most simple ways of preparing corn for food was by pounding it between two stones; and convenience would suggest that one of these should be hollow, the other easy to handle. Hence the pestle

Women grinding corn with the hand-mill of modern Syria.

and mortar still not out of use. But a better contrivance for grinding was the mill of which we read much. The hand-mills spoken of in scripture are doubtless of the same kind as those almost everywhere seen at this day in western Asia. They consist of two stones, eighteen inches

or two feet in diameter, slightly convex, placed one upon the other. The upper one has a hole in it through which the grain is introduced, and a wooden handle by which it is turned. The upper stone, *the rider*, was probably that which the woman seized by the handle, and, running with it to the battlement, let it fall on Abimelech's head (Judges ix. 53). The lower stone is often fixed in cement, forming a kind of raised



Section of eastern hand-mill.

border to receive the meal as it falls; or a piece of sackcloth is laid for this purpose. Two women sit facing each other to grind, both taking hold of the handle, while the one who has her right hand disengaged pours in the grain as it is wanted. Women now almost invariably grind (Matt. xxiv. 41): captives used to be put to the mill (Judges xvi. 21). For it is tedious fatiguing labour, accounted fit for only slaves or the lowest servants. A terrible significance is thus given to the threatening against Babylon (Isai. xlvii. 2); and the expression (Exod. xi. 5), from the monarch to the maid-servant behind the mill, is emphatically from the highest to the lowest. Mills were in almost every house, as necessary for daily use (comp. Numb. xi. 8): hence the merciful prohibition against taking the mill-stones in pledge (Deut. xxiv. 6): the subsistence of the family would be interfered with. 'I heard the ring of this apparatus,' says Dr. Thomson, 'some time before I saw it, and now understand what is meant by the preacher when he says, "The sound of the grinding is low, because the grinders are few" (Eccles. xii. 4). Jeremiah also saddens his picture of Israel's desolation by Nebuchadnezzar by adding that the sound of the mill-stones should cease (Jer. xxv. 10). And upon Babylon, whose king thus stilled the voice of the grinding in Jerusalem, John, with apocalyptic thunders, denounced the like desolation, "The sound of a mill-stone shall be heard no more at all in thee" (Rev. xviii. 22)' (*The Land and the Book*, p. 526).

MILLET (Ezek. iv. 9). The word so rendered is derived from a root signifying in Arabic 'to smoke.' There can be no doubt that some species of millet is meant, of which several kinds are cultivated in Italy, Syria, and Egypt. The *Panicum miliaceum*, common millet, is plentiful and is used partly as green fodder, and partly for the grain; which is of a dark smoky colour, and of which bread, pottage, &c. are made. Other kindred plants, as the *Panicum italicum* and the *Sorghum vulgare*, may be included in the general term. They all belong to the important natural order *Gramineæ*. Comp. *Pict. Bible*, note on Ezek. iv. 9.

MIL'LO (*filling in, a rampart, fortress*).—1. A citadel or fortress in Shechem (Judges ix. 6, 20): 'the house of Millo' therefore, means those who garrisoned the fortress.—2. A castle possibly built by David at Jerusalem, enlarged and strengthened by Solomon (2 Sam. v. 9; 1 Kings ix. 15, 24, xi. 27; 2 Kings xii. 20; 1 Chron. xi. 8; 2 Chron. xxxii. 5). The particular position of Millo is nowhere specified. It might be a rampart or bastion at the north-west corner of the old city, where the natural defences were weakest, and where afterwards the tower of Hippicus was raised. See Winer, *Bibl. RWB.*, art. 'Millo.' Mr. Grove imagines Millo 'in the neighbourhood of the Tyropœan valley which lay at the foot of Zion' (Smith's *Dict. of the Bible*, vol. ii. pp. 365, 366). Comp. Keil, *Comm. on Kings*, vol. ii. p. 163. Possibly, as the building by David was 'inward,' it was the filling in by erections of the space then existing between Zion and the rest of the city. But no certain conclusion seems at present possible.

MI'NA (Luke xix. 13, marg.). See MONEY.

MINCING (Isai. iii. 16). Spoken of the affected gait of coquettish ladies, tripping.

MIND. The intellectual part of any one, as distinguished from the material substance (Isai. xxvi. 3; Matt. xxii. 37). Hence various intellectual powers or modes of acting, as disposition (Eph. iv. 17, 23), purpose (2 Thess. ii. 2), will (Rom. vii. 25). Sometimes the word is applied to God or Christ; and then it means his counsel or purpose (Rom. xi. 34; 1 Cor. ii. 16).

MINE, MINING. That there was anciently a considerable knowledge of the modes of procuring metals from the earth is sufficiently clear from Job xxviii. 1-11. And Moses, commending the land into which God had promised to bring the Israelites, describes its mineral wealth (Deut. viii. 9). For some notice of metals in use among the Hebrews, and of the localities whence they were obtained, see METALS, METALLURGY.

MIN'IAMIN (*from the right hand*).—1. One of the Levites appointed by Hezekiah to distribute the free-will offerings (2 Chron. xxxi. 15).—2. (Neh. xii. 17, 41). See MIAMIN. But different persons may possibly be meant in these two places.

MINISTER, MINISTRY. A minister is one who acts in subordination to another, waiting on him or performing his commands. Thus Joshua is called the 'minister' of Moses (Exod. xxiv. 13). The word used has reference to the duty of a free attendant, as distinguished from the condition of a servant or slave. This is clearly shown in the description of Solomon's court, where the ministers and the servants are different persons (1 Kings x. 5). The term is applied to angels (Psal. ciii. 21, civ. 4: comp. Heb. i. 7), to the priests and Levites as ministering in sacred things, and to the Jews generally in their happy state of devoted service to God (Isai. lxi. 6; Jer. xxxiii. 21; Ezek. xliv. 11, xlv. 4; Joel i. 9).

There are several Greek words thus rendered in the New Testament: one, *leitourgos*, signifying the performance of a sacred service, is applied to Christian teachers (Acts xiii. 2; Rom. xv. 16), also to Christ (Heb. viii.

2), and to the tribute-collectors (Rom. xiii. 6), those that are in authority on earth performing therein a duty to God (comp. xv. 27). The word *diakŏnos* often signifies generally a subordinate officer, or assistant (Matt. xx. 26; Rom. xii. 7). This name is given to Christian teachers, including those highest in position, i.e. apostles (1 Cor. iii. 5; 2 Cor. iii. 6, vi. 4, xi. 23; 1 Thess. iii. 2), and even to Christ himself (Rom. xv. 8); also to magistrates (xiii. 4), and to false teachers (2 Cor. xi. 15). But sometimes it intends a particular kind of minister, a deacon (Phil. i. 1; 1 Tim. iii. 8, 12): see DEACON. There is another word, *hupĕretēs*, properly an under-rower, often rendered 'minister.' It seems to involve the idea of personal attendance, and is applied to an officer in the Jewish synagogues (Luke iv. 20), to the subordinates of official persons (Matt. v. 25, John vii. 32), and to teachers of the divine word (Luke i. 2; Acts xiii. 5, xxvi. 16; 2 Cor. iv. 1). Minister ordinarily now signifies an ordained person, and ministry his office.

MIN'NI (*division?*). A province or district mentioned only (Jer. li. 27) in conjunction with Ararat: it must have been an Armenian region, perhaps that of the Manavasæi, near the centre of Armenia. According to Sir. H. Rawlinson, Van was the capital.

MIN'NITH (*allotment?*). A place east of the Jordan in the land of the Ammonites, in a district rich in grain, which was carried thence to the markets of Tyre (Judges xi. 33; Ezek. xxvii. 17).

MINSTREL (2 Kings ii. 15). Properly a player on a stringed instrument. In Matt. ix. 23 hired minstrels, flute-players, are intended, who made lamentation for the dead. See BURIAL.

MINT (Matt. xxiii. 23; Luke xi. 42). A well-known herb, much used in domestic economy. The Jews are said to have scattered it, on account of its pleasant smell, on the floors of their houses and synagogues. The species most common in Syria is the *Mentha sylvestris*, horse-mint: this and the *Mentha arvensis* were the kinds best known to the ancients. According to Jewish writers, mint was one of the herbs to be tithed, and subject to the law of the seventh year.

MIPH'KAD (*appointed place, number?*). One of the gates of Jerusalem (Neh. iii. 31).

MIRACLE. We read in scripture of many wonderful works being performed, which are commonly called miracles. It is not indeed that these occur in constant series, or accompany the whole course of sacred history. There are particular times at which we find them; and then they apparently cease; years, centuries probably, rolling on without any notice that what is called the ordinary course of nature was interrupted. The times of miraculous energy seem to have been (with few if any exceptions) when the church of God was brought into conflict with the external world—crises these when we might fairly suppose that, if ever, God would make manifest his extraordinary power. Thus miracles are said to have been wrought by Moses when Israel was to be delivered from the Egyptian tyranny and placed in possession of Canaan: we read of them again, when Israel had nationally apostatized, and the worship of foreign false gods had been set up by authority under Ahab and his family; yet again, when Judah had been carried into Babylon, and God's people stood face to face with the mighty heathen despotism that ruled there; and once more, when the Son of God became incarnate, and was setting up in opposition to the world's power a new kingdom of righteousness which was to last for ever. These were all crises of peculiar importance.

In considering this subject, so far as the limits of the present work allow, it may be well after defining miracles to enquire into the evidence we have of them: that is to say, whether we can reasonably believe alleged wonders to have occurred, then whether, granting the facts to have been as stated, they were of supernatural character, and afterwards what miracles if established may be taken to prove.

We may define a miracle as an event contrary to the ordinary course of things, an effect for which natural causes are not alone sufficient; so that God must have interposed to suspend or modify the common laws of nature. Such event or effect produced by God's immediate touch or special assistance is intended as a proof of some particular truth or doctrine, or in attestation of the authority or divine mission of some particular person.

Now, if we meet with any extraordinary statement in history, our first object should be to ascertain whether it is true. Falsehoods may be devised by knaves and propagated in such a way as to impose upon the credulous, until being handed on from generation to generation they obtain a kind of prescriptive authority, and are generally acquiesced in without much thought of investigating the source from which they were derived. We ought to see whether the strange facts recorded in scripture have any better grounds. If they are fables originally put about by crafty men, there must have been some object in it, some pride to gratify, some advantage calculated on. Or, if they are the fancies of foolish men, there must have been circumstances which gave them credit, some singular fatuity in the age, which made it easy to be practised on. Let us sift a little what we read of the wonderful deliverance of Israel from Egypt, the great deeds said to be wrought by our Saviour, his raising of Lazarus for example, his own rising from the dead.

We should first see by whom these events are recorded. They were contemporaries who wrote the history of them. Moses has generally been taken as the author of Exodus; and the evangelists published their accounts at the time when Christianity had its origin. There is thus contemporaneous authority. And the writers were certainly in a position to know the truth. Moses was the leader of Israel, taking part, indeed having the command, in all things that were done. The evangelists, too, were some of them apostles always about the

person of Christ, professing to be eye-witnesses of what they told: others were known to be the trusted companions of the apostles. They all had full means of information. And, if we look at the general character of their histories, we shall find them well worthy of credit. Many profane writers confirm various particulars recorded in the Pentateuch. The descriptions of countries, e.g. of the cities of Bashan, are verified by modern research. And, as to the evangelists, there is that air of truthfulness in their works, which at once leads a reader to see that he is perusing an honest history. This, however, need not be here dwelt on: some arguments are produced for the credibility of the sacred writers in the article SCRIPTURE, which see. It may be further added that, if untrue accounts of things are put forth by contemporaries, there is every probability of their being at once contradicted. The children of Israel must have known whether they passed dry-shod through the Red sea: they were inclined to murmur and resist Moses; so that, when he frequently referred to that event, we can hardly conceive of their acquiescing in what he said, if he had given a false colouring to an ordinary fact. Moreover, a deep impression seems to have been made on neighbouring nations (Josh. ii. 9-11). It was their interest to have the falsehood, if falsehood there were, exposed; and yet, so far as we can discover, there was no attempt of this kind. Take, again, some of the remarkable events narrated in our Lord's history, such as the raising of Lazarus, the casting out of devils, the curing of the sick, the resurrection of Christ himself. We do not find generally the facts controverted, but explained away. Thus, when the people surprised at what they saw exclaimed, 'It was never so seen in Israel,' the Pharisees declared, 'He casteth out devils through the prince of the devils' (Matt. ix. 33, 34). The Jewish council also, when Lazarus was raised, acknowledged, 'This man doeth many miracles' (John xi. 47); and, to stifle the impression made upon the public mind, they consulted about putting Lazarus to death (xii. 10, 11). Certainly the simplest course would have been, if the fact reported were untrue, to expose its falsity, instead of trying to destroy the evidence of its truth. Later, in regard to the apostles, there is the same confession that a notable deed was manifestly done which could not be denied (Acts iv. 16). An attempt, to be sure, was made to discredit our Lord's resurrection; but the shift resorted to only proved the difficulty in which the chief priests felt themselves (Matt. xxviii. 11-15). So then, neither at the time when the events occurred, nor a few years afterwards when the histories were published, were the Jews able to impeach the truth of the recital. They had full opportunity of testing the facts; and they had certainly the will to convict, if they could, the Christians of mistake or imposture. But we see that for a series of years, through that whole generation, the facts were fearlessly appealed to by Christian teachers, appealed to under just the circumstances and in the very places where exposure of falsehood was most easy (Acts vi. 8, viii. 6, 7, 13, xiv. 3; Rom. xv. 19; Heb. ii. 4).

Matters of fact are capable of being proved by proper evidence; and we can easily tell whether the evidence is of a satisfactory character. If witnesses are trustworthy men, if they had full opportunities of knowing what was done, if there were many of them, if their reports, agreeing in the main, are yet so far different in the mode of recording them as to show that they had not planned together to make a tale, if they have persisted when persistence was dangerous, and retractation, even silence, would have been safety, there is the very strongest moral ground for believing that what they maintain is fact. There is no room for evasion on the supposition of knavery or of fanatic madness. Individuals may be knaves, and escape detection; but a whole class or body of men who have earned from history a good report can never have been merely successful impostors. And men may be mad for opinions, but not for facts: no band of enthusiasts would agree in their testimony, if it flowed but from the vagaries of a distempered mind. More especially, as in the case of the scripture miracles we should have to suppose enthusiasts or deceivers in one age succeeded by similar bodies in distant generations, and yet all uniting in the same purpose.

Criteria have been proposed by which to test the alleged occurrence of events said to be miraculous. To try them as facts, to test the history which relates these extraordinary events, let us use some of the proposed criteria. If we find that anything which history reports was (1) publicly performed before credible witnesses; if (2) it was sensible and easy to be observed; if (3) public monuments were set up, and some outward actions constantly performed in memorial of the facts thus publicly witnessed; and if (4) these monuments were set up, and these actions and observances instituted, at the very time when the events took place, and were afterwards continued without interruption—then it can hardly be that the alleged facts did not occur. If there can be mistake or falsehood here, how can we ever depend on any asserted event's being true? Now, leaving the two former of these criteria, which have been sufficiently touched by what was previously said, look at the application of the last two. The Jews have always, as long as their history goes back, observed the feast of the passover. This, it is stated, was instituted to commemorate their wonderful deliverance from Egypt. It was celebrated first the very night when the first-born of the Egyptians were slain, and when the Israelites were thrust out by their late masters. Who or what could make this people sacredly, through all their generations, observe such a feast as a memorial of a fact in their history, if no fact of the kind occurred? Again, our Lord instituted the holy supper on the night of his passion to commemorate his death; and the first day of the week has always been kept in honour of his resurrec-

tion, the observance commencing on the very day: how could these memorials be imposed on men, if there were no facts to ground them on?

It may fairly be said then that there is as much, nay, that there is more, historical evidence for these remarkable events than there is for any accepted statement of ancient authors, for the exploits of Alexander the Great, for example, or for the invasion of Britain by Julius Cæsar; and men would no more doubt the one than the other, if it were not for the apparent improbability of the alleged occurrences. If a natural satisfactory solution could be found, every man would at once admit the facts, instead of supposing that a body of writers, ordinarily so grave and relating generally such trustworthy histories, were all from time to time seized with the uncontrollable desire of introducing baseless wonders into their books, mingling in the strangest manner truth with falsehood. It is the mode of accounting for their statements, then, which is the difficulty; in other words, Are the events vouched for by so much evidence miraculous in their nature? Now we must consider both branches of the alternative. If it is difficult to allow supernatural interference, there is also extreme difficulty in imagining the statements false, particularly when we consider the way in which they are made, and the ready credence they obtained. The evidence for the facts, we have seen, is very strong: how can it be disproved or evaded?

We must, therefore, enquire whether the events recorded can be miraculous, or whether, their occurrence allowed, some other explanation may not be given. In several of the cases referred to, if the fact be as stated, a miracle *must* have been wrought. If Lazarus, who had been dead four days and had been actually buried, came out of the tomb at Christ's command, and went home alive, it was plainly contrary to nature. If Jesus himself, who was crucified, and seen to die by assembled thousands, was really the next week alive, conversing, eating, and drinking with his disciples, why, here must have been a miracle. And, if no miracle were wrought, the testimony on which the belief of these two resurrections was grounded must have been in some way falsified. Yet we have seen how strong, how satisfying for all ordinary cases it is. The disciples must have known whether they really saw and talked with their Master after his death. They could not be deceived in such a matter. The less, because they evidently did not expect him to revive, and were hard to be convinced till they actually saw him with their own eyes. Now, if he did not rise again, there must have been imposture. St. Paul acknowledges this. He says that, if this miracle were not performed, the apostles were 'false witnesses' (1 Cor. xv. 15). There is no other alternative. And what are the grounds for denying that there was a miracle? A miracle, we are told, is impossible: no amount of testimony can establish the truth of it; because it is by its very definition contradictory to the laws of nature, it interrupts the necessary sequence of cause and effect.

But what are these laws of nature? who established them? and from whom have they their force? God in constructing the universe was pleased to regulate the government of it according to a certain order. Thus there are physical laws, the operation of which is patent to our observation; certain sequences regularly attending the same efficient causes. This is what is called the course of nature. Effects which result from the ordinary working of these laws, or which are conformable to the established order of events, are said to be natural; while palpable deviations from the constitution of the natural system and the usage according to which events occur in that system, as they would be termed miraculous, are held to be impossible.

But why should it be deemed impossible for the Deity to suspend the laws which only his own will has imposed? There are, indeed, some essential conditions of being which, be it reverently spoken, not even Omnipotence could abrogate. Thus there are self-evident truths, which have nothing to do with cause or effect, such as that two and two make four. There are mathematical processes, by which from certain premises necessary conclusions follow. Absolute contradictions cannot be reconciled. Thus, the God of truth cannot lie. There are some laws, then, which must be inviolable. But these are altogether distinct from the physical laws according to which God has chosen ordinarily to limit his actings. So that the question is not whether the necessary conditions of being are violated or can be violated, but whether God can, and ever does, effect that by an immediate act of will, which he ordinarily effects through some mediate elaboration. Surely it would be an unworthy notion of the Highest if we imagined him inextricably tied to those secondary causes to which he alone has given their efficiency. Men may interfere with—we see it every day—the machines they have constructed: are we to deny the right or even the likelihood of God's interfering with his work? There may be then, we must conclude, an exceptional mode as well as an usual mode of the divine acting—miracle as well as the working of natural law.

No observed uniformity can disprove the possibility of this exceptional mode of action. It has been shown that a machine could be constructed on such a principle that, though a certain sequence should occur millions of times, there would come at length an interruption. We have an illustration of the possible break of uniformity given in Mill's *System of Logic*: 'Not all the instances,' he says, 'which have been observed since the beginning of the world, in support of the proposition that all crows are black, would be deemed a sufficient presumption of the truth of the proposition to outweigh the testimony of one unexceptionable witness, who should affirm that, in one region of the earth, not fully explored, he had caught and examined a crow, and found it to be grey.' We can-

not, then, conclude upon the unalterable fixity of the so-called laws of nature, which are not rigid statutes to confine the freedom of a personal God, but rather the index of his ordinary dealings.

The alleged opposition between testimony and experience can avail only to this point, that testimony, however strong, is insufficient to establish an improbability, unless the testimony be such that its falsehood would be more improbable than the actual occurrence of the facts which it is used to establish. But on this ground the evidence for the scripture miracles cannot be disproved. For 'it may be safely maintained,' says Dr. W. Lee, 'that the falsehood of this evidence would be more miraculous than the very miracles which it endeavours to establish. The testimony of the first Christians was not merely testimony to a doctrine which might deceive the understanding, or to a dream or vision which might impose upon the imagination—it was the testimony of eye-witnesses to a number of public and notorious facts, of which the senses had full opportunity to judge' (*On Miracles*, 1861, p. 85). This argument may be applied to confirm the truth of our Lord's resurrection. Seeing that the disciples, judged by their previous position and conduct, were most unlikely to begin their career as founders of a new faith just after the death of Jesus, seeing that if Jesus did not rise again the impression made on those who had hunted him to death was absolutely unaccountable, and the largest results were produced by utterly inadequate causes, we cannot avoid the conclusion that it is far more improbable to suppose the evidence false than to credit the assertion that Christ rose from the dead. See RESURRECTION.

Neither is there force in the argument that miracles are above our comprehension. We may not be able to understand *how* an event can be immediately produced by the divine will—how, for example, the Creator formed any material substance. But as little can we comprehend many of those results which are brought about by the elaboration of means. The steps we can chronicle; but the process we cannot explain. And we are not bound to suppose that for every material effect there must be a *material* cause. In fact we see from the very motions of our own limbs that mind can act on matter. How this is we know not: the thing itself no man disbelieves.

But after all, it is not so much, to those who admit the being and power of a God, the possibility as the probability of miracles that is the question. It is held that a violation of the laws of nature would introduce so much general confusion, would throw, so to speak, the machinery of the universe so entirely out of gear, as to render it inconceivable that the Deity would be the author of such confusion. This objection is urged in the most exaggerated form against the notion that the sun stood still, or rather that the motion of the earth was stayed, in the time of Joshua. Now, without arguing here whether or no the recorded wonder was effected by a stoppage of the earth's revolution, or whether some powerful refraction might not have produced the required result, it must be said against the general principle that such objectors argue altogether from the wrong standpoint. A mischievous boy may by interfering with a single wheel disturb or ruin an elaborate machine. For he has no comprehensive acquaintance with the whole: he is unable to compensate for the power he suspends. But are we to suppose that he who arranged every part of the universal frame, and gave to each its proper office, fitting it so nicely into its relative position—that he, if he touches one point, forgets or has no power over the rest? To recur to Joshua's miracle, it is monstrous to suppose that if the Deity stayed the earth's revolution he would not by the same exertion of his power provide against the ruin that would doubtless have ensued if the machine were stopped by a human hand. The word that could produce the one effect could as well produce the other. We may freely acknowledge that there will be no needless expenditure of power; but yet hard and easy, it cannot be too frequently repeated, have no application to the doings of an almighty hand.

But then it is said that no testimony ever has been produced, or can be produced, strong enough to countervail the universal experience of mankind against miraculous interposition. There is really, however, a *petitio principii* here. The experience is assumed to be uniform only upon testimony; so that testimony and experience cannot be thus pitted one against the other. Besides, the experience that is for miracles is destroyed, in order to make out experience against miracles. The experience of the apostles and their contemporaries was, they have left on record, that miracles had been witnessed by them. So that the matter comes to a question of testimony at last, whether the testimony of those who declare that miracles were within their experience is to be overborne by the testimony of those who maintain that experience is against them. And observe: these testimonies are not fairly balanced unless the affirmative of eye-witnesses is met by the negative of eye-witnesses too, present at the same time, who could say that no miracle could have been performed without their perceiving it, and that they did not so perceive it. Indeed the experience relied on by an objector comes, when it is sifted, to be the experience of a single individual, who disbelieves what others tell him from their experience, because he has not seen it with his own eyes, has not had experience of it himself. The legitimate conclusion from such a principle would be the destruction of all belief save that which was forced on a man by the evidence of his own senses. His own experience is against a thousand things in every-day life, which he accepts without question upon another's credit, and acts accordingly.

The theories which have been invented to discredit the testimony we have for the occurrence of miracles are in the highest

degree improbable and unsatisfactory. The coarse accusation of *wicked* fraud is perhaps now altogether abandoned: at least it is held by none with whom it could be at all worth while to argue. Some indeed are still inclined to impute *pious* fraud, if not perchance to Jesus, at least to his disciples. It is in this way that they would account for the alleged resurrection of Lazarus. It was to give credit to the teacher whose influence was endangered, and was resorted to with the commendable motive of furthering his salutary projects of reform. The glaring improbability of this solution need not be dwelt on. How could such a deception be practised under the very eyes of acute and powerful opponents? And, greater marvel still, how, if successful at first, was it that the mystery did not ooze out or was not betrayed, especially when we know that there were false brethren, nay, even a traitorous apostle, who put himself in confidential communication with the priests and rulers, and could have enabled them to crush Christianity at once by the disclosure of the disgraceful secret? What a reward might Judas have obtained from the chief priests for such a disclosure!

More specious theories are those called naturalistic and mythic. According to the first of these, the recorded miracles of scripture were but natural events, mistaken by unphilosophic minds, fired with enthusiastic excitement. This is a somewhat-improbable conjecture for a single case; but, when we come to apply it to one example after another, and suppose the same ignorance, the same fanaticism, to have concurred in so many different crises, the improbability becomes enormous, far exceeding any presumed improbability of God's miraculous interposition. Archbishop Whately has well disposed of such a theory: 'Some infidels have laboured to prove, concerning *some one* of our Lord's miracles, that it might have been the result of an accidental conjuncture of natural circumstances; and they endeavour to prove the same concerning *another*, and so on, and thence infer that *all* of them occurring as a series might have been so. They might argue in like manner that, because it is not very improbable one may throw sixes in any one out of a hundred throws, therefore it is no more improbable that one may throw sixes a hundred times running.' A further resort, therefore, has been the mythical theory that the narratives we have are legends which have grown up from the desire men had to invest Jesus with all the attributes and powers which they conceived suitable to the Messiah's character. Plainly stated, this notion is that the disciples attached themselves to one (why is not explained) who did *not* fulfil the idea of the expected Messiah, and that they represented him as doing what Messiah ought to do, but what this man did not do. This supposition really leaves the disciples in the first most important step of their career without a motive. It supplies no kind of reason why they should have been originally drawn to adopt and to recommend Jesus as the Messiah. And it is, if possible, yet more incomprehensible how, on such a theory, a sharp-witted zealous opponent, like Saul of Tarsus, could have been induced to preach and propagate the faith he once laboured to destroy, more especially when he placed miracle as the ground of belief, and acknowledged that, if the alleged wonder of Christ's resurrection were not fact, Christianity was worthless (1 Cor. xv. 17, 18).

If we examine the purpose for which miracles were performed, we shall find that it has been one worthy the character and perfections of God. It has already been observed that such divine interference has usually occurred when the church is as it were face to face with the world, and when it has been necessary to show, by the stretching forth of the almighty hand, that false deities are powerless before Jehovah. It is reasonable to believe that God would then interfere. But, in addition, he has told us again and again of his intention to appear at such crises. We find him indicating this purpose when in the reign of Ahab, while Israel was demoralized and apostate, God declared that the Syrians should be defeated because they had touched his supremacy, had pronounced him but the 'God of the hills' (1 Kings xx. 23, 28). And miracles continually illustrate this purpose. Thus it was a trial of strength before Pharaoh, the Egyptian magicians by their imitations—whether real wonders or but impositions it matters not for this argument—trying to persuade the king that they were equally able with Moses and Aaron to wield supernatural power. God, therefore, effectually vindicated his own honour. There was a similar defiance when Elijah met the priests of Baal.

And in many other cases the same principle may be perceived. In certain instances it may not be so evident; but these may well be taken as parts of a whole for which generally we can see satisfactory reason, though we are not sufficiently aware of all the details to apply it to each individual case. Besides the great evidence which the power of performing miracles gave to any teacher—and we find our Lord appealing to it (John x. 25, 38), as did his apostles afterwards (Acts ii. 22, iii. 16)—there was a present and more particular purpose served in each miracle. It was an acted sermon, conveying in the most forcible manner lessons of instruction, warning, rebuke, and encouragement. It was the voice of God which *would* be heard. And accordingly we see impressions made, which no word however solemn was likely to produce (e.g. Numb. xvii. 6-13; 1 Sam. xii. 16-19; Mark i. 33). The power of working miracles was the more needful when Christianity was first promulgated, because those who pretended to supernatural powers were abundant at the time, and, unless they were met by really superior divine interposition, it would have been difficult to persuade men that Jesus was actually a teacher sent from God. We see this exemplified on more than one occasion. Simon Magus had bewitched the people of Samaria with his sorceries. It is not neces-

sary to enquire here whether these sorceries were fraudulent or whether they were produced by evil spirits. The fact is plain: they made the deepest impression. And most effectually were they counteracted by the miracles which Philip wrought (Acts viii. 6-12). A similar result followed in Cyprus, when Barnabas and Saul met and vanquished the false prophet Elymas (xiii. 6-12). We may see then that the true purpose of miracles is to authenticate the mission of a teacher.

But it is not enough for this to show that *some* super-human power is in exercise: we must be assured that the source of that power is truth. The scripture seems to contemplate the possibility of lying wonders. And it furnishes a simple and sufficient test. Whatever marvellous work might be wrought, if it contradicted that which was already known to be truth, to be from God, it was to be rejected (Deut. xiii. 1-3; Matt. xxiv. 24). Hence, if the doctrine be unworthy, this does not necessarily discredit the *miracle*, but the *revelation* it is alleged to attest. It is when a doctrine has commended itself to the conscience as *good* that miracle seals it as *divine* truth. Herein is the great purpose of miracle illustrated. And very well has Prof. Mansel said, 'A teacher who proclaims himself to be specially sent from God, and whose teaching is to be received on the authority of that mission, must, from the nature of the case, establish his claim by proofs of another kind than those which merely evince his human wisdom and goodness. A super-human authority needs to be substantiated by super-human evidence; and what is super-human is miraculous. It is not *the truth of the doctrines*, but *the authority of the teacher*, that miracles are employed to prove; and, the authority being established, the truth of the doctrine follows from it. In this manner our Lord appeals to his miracles as evidences of his mission: "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me" (John v. 36). It is easy to say that we might have known Jesus Christ to be the Son of God, had he manifested himself merely as a moral teacher, without the witness of miracles. It is easy to *say* this, because it is impossible to *prove* it' (*Aids to Faith*, essay i. 28, p. 35). It is precisely that teaching which ordinary reason could not have reached which requires the authentication of miracles—those high truths respecting the personal subsistence of the Deity, and his purpose of saving sinners without violating his holy justice, which his ordinary works of creation and providence do not declare. He who looks at the magnificent frame-work of the universe may readily draw conclusions of the power and Godhead of the mighty Former (Rom. i. 19, 20); but deeper mysteries, which yet it most concerns us to know, cannot be learned in this way. They must be communicated by direct revelation; and the revelation which communicates them can be proved only by some special exertion of divine power. So that to say that miracles are impossible is to say that God cannot make known essential truths to his creatures because he cannot or he will not in the only sufficient way authenticate the necessary revelation, give adequate credentials to the teacher he must employ.

There is a worthy and sufficient end, then in scripture miracles. Their proper effect is to mark clearly the divine interposition. And for this end it was that Moses, that Christ and his apostles, appealed to them, as we have seen, in proof of their mission. So that, when evidence more abundant and convincing than has ever been produced for any other kind of history proclaims that wondrous works were wrought, when all the principles of reason go to prove that they were beyond mere human skill, and cannot be explained by the supposition of fanaticism or fraud, and when, to reveal great and necessary doctrines above but not discordant from whatever of settled truth could be otherwise learned, the finger of God must appear, the conclusion is not of childish fatuity but of the most exalted wisdom, that we have not followed cunningly-devised fables in believing and acknowledging the direct interference of divine power to establish divine truth.

It was noted above that, besides the grand object in miraculous working, there were special beneficial results obtained from them: these are the deep impression made at the time on those that witnessed them, the moral lessons of the divine goodness, compassion, omniscience, &c., conveyed by every separate mighty work. So that, with scarce an exception, every miracle was a parable, illustrating some great spiritual truth. It would be highly interesting to trace and enforce all these lessons; but this cannot be done here. It may, however, be well to present to the reader a compendium of our Lord's miracles, and to make a brief observation thereupon.

The following table is taken from Horne's *Introduct.*, vol. i. pp. 552, 553.

'1. Water turned into wine (John ii.).
2. Nobleman's son of Capernaum healed (John iv.).
3. Passing unseen through the multitude (Luke iv.).
4. Miraculous draught of fishes (Luke v.).
5. Demoniac cured (Mark i.; Luke iv.).
6. Peter's wife's mother cured (Matt. viii.; Mark i.; Luke iv.).
7. *Multitudes* healed (Matt. viii.; Mark i.; Luke iv.).
8. *Also throughout Galilee* (Matt. iv.; Mark i.).
9. A leper healed (Matt. viii.; Mark i. Luke v.).
10. The paralytic let down in a bed (Matt. ix.; Mark ii.; Luke v.).
11. The impotent man at Bethsaida (John v.).
12. The withered hand on the sabbath (Matt. xii.; Mark iii.; Luke vi.).
13. *Many healed* (Matt. xii.; Mark iii.).
14. *Many*, and some by mere touch (Luke vi.).
15. Centurion's servant (Matt. viii.; Luke vii.).

16. The widow's son raised, at Nain (Luke vii.).
17. *Various miracles* appealed to (Matt. xi.; Luke vii.).
18. *Many healed* (Matt. ix.).
19. A demoniac (Matt. ix; Mark iii.; Luke xi.).
20. The tempest stilled (Matt. viii.; Mark iv.; Luke viii.).
21. The legion of devils cast out (Matt. viii.; Mark v.; Luke viii.). St. Matthew says two demoniacs: the others mention only one. Probably one was more remarkable than the other.
22. The woman who touched his garment (Matt. ix.; Mark v.; Luke viii.).
23. The daughter of Jairus raised (Matt. ix.; Mark v.; Luke viii.).
24. Two blind men (Matt. ix.).
25. A dumb demoniac (Matt. ix.).
26. Power given to the apostles to heal (Matt. x.; Mark vi.; Luke ix.).
27. *Many sick healed* (Matt. xiv.; Luke ix.).
28. Five thousand fed (Matt. xiv.; Mark vi.; Luke ix.; John vi.).
29. He walks on the sea (Matt. xiv.; Mark vi.; John vi.).
30. Ship immediately at its destination (John vi.).
31. As many as touched healed (Matt. xiv; Mark vi.).
32. Daughter of Syro-phœnician woman (Matt. xv.; Mark vii.).
33. Deaf and dumb man (Mark vii.).
34. *Multitudes healed* (Matt. xv.).
35. Four thousand fed (Matt. xv.; Mark viii.).
36. A blind man cured (Mark viii.).
37. The great miracle of the transfiguration (Matt. xvii.; Mark ix.; Luke ix.).
38. A deaf and dumb demoniac (Matt. xvii.; Mark ix.; Luke ix.).
39. A fish brings the tribute-money (Matt. xvii.).
40. The man blind from his birth (John ix.).
41. The infirm woman restored (Luke xiii.).
42. The dropsy healed on the sabbath (Luke xiv.).
43. The lepers cleansed (Luke xvii.).
44. Lazarus raised from the dead (John xi.).
45. Blind Bartimeus cured (Matt. xx.; Mark x.; Luke xviii.). St. Matthew says two blind men. Of whom, doubtless, Bartimeus was the most remarkable.
46. *Many blind and lame* (Matt. xx.).
47. The barren fig-tree destroyed (Matt. xxi.; Mark xi.).
48. The ear of Malchus restored (Matt. xxvi.; Mark xiv.; Luke xxii.; John xviii.).
49. Miraculous draught of fishes after his resurrection (John xxi.).'

To these may be added—

50. The casting out of seven devils from Mary Magdalene (Mark xvi.; Luke viii.).
51. Christ's own resurrection (Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.).

The gospel miracles have been well classified in Westcott's *Introd. to the Study of the Gospels*, app. E. pp. 446-449, as 'miracles on nature,' 'miracles on men,' 'miracles on the spirit-world,' with many subdivisions.

The miracles of Christ as thus reported present many noticeable features. They were numerous; a multitude more having been performed than are described in detail (John xx. 30, xxi. 25). They exhibit great variety: they were wrought almost always instantaneously, by a word of power, without the use of auxiliary means, sometimes taking their effect at a distance from the place in which Christ personally was. They were permanent in their results, were subjected at the time to keen investigation, and convinced a hostile people of the truth of them, to such an extent that, though there were persons who concealed or resisted their convictions, very many in consequence attached themselves, to the great detriment of their worldly interests, in several cases with the sacrifice of their lives, to the person and doctrine of this extraordinary Teacher. They were miracles, too, of mercy, with no dark malignant influence, intended to relieve human suffering, and to promote the well-being of those on whom or for whom they were wrought. The only apparent exceptions were the cursing of the barren fig-tree with its consequent withering away, and the allowance of the devils' entry into the herd of swine. Reasons good may be found for both these, which cannot be detailed here; but see DEMONIAC, p. 212. And the power of working miracles was conveyed by our Lord to his followers, was repeatedly exercised by them, and was continued for a while in the church, how long it is the province of ecclesiastical history to investigate, rather than of such a book as the present. It may, however, be remarked, as a proof of the existence of miracles in the early church, that care was taken to check and censure pretended and profane wonders (Bingham, *Antiq. Eccles.*, book xvi. chap. v. 6, 7). In all this, especially in the plain accounts and circumstances of our Lord's miracles, confirmation will be found of the conclusions before drawn.

It is perfectly true that there have been counterfeit miracles, that some are narrated by heathen authors, and that abundance of them are said to have occurred and to be still occurring in the Romish church. Many of these are so palpably absurd and false, that sceptics rejecting them are ready to class those of the scripture with them, and hence to regard all pretensions to supernatural power as equally unfounded. Bp. Douglas has fully investigated the subject: he has shown that the evidence, the nature, the circumstances of such alleged wonders are perfectly diverse from the proofs and descriptions of the miracles of scripture. To his book, *The Criterion or Rules by which the true Miracles recorded in the New Test. are distinguished from Spurious Miracles*, the reader must be referred.

Several books have been cited in the course of this article. A long list of im-

portant works on the subject might easily be compiled. But it must suffice to direct the reader to Mill, *On the Myth. Interp. of the Gospels*, part i. sect. vii.; Birks, *Bible and Modern Thought*, chapp. iv. vii.; and abp. Trench, *Notes on the Miracles*, 5th edition, 1856, in which thirty-three of our Lord's miracles are discussed.

MIR'IAM (*rebellion*).—1. The daughter of Amram and sister of Aaron and Moses (1 Chron. vi. 3); though, as she is in scripture never distinctly called Moses' sister, some have imagined that she was but his half-sister. See Winer, *Bibl. RWB.*, art. 'Mirjam.' But this seems an unfounded notion (Numb. xxvi. 59). It was she, very probably, who was set to watch Moses while exposed on the Nile (Exod. ii. 4-10). Miriam, called a prophetess, appears after the passage of the Red sea as heading the women of Israel in that responsive song in which the glorious deliverance was celebrated (xv. 20, 21). The next occasion on which she is mentioned presents a dark contrast to that earlier day of joy. Miriam, by whom the Lord had spoken, and whom he had sent before his people (Mic. vi. 4), unites with Aaron in jealous murmuring against Moses. Her sin is immediately visited with frightful punishment. She is struck with leprosy; and Aaron as the priest has to look on his accomplice, and officially pronounce her unclean; and consequently for seven days, till healed and cleansed by the mercy of God, she is excluded from the camp (Numb. xii.; Deut. xxiv. 9). It must have read an impressive lesson to Israel that God will by no means spare the guilty. We afterwards hear only of her death and burial in the fortieth year after the exodus (Numb. xx. 1). Miriam is said (Joseph., *Antig.*, lib. iii. 2, § 4, 6, § 1) to have been the wife of Hur. See HUR, 1.—2. One among the descendants of Judah (1 Chron. iv. 17).

MIR'MA (*fraud*). A Benjamite (1 Chron. viii. 10).

MIRROR. The so-called 'looking-glasses' of which we occasionally read (e.g. Exod. xxxviii. 8) were metallic mirrors: see LOOKING-GLASS.

MI'SAEL.—1 (1 Esdr. ix. 44). Mishael (Neh. viii. 4).—2 (Song of Three Child. 66). Mishael, the original name of Meshach (Dan. i. 6, 7).

MIS'GAB (*height*). The name of a place in Moab (Jer. xlviii. 1). It has the article: it may therefore be merely 'the height,' or the town on the height. Perhaps it is alluded to in Isai. xxv. 12.

MI'SHAEL (*who is what God is?*).—1. A Levite, son of Uzziel (Exod. vi. 22; Lev. x. 4).—2. One who stood by Ezra when he read the law (Neh. viii. 4).—3. The original name of Meshach (Dan. i. 6, 7, 11, 19, ii. 17).

MISH'AL (*entreaty*) (Josh. xxi. 30). See MASHAL.

MISH'AM (*swift-going*). A Benjamite (1 Chron. viii. 12).

MISH'EAL (*entreaty*) (Josh. xix. 26). See MASHAL.

MISH'MA (*a hearing*).—1. One of the sons of Ishmael (Gen. xxv. 14; 1 Chron. i. 30).—2. A Simeonite (iv. 25, 26).

MISHMAN'NAH (*fatness*). A Gadite chieftain, who joined David in the wilderness (1 Chron. xii. 10).

MISH'RAITES. The designation of some family or clan (1 Chron. ii. 53), of which nothing certain is known.

MIS'PAR (*number*). One who returned from Babylon with Zerubbabel (Ezra ii. 2): he is called also

MISPE'RETH (Neh. vii. 7).

MIS'REPHOTH-MA'IM (*burnings of water*, or *burnings by the waters*). Some place or district, probably not far from Sidon (Josh. xi. 8, xiii. 6); 'on the north border of the plain of Acre,' says Dr. Thomson (*The Land and the Book*, p. 215), 'now called *Musheirifeh*.'

MIST. This word occurs in its literal sense of vapour in Gen. ii. 6. Some would translate: 'Neither had there gone up a mist.' The intention of the sacred writer is to show how plants and trees came from their Maker's hand, without the ordinary process which now they undergo: vegetation was by the fiat of his will, not requiring as it first showed itself the genial moisture which now fosters it. See Bush, *Notes on Genesis*, p. 42. Mist is elsewhere used figuratively (Acts xiii. 11; 2 Pet. ii. 17).

MITE (Mark xii. 42; Luke xii. 59, xxi. 2). See MONEY.

MITH'CAH (*sweetness*, probably *sweet fountain*). A station of the Israelites in the desert (Numb. xxxiii. 28, 29).

MITH'NITE. Joshaphat, one of David's warriors, is so called (1 Chron. xi. 43), it is not known whence.

MITH'REDATH (*given by Mithra*, the sun-god).—1. The treasurer of Cyrus king of Persia (Ezra i. 8).—2. A Persian officer in Samaria (iv. 7).

MITHRIDA'TES.—1 (1 Esdr. ii. 11), Mithredath (Ezra i. 8).—2 (1 Esdr. ii. 16). Mithredath (Ezra iv. 7).

MI'TRE. The head-dress of the Hebrew high priest (Exod. xxviii. 4, 37, 39, xxix. 6, xxxix. 28, 31; Lev. viii. 9, xvi. 4; Zech. iii. 5). See HIGH PRIEST, p. 381.

MITYLE'NE. The chief town of Lesbos, situated on its eastern coast, with two harbours. It was noted for its beauty, riches, and literary renown. Among the natives may be named Sappho, Alcæus, Pittacus, and Theophrastus. St. Paul touched here when voyaging towards Palestine (Acts xx. 14). The ancient town has given name to the whole island, which is now called *Mitylini*. The modern town is usually termed *Castro*. Some ruins betokening the original splendour still exist.

MIXED MULTITUDE. It is observable that, both when the Israelites left Egypt, and when they returned from the Babylonish captivity, a 'mixed multitude' are said to have accompanied them (Exod. xii. 38; Neh. xiii. 3). These people were generally the offspring of marriages of the Hebrews with those among whom they had dwelt. They were of neither pure blood nor pure faith; and their presence and conduct were found to be injurious (Lev. xxiv. 10, 11; Numb. xi. 4).

MIZ'AR (*smallness*). The name of a summit, probably belonging to the ridge of Antilibanus or Hermon (Psal. xlii. 6).

MIZ'PAH (*watch-tower, lofty place*).—1. The name given to the place in Gilead where Jacob and Laban parted, and set up a memorial heap of stones (Gen. xxxi. 45-55).—2 (1 Kings xv. 22; 2 Kings xxv. 23, 25; 2 Chron. xvi. 6; Jer. xl. 6, 10, 12, 13, 15, xli. 1, 3, 6, 10, 14, 16; Neh. iii. 7, 15, 19). See MIZPEH, 4.—3 (Hos. v. 1). As there were several places of the same name, we can but conjecture which of them is intended here. Possibly it may be the Mizpah or Mizpeh in Gilead. See MIZPEH, 3.

MIZ'PEH (*id.*).—1. A valley or district in the region of mount Lebanon, which was inhabited by the Hivites (Josh. xi. 3, 8). A conjecture has been hazarded this was Cœlesyria.—2. A city in the plain country of Judah (xv. 38), perhaps identical with *Tell-es-Sâfiyeh*.—3. A town in Gilead (Judges x. 17, xi. 11, 34). It seems to be called more fully Mizpeh of Gilead (xi. 29), and is perhaps the same with Ramath-mizpeh (Josh. xiii. 26), and Ramoth-gilead: see RAMOTH, 1. It may also be identical with Mizpah, 1.—4. A city of Benjamin (xviii. 26). Here assemblies of the Israelites were often convened (Judges xx. 1, 3, xxi. 1, 5, 8; 1 Sam. vii. 5, 6, 7, 11, 12, 16); and here Saul was elected king (x. 17): it was fortified by Asa (1 Kings xv. 22; 2 Chron. xvi. 6), and was the place where Gedaliah was assassinated (2 Kings xxv. 23, 25; Jer. xl. 6, 10, 12, 13, 15, xli. 1, 3, 6, 10, 14, 16). It is probably this town that is mentioned in Neh. iii. 7, 15, 19). In several of these places the name is spelt Mizpah; and perhaps it is the Maspha of the Apocrypha (1 Macc. iii. 46). Its site is supposed to be marked by the ancient ruins on *Neby Samwil*, a high point about two hours north-west of Jerusalem. But Mr. Grove, after Bonar and Stanley, argues with much plausibility that it is more likely to be Scopus, just close to Jerusalem, 'the broad ridge which forms the continuation of the mount of Olives to the north and east, from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the holy city' (Smith's *Dict. of the Bible*, vol. ii. p. 389).—5. A town of Moab (1 Sam. xxii. 3); possibly identical with Kir-moab?

MIZ'RAIM (the dual number of a word, *matzor*, signifying *a bulwark* or *fortress*. This is occasionally used for Egypt, i.e. Lower Egypt, though not taken as a proper name by our translators: see 2 Kings xix. 24; Isai. xix. 6, xxxvii. 25. But perhaps an Arabic derivation must be sought: the word in that language signifies *a limit, red earth*, or *mud*. The term Mizraim being dual, must be supposed to mean *the two Egypts*, Upper and Lower). The name of a nation or people descendants of Ham (Gen. x. 6, 13; 1 Chron. i. 8, 11). These appear to have settled in Egypt; and from them various tribes sprung, going forth (some of them at least) perhaps as colonies elsewhere. Several of these tribes are named in Gen. x. 13, 14; 1 Chron. i. 11, 12; the supposed location of which must be sought under their respective names: see also EARTH. In the earliest times the Hebrews were acquainted, we may believe, only with Lower Egypt: they then used the singular number of the word by which to designate it: when they became acquainted with the upper province, another Egypt, they used the dual number, just as the kingdom of Naples and Sicily has been called 'the Two Sicilies.' See EGYPT.

MIZ'ZAH (*fear*). One of the descendants of Esau (Gen. xxxvi. 13, 17; 1 Chron. i. 37).

MNA'SON (*remembering*). A Christian of Cyprus, called 'an old disciple,' with whom Paul and his company were to lodge at Jerusalem (Acts xxi. 16), where he seems to have had a residence.

MO'AB (*seed of the father*, the son *from the father*?) The son of Lot by his eldest daughter (Gen. xix. 37). From the neighbourhood of Zoar the children of this patriarch must have extended themselves; Ammon to the more distant north-east country, previously inhabited by the Zuzim or Zamzummim; Moab in the districts nearer to the Dead sea. These were possessed by the Emim, a gigantic people, a branch probably of the Rephaim; but the Moabites were successful in expelling them (Deut. ii. 9, 10), and occupied at first a considerable region, the uplands east of the Dead sea and the Jordan as far as the mountains of Gilead, together with the lowlands between their own hills and the river, a region perhaps fifty miles in length and ten or twelve broad, the modern *Belka* and *Kerek*. It comprised three divisions, the 'country' or 'field' of Moab (Ruth i. 1, 2, 6) to the south of the Arnon; the 'land' of Moab, the open country opposite Jericho to the Gileadite hills (Deut. i. 5); and the 'plains,' or more properly the dry arid district in the Jordan sunk valley (Numb. xxii. 1). But the Moabites were not left in peaceable possession of all this region. They were in their turn dispossessed by the Amorites, coming probably from the west of the Jordan; and this conquest had been achieved not long before the arrival of the Israelites in the neighbourhood; for Sihon, whom they found in possession, was the king who had so extended the Amorite territory (xxi. 26-30). It is no wonder that after such losses Moab dreaded the approach of the Israelites, lest further calamities should desolate their nation (xxii. 3-4). Their country was now confined to the southern part of the high table-land on the east of the Dead sea. It was bounded on the north by the Arnon (xxi. 13; Judges xi. 18), and probably on the south by the 'brook of the willows' (Isai. xv. 7), now *Wady el-Ahsi*. But it was compact and readily defensible. There were but two or three steep passes through the cliffs which overhang the sea; and the hills which swept round on the south and east were not easily penetrated. It was well watered, with valleys and wide plains among its hills: it was fruitful (Ruth i. 1; Isai. xvi. 8-10); and its downs afforded abundant pasture (2 Kings iii. 4). Ar or Rabbath-moab was the metropolis; and Kir or Kir-haraseth was one of the strongest fortresses. See AR, KIR-HARASETH.

There was long-continued jealous and hostile feeling between Moab and Israel. The tribes, indeed, were warned in their journey towards Canaan not to interfere with

the Moabites, or appropriate any part of their territory (Deut. ii. 9); and they marched round through the country to the east; but Balak the king either did not understand or did not trust this peaceful purpose. He therefore in conjunction with the Midianites hired Balaam to curse them (Numb. xxii. 2-6). Hence the prohibition, for this unfriendliness, against admitting a Moabite into the congregation of the Lord to the tenth generation (Deut. xxiii. 3-5). The curses demanded were changed into blessings; but the Moabites were more successful in debauching the Israelites (though not so guilty herein as Midian), and bringing a heavy retribution upon them for the idolatry and immorality into which they had enticed them (Numb. xxv. 1-5). After the settlement in Palestine, Moab, in conjunction with Ammon and Amalek, subjected the southern tribes of Israel, and perhaps also part of the trans-Jordanic territory: Ehud, however, delivered them after a servitude of eighteen years (Judges iii. 12-30). During the rest of the period of the judges we hear little of Moab, save that the country was a refuge for the family of Elimelech during a famine in Israel (Ruth i. 1), and that the Moabitish Ruth was introduced into that line from which David was descended (iv. 10-22). The relations between the two peoples were afterwards more complicated. Saul fought against Moab (1 Sam. xiv. 47); but David confided his parents to the Moabitish king while he was in hold during Saul's persecution of him (xxii. 3-4); and we subsequently find one of his heroes a Moabite (1 Chron. xi. 46); yet after he was established on the throne he invaded and subdued Moab (2 Sam. viii. 2). No reason is assigned for this change of policy; and the conjectures which have been hazarded are baseless. The Moabites seem still to have retained their own king, as a vassal of the Hebrew crown: after the disruption they were attached to the northern kingdom; but on the death of Ahab they rebelled (2 Kings i. 1, iii. 4, 5); and Jehoram, though, in conjunction with Jehoshaphat and his dependent the king of Edom, he wasted the country, was unable to re-conquer it (6-27). The Moabites and Ammonites had previously attacked Jehoshaphat, but were entirely defeated (2 Chron. xx. 1-25); and we find them making incursions in the reign of Joash into the kingdom of Israel (2 Kings xiii. 20, 21); but we may reasonably suppose them to have been brought under by Jeroboam II. (25-28). After the captivity of the trans-Jordanic tribes (1 Chron. v. 26) the Moabites must have occupied a good deal of their territory (Isai. xv. 2, 4, xvi. 8; Jer. xlviii. 2, 22, 23); several of the towns there named as Moabite having previously been Israelitish. They were probably then in possession of all they had formerly lost to the Amorites. They joined the Chaldeans against Jehoiakim (2 Kings xxiv. 2), but encouraged Zedekiah against Nebuchadnezzar (Jer. xxvii. 3). They rejoiced at the fall of Judah (Ezek. xxv. 8-11; Zeph. ii. 8-10), having perhaps made terms with the victors, but were themselves about five years after the destruction of Jerusalem subdued by the king of Babylon (Josephus, *Antiq.*, lib. x. 9, § 7). They are just mentioned after the return from captivity (Ezra ix. 1); but they seem to have been subsequently absorbed by the Arabians (Joseph., *ubi supr.*, lib. xiii. 13, § 5).

The form of government, we may suppose, was monarchical, the chiefs possessing also considerable influence (Numb. xxii. 8, 10, 14, xxiii. 6); the religion idolatrous, Baal-peor and Chemosh being their deities (xxv. 1-3; 1 Kings xi. 7).

The desolation of Moab was predicted by several of the prophets (Isai. xv., xvi., xxv. 10-12; Jer. xxv. 21, xlviii.; Amos ii. 1-3; Zeph. ii. 8-11); and the fulfilment is to be seen in the present state of the country. See Keith's *Evidence of Prophecy*, chap. vii. pp. 278-290, edit. 1848.

MO'ABITE, MO'ABITESS (Deut. ii. 9, 11, 29, xxiii. 3; Judges iii. 28; Ruth i. 22, &c. &c.). Natives of the country of Moab.

MOADI'AH (*festival of Jehovah*). A priest who returned from Babylon with Zerubbabel (Neh. xii. 17), called also Maadiah (5).

MOCH'MUR (Judith vii. 18). A wady somewhere in central Palestine.

MO'DIN (1 Macc. ii. 70, ix. 19, xiii. 25, xvi. 4; 2 Macc. xiii. 14). The native city and burial-place of the Maccabean family. It has not been certainly identified. It has been placed at *Latrûn* or *Kubâb*, both within six or eight miles of *Lydd* or Lydda, and by some at *Soba*, seven miles from Jerusalem.

MO'ETH (1 Esdr. viii. 63). A strange corruption of Noadiah (Ezra viii. 33).

MO'LADAH (*birth, lineage*). A town in the southern part of Judah towards the Edomitish border (Josh. xv. 26), afterwards transferred to Simeon (xix. 2; 1 Chron. iv. 28). It was inhabited after the return from captivity (Neh. xi. 26). The ruins of *el-Milh*, nine hours to the south of Hebron, appear to mark the site. See Wilton, *The Negeb*, pp. 109-114.

MOLE. A well-known animal of the family *Talpidæ*. The common mole, *Talpa Europæa*, or *vulgaris*, has its limbs remarkably adapted to its habits of burrowing underground. We find the 'mole' classed among unclean animals (Lev. xi. 30); but the word so translated (implying respiration) is thought to signify the chameleon. Possibly the animal in question may be the *Chameleo vulgaris*. Moles are mentioned again in our version of Isai. ii. 20; but a different Hebrew word is used in that place. Perhaps rats or mice may be meant; and it is more likely that these should occupy deserted places than moles. Indeed travellers tell us that the forsaken sites of the east are 'perforated with the holes of cave-digging animals' (*Pict. Bible*, note on Isai. ii. 20). Any such creatures, therefore, may very likely be comprehended in the term.

MO'LECH (*king*) (Lev. xviii. 21, xx. 2-5; 1 Kings xi. 7; 2 Kings xxiii. 10). See MOLOCH.

MO'LI (1 Esdr. viii. 47). Mahli (Ezra viii. 18).

MO'LID (*begetter*). A descendant of Judah (1 Chron. ii. 29).

MO'LOCH (almost always with the article, *the ruler*). An idol-god, whose name is sometimes given as Molech (Lev. xviii. 21,

xx. 2-5; 1 Kings xi. 7; 2 Kings xxiii. 10; Jer. xxxii. 35; Amos v. 26; Acts vii. 43). It is generally identified with Milcom (1 Kings xi. 5, 33; 2 Kings xxiii. 13), Melcom (Jer. xlix. 1, 3, marg.), and Malcham (Zeph. i. 5).

To this idol the Hebrews sacrificed children in the valley of Hinnom. According to the rabbins, its image was of brass with the head of an ox and the members of a human body. It was hollow, and was heated from below; the children to be sacrificed being placed in its arms, while drums were beaten to drown their cries. It has, however, been questioned whether the children were actually burnt or only made to pass through the fire for a purification. But that they were really destroyed may be gathered from several passages of scripture (Psal. cvi. 37, 38; Jer. vii. 31; Ezek. xvi. 20, 21, xxiii. 37). It is probable, indeed, especially from the passages last referred to, that the children were not burnt alive, but first put to death; their bodies being then burnt. See Keil, *Comm. on Kings, transl.*, vol. ii. pp. 38, 39.

The worship of Moloch, as mentioned in the Pentateuch, was practised among the Canaanites; but it is questionable whether it was of Canaanitish origin. Keil, maintaining that the Milcom, to whom Solomon built a high place, the abomination of the Ammonites, was different from Moloch, supposes that the worship of the latter was introduced from the Assyrians (*ubi supr.*, vol. i. pp. 190, 191, vol. ii. pp. 36-38). Ahaz certainly appears to be the first who practised it in Judah.

Moloch has been identified with Saturn; and points of resemblance have been noted in the descriptions of their worship. But perhaps it may be more just to regard this idol as one of the forms of Baal, the sun-god, to whom in Carthage and Numidia children were immolated. See Winer, *Bibl. RWB.*, art. 'Molech.'

It may be added that, as the Hebrew name of this idol signifies ruler or king, the idol may possibly be sometimes meant where 'king' appears in our version (e.g. Isai. xxx. 33, lvii. 9). It has hence been thought that the worship of it was very widely spread in Israel, more so than at first sight might be thought.

MOLTEN SEA, THE (1 Kings vii. 23; 2 Chron. iv. 2). See LAVER, SEA, THE MOLTEN.

MOM'DIS (1 Esdr. ix. 34). Maadai (Ezra x. 34).

MONEY. It would be quite departing from the character of the present work to introduce a long disquisition on the origin of money, the first traces of coinage, and the monetary system of ancient nations generally. For such information other books must be consulted. Here it will be more to the purpose to point out the notices we find in the sacred writings of the use of the precious metals as expressive of value or for the interchange of commodities.

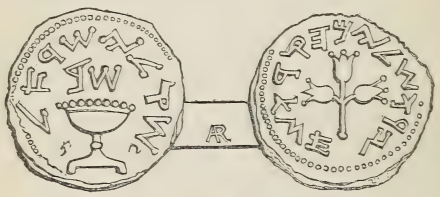
The first intimation that we meet with is that which speaks of Abraham as 'rich in cattle, in silver, and in gold' (Gen. xiii. 2). This, it will be observed, is just after the patriarch's return from Egypt, where he had been entreated well and enriched by Pharaoh for his wife's sake (xii. 16). Now the Egyptian monuments show us that gold and silver were there used in the form of rings, and that these rings were placed in scales, payments being made by the weight of the metal. Abraham therefore, if ignorant of it before, would have become acquainted with a circulating medium in Egypt, and might have brought back with him some of the forms of gold and silver, in other words, the ring-money, which he there found. Sometime after he received a present from Abimelech, king of Gerar, of 'a thousand pieces of silver' (xx. 16) according to our version. These thousand pieces, we may suppose, were of some definite weight. Still later we have the purchase of the field and cave of Machpelah for four hundred shekels of silver (xxiii. 16, 17); but that this was not coined money and that the shekel was simply here a measure of weight is evident from the expression used that 'Abraham weighed to Ephron the silver.' Afterwards Jacob bought a piece of land of the children of Hamor 'for an hundred pieces of money' (xxxiii. 19).

The Hebrew word *kesîtah*, used here, and also in Job xlii. 11, has provoked much difference of opinion. Some have imagined that lambs are meant; and others have believed that coined money with the impress of a lamb was then current. It is more likely that weights in the shape of a lamb were used: we know that there were such weights in the forms of lions, bulls, &c. among both the Egyptians and Assyrians (see KESITAH); and all evidence goes to show that there was at that early period no coin properly so called. We find soon after another monetary transaction. The sons of Jacob went down into Egypt to buy corn, and they took money with them. This money is frequently mentioned, but with distinct reference to weight (xlii. 25, 27, 35, xliii. 12, 15, 18, 21-23). Money is again spoken of as paid by the Egyptians and Canaanites to Joseph for corn; but the circulating medium, whatever it was, does not seem to have been very abundant. For it was all speedily gathered up; and then barter was resorted to (xlvii. 14-16). Here also is presumptive evidence that there was no coin, which would most likely in the process of ordinary business have been again disseminated, instead of coming into and remaining in Joseph's hands. Indeed, there is little reason to believe that Egypt had a coinage till the Persian conquest, when coins were introduced, as afterwards by the Greeks. In several of the enactments of the Mosaic law shekels are mentioned, in the imposition of a poll-tax (Exod. xxx. 13, 15), in the compensation or redemption-money for a vow (Lev. xxvii. 3-7), &c. The shekel was a measure of weight, and, therefore, we may still suppose that the silver—for it is observable that silver and not gold is almost exclusively mentioned in monetary transactions—was told out by weight.

But, though coins are not as yet distinctly named, it is clear that the process of buying and selling must have brought the usage pretty nearly to what it would

be with a coinage. And there is a singular narration in the life of Saul which confirms this. When Saul was about to consult Samuel in regard to the asses which had been lost, he paused, because he had no present ready, without which he could not think of waiting on the seer. But his servant had about him a bit of silver, the fourth part of a shekel; and this it was agreed should be offered to Samuel (1 Sam. ix. 6-8). It is manifest that there was no weighing at the time of this transaction, and that, whether its weight had been previously ascertained or not, this little piece of silver was to all intents and purposes for commercial value the same as if it had been coined.

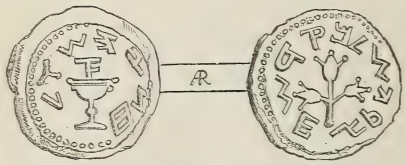
This, however, it must be repeated, was not coined money; and it is observable that



Shekel. Ascribed to Simon Maccabeus.

in Assyria and Babylonia clay tablets have been found commemorating grants of money specified by weight. Probably the Lydians were the first to coin. At all events the first idea of impress and actual coin is due to them; while the Æginetans must have the credit of completing pieces of money according to our notion of it by adding a reverse design. Greek coinage may, it seems, be carried up to the eighth century before Christ; but purely Asiatic cannot be traced so early. It is clear, therefore, that coinage could not have been known in Palestine till the taking of Samaria, 721 B.C.

On the return from captivity coined money is really mentioned, the 'drams,' i.e. darics of the Persian kings (Ezra ii. 69, viii. 27; Neh. vii. 70-72); and the same word occurs in 1 Chron. xxix. 7. See DARIC. There were coins of Alexander and the Syrian monarchs. And afterwards Jewish rulers coined money themselves. The first notice of this occurs in the Apocrypha. The Syrian king Antiochus VII. granted to Simon Maccabeus the power of coining money with his own impress (1 Macc. xv. 6). This appears to have been 139 B.C.; but it is possible that Simon may have used the practice before the permission was formally given. Coins of Simon are yet in existence. And, though it is true that some doubt has been expressed and these coins have been attributed to an earlier era, yet on the whole the most reasonable conclusion is that to Simon first and other Asmonean princes after him the most ancient Jewish coinage belongs. Subsequently there were coins of the Idumean kings, coins issued by the procurators of Judea under the Roman emperors from Augustus to Nero, coins during the first revolt under Eleazar, those which commemorate the capture of Jerusalem issued by Vespasian, Titus, and Domitian, those of the second revolt under Bar-chochebas, also the imperial colonial coins struck at Jerusalem, then called Ælia Capitolina, by Adrian and succeeding emperors, and those by the Arabian conquerors to 695 A.D.



Half-shekel. Ascribed to Simon Maccabeus.

The materials of coins have most generally been gold, silver, copper; but other substances have been occasionally employed, such as iron, tin, lead, leather, wood, shells, &c. The Persian daric was properly of gold; but there was a silver piece, called by the Greeks the *siglos*, of which 20 went to a gold daric; consequently the ratio of gold to silver at the time was as 13 to 1. The names of Hebrew money were significant; talent implying circle, globe, perhaps aggregate sum, shekel weight, bekah division, i.e. half, gerah grain or bean.

It is to be observed that the legends on Jewish coins are in a character nearly resembling what is now called the Samaritan; and the representations are most probably

the pot of manna and Aaron's rod which budded. The gold shekel (answering to the foreign daric) weighed 129 grains troy; the silver shekel 220, half-shekel 110; the copper half-shekel 264, quarter 132, sixth, 88; coins not being, which is also sometimes the modern usage, always exact in relative weight.

In the New Testament certain coins or money, Greek and Roman, are mentioned, such as the pound or *mina*, the *stater*, the *didrachma* (Matt. xvii. 24, 27, marg.), the *drachma* (Luke xv. 8, marg.), the penny or *denarius* (Matt. xviii. 28), the farthing, *quadrans* (v. 26; Mark xii. 42), *assarion* (Matt. x. 29; Luke xii. 6), and the mite, *lepton* (Mark xii. 42; Luke xxi. 1).

The following tables will give the value of the Hebrew and other money mentioned in scripture as well as it can be reduced to our standard; but the computations of different writers vary:—

					£	s.	d.
Gerah					0	0	1·36875
10	Bekah				0	1	1·6875
20	2	Shekel			0	2	3·375
1200	120	60	Maneh		6	16	10·5
60000	6000	3000	50	Talent	342	3	9
Daric, translated 'dram' (1 Chron. xxix. 7, and elsewhere)					1	5	0?
Gold shekel					1	16	6?
Talent of gold					5475	0	0

						£	s.	d.	q.
Mite						0	0	0	3/4
2	Farthing (*quadrans*)					0	0	0	3/4
8	4	Farthing (*assarion*)				0	0	0	3
80	40	10	Penny (*denarius=drachma*)			0	0	7	2
160	80	20	2	Didrachma		0	1	3	
320	160	40	4	2	Stater=shekel	0	2	6	
Mina, or pound						3	2	6	

Among the important works treating on Hebrew coinage may be named De Saulcy's *Numismatique Judaïque*, and F. Madden's *Jewish Coinage*, 1864: to the last-named work this article is much indebted.

MONEY-CHANGER. Before coined money was introduced, pieces of metal of a certain weight were necessary for the purposes of commerce: these were probably stamped, to show that they were genuine and of full weight, 'current money with the merchant' (Gen. xxiii. 16). But they must of course be from time to time again weighed; and therefore the Israelites usually carried scales about with them, a practice very common in the east at the present day. It is also common to have the money weighed and examined by a factor, whose special business this is. Such a factor would also exchange coins of one species for those of another. And, as persons came from a distance and from other countries to worship at Jerusalem, they would naturally bring the money current in their respective localities; and it would be a convenience to them to get this exchanged for that which was current in Jerusalem. Besides, the particular coin of the half-shekel was wanted for the payment of the temple tax. Hence money-changers established themselves in the city and even in the courts of the temple. They received a commission on exchanges, about 10 per cent., and interest on loans; and, as we may conclude from our Lord's words, they were not free from fraudulent practices (Matt. xxi. 12, 13, xxv. 16, 27; Luke xix. 23, 45, 46; John ii. 13-16).

MONTH. The ordinary Hebrew word for 'month' is derived like ours from the moon, signifying primarily 'new,' and thence 'the new moon.' We find occasionally the fuller expression 'a month of days' (e.g. Gen. xxix. 14). The length of the month therefore was naturally determined by lunations, and would seem to have consisted of alternately 29 and 30 days. There is a notice of the month at a very early period. From a comparison of vii. 11, 24, with viii. 4, five consecutive months must have comprised 150 days; and each therefore must have contained 30 days. But the whole period of Noah's dwelling in the ark appears to have been 365 days; for the day of the month on which he left is not the same (14) with that on which he entered it (vii. 11). Hence, though the months were lunar, there was probably some knowledge at the time of a solar year. How the months were arranged, or in what way days were then intercalated to make the lunar and the solar years agree, we are not able to determine.

In later times we have sufficient proof that Hebrew months were lunar, because the cycle of religious feasts was regulated by the changes of the moon. The new moon itself was the signal for certain observances (Numb. x. 10, xxviii. 11, 15; 1 Sam. xx. 24); and the passover, the first of the great annual festivals, after which the others followed in specified order, depended on the time of the full moon. Originally the new moon was watched for, and the announcement of it formally made. But, though this watching might be continued through Jewish history, it is evident that there were calculations to determine

the day before-hand; as Jonathan and David both mention when it would occur (5, 18).

There were twelve months in the Hebrew year (1 Kings iv. 7): consequently, in order to make their time conformable to the recurrence of the seasons, an additional month was occasionally added at the year's end. The exact order in which this intercalation was made is not known. The modern Jews introduce it seven times in a cycle of nineteen years (Mills' *Brit. Jews*, part ii. chap. 6, p. 152). Their present calendar was settled by rabbi Hillel about 360 A.D.: see Prideaux, *Connection*, vol. i. p. 156, note 8.

It is likely that the months were originally distinguished according to their numbers and not by special names, unless we except the first of the ecclesiastical year, called Abib (Exod. xiii. 4). Subsequently names were attached, sometimes given in addition to the number of the month. Thus the first month is termed Nisan (Neh. ii. 1; Esth. iii. 7); the second Zif (1 Kings vi. 1, 37); the third Sivan (Esth. viii. 9); the sixth Elul (Neh. vi. 15); the seventh Ethanim (1 Kings viii. 2); the eighth Bul (vi. 38); the ninth Chisleu (Neh. i. 1; Zech. vii. 1); the tenth Tebeth (Esth. ii. 16); the eleventh Sebat (Zech. i. 7); the twelfth Adar (Esth. iii. 7, viii. 12, ix. 1, 15, 17, 19). Other names are found in Jewish writers, as the second Jyar or Ijar, the fourth Tammuz, the fifth Ab, the seventh Tisri, the eighth Marchesvan. The intercalated month is Veadar. It is observable that the month Bul is mentioned in a very ancient Phœnician inscription, found a few years ago on the lid of a sarcophagus (Thomson, *The Land and the Book*, p. 138).

Of course there is some difficulty in making the Hebrew months correspond to those in our calendar, twelve of which very nearly make up a solar year. This may be illustrated by the fact that in 1853 Nisan 1 fell on March 30, Nisan therefore nearly answering to our April; whereas in 1863 Nisan 1 fell on March 21, and in 1865 on March 28. We may best reach a definite conclusion by the observation of the seasons in Palestine. Now travellers inform us that barley harvest is, even in the hot neighbourhood of Jericho, not till about the middle of April. But the first-fruits were to be presented Nisan 15, or just after (Lev. xxiii. 5-11, 15). Hence that month must have coincided rather with our April than, as some would have it, with our March; and the intercalation must have been managed so as to bring up the month to that time. The Jewish months may therefore be arranged:

1. Nisan or Abib, corresponding to April.
2. Jyar or Zif, corresponding to May.
3. Sivan, corresponding to June.
4. Tammuz, corresponding to July.
5. Ab, corresponding to August.
6. Elul, corresponding to September.
7. Ethanim or Tisri, corresponding to October.
8. Bul or Marchesvan, corresponding to November.
9. Chisleu, corresponding to December.
10. Tebeth, corresponding to January.
11. Sebat, corresponding to February.
12. Adar, corresponding to March.
13. Veadar, intercalated.

In the Apocrypha we have the mention of two months, Dioscorinthius and Xanthicus (2 Macc. xi. 21, 30, 33, 38). Xanthicus in the Macedonian calendar corresponded to the Jewish Nisan; and Dioscorinthius or Dioscoros was probably the Macedonian Dystrus, which immediately precedes Xanthicus. See Prideaux, *Connection*, vol. ii. pp. 186, 187; Wieseler, *Chronol. Synops.* p. 448.

MOON. We find this secondary planet very early mentioned as appointed to be the great light-bearer of the night (Gen. i. 14-18), ruling, so to speak, among the stars, and testifying to the glorious power of the Creator (Psal. viii. 3, 4, cxlviii. 3). The Hebrew years were lunar years; and the cycle of their feasts was regulated by the moon (see Ecclus. xliii. 6-9). The day of the new moon was one of these feasts (Isai. i. 14), announced by the sound of trumpets (Numb. x. 10; Psal. lxxxi. 3), and, according to Jewish authority, by beacon-fires, and celebrated with special sacrifices (Numb. xxviii. 11-15: comp. 1 Sam. xx. 5, 24-27; Ezek. xlvi. 3). It would seem that trade was unlawful on this festival (Amos viii. 5). In the kingdom of the ten tribes people resorted, possibly for public instruction, to the prophets at the new moon (2 Kings iv. 23).

The worship of the heavenly bodies was one of the corruptions which we find largely prevalent in ancient times, an influence over the fortunes of men being attributed to them. Thus the moon was honoured (Job xxxi. 26, 27) under various names (see ASHTORETH, DIANA), generally with some relation to the sun, which was believed to be the active generative principle, while the moon, commonly regarded as feminine, was deemed the passive productive power. The Israelites were warned against imitating this idolatry (Deut. iv. 19, xvii. 3), but in vain: they burnt incense to the moon (2 Kings xxiii. 5; Jer. viii. 2); and their women especially adored her as the 'queen of heaven,' offering her cakes, probably honey-cakes (vii. 18, xliv. 17-19, 25), a kind of oblation usual in moon-worship elsewhere (Winer, *Bibl. RWB.*, art. 'Mond').

The moon-light has been supposed to exercise a baneful influence upon both animate and inanimate creation (Psal. cxxi. 6). Eastern people have had exaggerated notions of this; and an explanation of it has been attempted, as owing merely to the change of temperature; the nights being chill, while the days are warm (Gen. xxxi. 40). But there seems no reason to doubt that some unfavourable power, however it may be accounted for, is attributable to the beams of the moon.

The moon is sometimes introduced in scripture into a comparison for beauty (Sol. Song vi. 10), and sometimes is symbolically used (Joel ii. 31; Matt. xxiv. 29; Rev. vi. 12, xii. 1), probably for the ecclesiastical, as the sun for the civil state.

MOOSI'AS (1 Esdr. ix. 31). Possibly Maaseiah (Ezra x. 30).

MO'RAD (Josh. vii. 5, marg.) The ren

dering of the text is very likely more accurate, 'in the descent.'

MO'RASTHITE. The designation given to the prophet Micah (Jer. xxvi. 18; Mic. i. 1) as being probably a native of MORESHETH-GATH, which see.

MOR'DECAI (*little man*, or *worshipper of Mars*).—1. One who returned from Babylon with Zerubbabel (Ezra ii. 2; Neh. vii. 7).—2. A Benjamite, whose ancestor had been carried away captive by Nebuchadnezzar with Jehoiachin. Mr. Galloway, however, has an ingenious argument to prove that Mordecai himself was made captive in the first year of Nebuchadnezzar, and third of Jehoiakim (*Isaiah's Test. for Jesus*, 1864, pp. 403-406). He consequently maintains that Esther was the wife of Astyages, and grandmother of Cyrus. But this supposition is not tenable, as it disregards the fact that the Persians were then the ruling nation, being named before the Medes (Esth. i. 3, 14, 18, 19). Mordecai adopted and brought up his uncle's daughter Esther. Refusing to pay obeisance to Haman, he provoked that jealous courtier to plot the destruction of the Jews: but by God's providence the design was defeated. Mordecai had rendered great service to the Persian king by discovering a conspiracy against his life; and the honour paid him for this was the first step of the advancement which, through the influence of Esther, now queen, he reached as one of the chief ministers of the king (ii.—x.). At the feast of Purim, while curses are invoked against Haman, blessings are pronounced upon Mordecai. Lord A. C. Hervey is inclined to believe him identical with Matacas or Natacas, mentioned by Ctesias (*De Rebus Pers.*, edit. Müller, 1844, pp. 50, 51) as a chief favourite of Xerxes (Smith's *Dict. of the Bible*, vol. ii. p. 420).

MOR'EH (*teacher*).—1. There was an oak-grove near to Shechem; for the word should be rendered 'oak,' not 'plain,' as in our version (Gen. xii. 6; Deut. xii. 30); which it has been thought took its name from a Canaanite called Moreh, as the oak-grove of Mamre from Mamre (Gen. xiii. 18, xiv. 13).—2. A hill in the plain of Jezreel (Judges vii. 1). Possibly *Jebel ed-Duhy*, the 'Little Hermon.'

MORE'SHETH-GATH (*possession of Gath*). A place most likely very near to Gath, the birth-place or residence, it is thought, of the prophet Micah (Mic. i. 14); whence he was called (1) the Morasthite. Dr. Thomson seems inclined to identify it with Mareshah, and to regard it as just a suburb of Gath itself (*The Land and the Book*, pp. 564, 565). See GATH. But others are disposed to doubt the identification.

MORI'AH (*the chosen of Jehovah*, or *manifestation of Jehovah*). The name of a region to which Abraham was commanded to go, and on one of the hills there offer his son Isaac for a burnt-sacrifice (Gen. xxii. 2). On mount Moriah also Solomon is said to have built the temple at Jerusalem (2 Chron. iii. 1). It therefore lay on the north-east of Zion, overlooking the valley of the Kidron, or of Jehoshaphat, and is at present crowned by the mosque of Omar. See JERUSALEM. It has, however, been disputed whether the Moriah of Abraham be identical with that of Solomon; and, chiefly because the 'place' is said to have been seen 'afar off' (Gen. xxii. 4), while Moriah at Jerusalem is not visible at any great distance, it has been urged that Gerizim better fulfils the conditions of the narrative, and must have been the spot on which Isaac was bound for sacrifice. But this conclusion is hardly tenable. For, besides that the journey from Beer-sheba to Gerizim could not well have been accomplished in the specified time (see GERIZIM), it is evident that the expression 'afar off' cannot imply a considerable interval. For at the point where the place was seen Abraham left his attendants, and loaded Isaac with the wood, taking himself the fire and the knife. Gerizim is seen miles away; and it is inconceivable that the patriarch and his son should toil along, burdened as they were, for several miles. The most probable belief therefore is that the scene of Abraham's sacrifice was on the spot where afterwards the temple stood, not far apart from that on which our Saviour suffered.

The composition of the word Moriah, including Jah or Jehovah, furnishes proof that the name Jehovah was known to the early patriarchs. Objections have of course been urged; and it has been stoutly maintained by some scholars that 'Jah' does not enter into the word. A philological question cannot be discussed here. It must be sufficient to say that those who are most entitled to be heard, though they differ somewhat in the interpretation of the former portion of the term Moriah, agree that its ending is 'Jah.' See Kalisch, *Comm. on Old Test. Gen.*, pp. 445, 446. Kalisch himself prefers interpreting, 'thy instructor is Jehovah.'

MORNING. See DAY.

MORNING-STAR. See STAR, MORNING.

MORTAR (Numb. xi. 8; PROV. xxvii. 22). See MILL, PUNISHMENTS. Dr. Thomson says a large stone mortar is found in every house in Palestine, and that it is commonly used to bray wheat in to make *kibby*, a favourite Arab dish (*The Land and the Book*, p. 94).

MORTAR, MORTER. See LIME, SLIME. Bitumen, moistened clay, and a composition of lime, ashes and sand, are generally used in the east as cement or mortar. Stubble or straw is sometimes intermixed.

MOSE'RA (*bond*) (Deut. x. 6). Apparently the same with

MOSE'ROTH (*bonds*). One of the stations of the children of Israel (Numb. xxxiii. 30, 31). Evidently it must have been near to mount Hor, where Aaron died. See HOR.

MO'SES (*drawn out* of the water, or probably, as having an Egyptian origin, *water-saved*). The son of Amram and Jochebed, of the family of Kohath, of the tribe of Levi. He was born in Egypt at a time when the Pharaoh was endeavouring to check the growth of the Israelite population. At first his parents concealed him; but concealment became soon too hazardous; and Jochebed, we may be sure with a heavy heart, placed her babe in a little bulrush-ark, and exposed him on the Nile. His

sister Miriam, however, probably a grown girl, was set to watch. And just then, in God's providence, the king of Egypt's daughter came with her maidens to bathe. She espied the little ark among the flags, and had it brought to her. The infant was beautiful, and it wept. Pharaoh's daughter had compassion; and Miriam, at once embracing the opportunity, proposed to bring a Hebrew nurse. She brought Jochebed, who received her own child from the princess, with a charge to tend it carefully. Joy indeed there was then in that household. And when Moses grew he was carried again to the king's daughter, who adopted him as her own son (Exod. ii. 1-10, vi. 16-20; Acts vii. 20, 21; Heb. xi. 23).

'Moses was learned,' we are further told, 'in all the wisdom of the Egyptians' (Acts vii. 22). We must consider what such an account implies. It has been urged against the truth of scripture that writing was not known at that early age. But no scholar would venture to make such an assertion now. What was 'the wisdom of the Egyptians'? Was it oral teaching? 'The art' of writing, says Dr. Bartlett, 'was practised, and most abundantly, in the very nation among whom the Hebrews dwelt for some hundreds of years. The ancient Egyptians were a race of indefatigable writers. They inscribed or marked every thing that admitted of it, from a temple, an obelisk, a pyramid, or a tomb, to a brick, a sarcophagus, a bracelet, or a seal-ring. Every thing was done in writing. In all pictorial representations the scribe was ubiquitous. In levying soldiers, scribes write down the names: they count, in the king's presence, the severed hands of the slain: they present to him the amount of weapons, horses, and other booty. The scribe notes down weights, in the markets and the jeweller's shop alike: he records for the steward all the products of the farm, sheep, goats, asses, oxen, cows, geese, goslings, and even eggs. No bargain of consequence, says Wilkinson, was made without a written voucher' (*Biblioth. Sacr.*, Oct. 1863, p. 803). Moses, then, must have been well acquainted with writing, and he must have been in the habit himself of writing, unless we suppose him an exception to all around him. It is very important to bear this in mind.

The scripture says little of Moses during his residence at court; but tradition is copious. He is described as mastering all branches of learning, and also as heading the armies of Pharaoh against the Ethiopians (Joseph., *Antiq.*, lib. ii. 10, § 2). Certain it is that splendid prospects were spread before him. And, if he had chosen to separate himself from his own people, and to renounce his fathers' God, and to grasp 'the pleasures of sin,' he might have had his fill of worldly honour: he might, perhaps, have wielded the Egyptian sceptre, and have founded a new dynasty of Pharaohs. But he was influenced by a nobler principle. He was aware of the promise of God to visit Israel, and he expected its accomplishment. 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ (such as Christ suffered) greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward' (Heb. xi. 24-26). It is not unlikely that some special proposal of dignity and power was made to him, which, for his temper was characteristically unambitious, he formally declined.

Be this, however, as it may, he had some perception that by his hand God might deliver Israel. And accordingly he interfered, when he saw an Egyptian maltreating an Israelite. He slew the oppressor, and expected his brethren to rise at the signal (Acts vii. 25). But their spirit was broken; and he was reproached for his deed; and the reigning Pharaoh, hearing of it, deemed it necessary to nip any symptoms of insubordination in the bud; so that Moses had to flee for his life out of the land. He wandered away to Midian and there fed the flocks of Jethro, the chief of one of those tribes that dwelt by the eastern gulf of the Red sea.

The Midianitish prince gave Moses one of his daughters, Zipporah by name, to wife. It is probable that she was earned, so to speak, by service; just as Jacob had served Laban for Rachel. Very likely, therefore, some years elapsed before the marriage, more especially as one at least of the sons was but young when Moses at the end of forty years quitted Midian (29, 30). It was at the divine command that he returned to Egypt. For, tending his sheep by Horeb, he was startled by a strange sight. A bush (which some call an acacia) was on fire, and yet was not consumed. Moses was stepping aside to examine the wonder, when an awful voice forbade him, commanded him to put off his shoes upon ground made holy by the visible symbol of the divine Presence, and announced to him that he was to go to Pharaoh and demand the release of the Israelite bondmen. Moses' leading characteristic again displays itself. He was not ambitious enough to desire the high pre-eminence. Forty years had cooled the ardour he might once have felt; and therefore he repeatedly excused himself, on account of his want of influence and his slowness of speech. But he was told that the Lord, who pronounced to him his solemn covenant-name, would be with him: certain signs were given him to assure him; and it was promised that his eloquent brother Aaron should accompany him as his spokesman, and that even now, warned also by a divine message, he was on his road to meet him (Exod. iii., iv. 1-17). Moses no longer hesitated: returning to Jethro, he desired leave to depart, and took his wife and sons to go into Egypt. In a camping-place on the road a circumstance occurred which it is not very easy to understand. One of the party, Moses or a son, most likely the latter, was seized with a mortal disease. Some connection was understood between this and the neglected rite of circumcision. Zipporah at once circumcised the child, exclaiming in her apprehension, 'A bloody

husband art thou to me.' But the disease was mollified: still the mother repeated her words. Perhaps, as the threat was just before recorded that the first-born of Egypt should perish, there might be some symbolic reference to the delivery of those of Israel, yet so as by blood. It is probable that afterwards Zipporah and her sons were sent back to Midian. Moses proceeding on his way would pass by Horeb, and there he met his brother Aaron; and the two entered Egypt prepared for their high mission, and, having gathered the elders of their people, convinced them that they were sent to them by God (18-31).

It was a sublime attitude in which Moses now stood, demanding of the haughty Pharaoh the release of Israel. We find at first occasional misgivings; but ere long, convinced that Jehovah's might would really be put forth, he insisted on his demands, and in ominous words described the miseries which resistance would inflict on Egypt, and the ultimate destruction of their bravest and their best. No wonder, when he had discomfited the magicians, and when at his word plagues, such as neither they nor their fathers had felt, fell upon them—no wonder that this 'man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people' (xi. 3). See PLAGUES OF EGYPT.

At length the last fatal blow was struck; and at midnight a loud universal wail rang through the land. 'There was not a house where there was not one dead.' And then Moses, who had prepared his people, and had instructed them to celebrate a passover in that much-to-be-remembered night, placed himself at their head, and led, under the guidance of a marvellous pillar of cloud which went before them, their long files towards the wilderness and the Red sea (xii., xiii.).

The history of Moses is now, for the most part, the history of Israel (see RED SEA, WANDERING). Still his individuality is from time to time displayed. When the Egyptians, recovering a little from the fearful shock, pursued the tribes to take a deadly revenge, and Israel, hemmed in by mountains and the sea, and appalled at the sight of their late masters, began to utter their unmanly complaints, Moses was firm: 'Stand still and see the salvation of the Lord;' and at his lifted rod the waves parted: Israel marched through the dry sea-bed; and the Egyptian host, following, were drowned. Then Moses burst forth in that song of praise, 'Sing ye to the Lord; for he hath triumphed gloriously,' than which no nobler strain hath ever pealed, or ever shall peal from human voice, till that day when the last final victory shall have added to it a new topic of illustration, and the ransomed church by the sea of glass and fire shall sing the song, not of Moses only, but of the Lamb (xiv., xv.; Rev. xv. 2, 3).

There are some other particulars to be noticed. Moses had a hard task in leading the perverse Israelites. They soon began those murmurings which were repeated from time to time through their whole journey, and laid the blame of their wants on Moses. And then there was an enemy ready to attack them. A tribe of Amalekites set upon their rear, and also fought a pitched battle with them. The Hebrew troops were placed under the command of Joshua; while Moses accompanied by Aaron and Hur ascended a neighbouring eminence, and held up that rod of God with which so many wonders had previously been wrought, accompanying the gesture doubtless (as the Jewish interpreters say) with prayer for Israel's victory. Joshua prevailed; and a sentence was denounced on Amalek, that the Lord would have war with him from generation to generation (Exod. xvi., xvii.; Deut. xxv. 17-19).

The manna had been sent and water miraculously procured while the camp was at Rephidim: Jethro, also, Moses' father-in-law came to meet him, bringing his wife and sons, and gave him wise advice, which had the divine sanction, to relieve himself of the endless task of personally deciding every cause of question which might arise among the people, by appointing subordinate judges. And soon the camp moved on to Sinai; and Moses was admitted to that wonderful close communication with Jehovah, entering into the awful cloud which tempered and veiled the divine glory, and remaining forty days and forty nights there while the tables of the moral law were delivered to him, and other statutes prescribed; Joshua waiting meanwhile in some lower place. It was then that the foolish Israelites, tired of expecting their leader's return, made themselves a god after the fashion of an Egyptian idol. Moses, apprised of this by Jehovah, hurried down the mountain; and when he saw the abomination he cast away in hot anger the precious tables of the law, which were broken, rushed boldly into the midst of the infatuated multitude, and, by the assistance of the Levites who ranged themselves around him at his cry, slew 3000 of the idolaters, and, burning and stamping to pieces the god they had made, compelled the people to drink the powder of it in the water which supplied the camp (Exod. xix.-xxxii.).

We may further note Moses' disinterestedness. The Lord had threatened to destroy the people, but promised to make of Moses' posterity a greater nation than they. It was a flattering prospect; but he interceded again and again for Israel, and begged that rather than behold their destruction he might himself be blotted out of the book of the living. And then came that apparently-bold request, 'I beseech thee, show me thy glory.' He could not, he was told, look upon the full blaze of divine splendour; but he was placed in the cleft of a rock, and he heard wonderful things, the all-merciful name of Jehovah proclaimed; and again for forty days and forty nights he was in the near presence of God; so that when he descended his face (though he knew it not) was beaming with reflected brilliance, and till he had thrown a veil over it the awe-struck people dared not approach him (xxxiii., xxxiv.). Such is

the account as given in our translation; but it would seem that the original might be more accurately understood as intending that Moses spoke to the people with uncovered face, and then assumed the veil till he went again to the Lord's presence. So the Septuagint translates; and it accords better with St. Paul's reference to the history and with the symbolical interpretation he gives of it (2 Cor. iii. 7, 12-18). The veil implied concealment and transitoriness: the ministry of Moses was broken, his teachings occasionally suspended, when he resumed the obscuring veil. Far different the clear uninterrupted manifestation of the gospel revealed in its endless glory (see Dr. Alford's note on 2 Cor. iii. 12, 13). It seems likely that the radiance of Moses' face continued long—at all events to the complete establishment of that early covenant. Blessed are they who have approached so near the source of life and light, as that their lives shine like lights in a dark world.

Many more cases of opposition and trial had Moses from his people. And once his very family murmured against him. His wife Zipporah, a Cushite, had lately joined him, and she would naturally take a high place. Miriam, hitherto the first lady of Israel, could not brook what she thought her degradation; and Aaron, too, imagined perhaps his priestly office overshadowed by Moses' authority. Moses had not grasped at it. He was not, as our version has it, the meekest, but—we have had proofs enough—the most unambitious of men. He might, perhaps, have yielded; but the Lord interposed; and Aaron and Miriam stood two culprits before the Presence. O wonder! Miriam is leprous, white as snow; and Aaron in his capacity of priest has to look on her and to pronounce her unclean, one to be expelled with loathing from the camp. It was a terrible crisis. Aaron in supplicating tones addressed Moses; and Moses prayed to God. Yet Miriam the prophetess must be for seven days an outcast (Numb. xii.). Other events, really (as before noted) the history of Israel, must be passed over; and then after Miriam's death, when the fated years of wandering were well-nigh expired, when Canaan was in view, we come to Moses' sin. The people murmured in Kadesh-meribah for water; and Moses was told to speak to the rock. Impatient and almost disbelieving he addressed the malcontents in harsh language, and twice smote the rock. The miracle was performed; but God had been dishonoured; and Moses now must not enter the promised land. Deeply, no doubt, he bewailed his fault; and the Lord pardoned his servant; but sin must be punished; and Moses was afterwards a sentenced man (xx. 1-13).

In that last year of the wandering Moses gathered up the precepts of the law and in earnest exhortation pressed them on the people. He reiterated what God had done for them: he referred to his own sin: he warned them against disobedience; and in inspired song and with special reference to the tribes individually he predicted their future destiny. Accurately indeed have his predictions been accomplished; and the Jews scattered and still a people are a standing testimony to the truth of the divine revelation.

And now Moses must die. Still he shall see the fair land he must not enter. The glowing prospect lay spread before him as with undimmed eye he gazed from Pisgah. A blessed inheritance it was; but he was about to enter one more blessed. 'So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over-against Beth-peor; but no man knoweth of his sepulchre unto this day' (Deut. xxxiv. 5, 6). No mortal eye must see the great legislator of Israel put on immortality.

Yet once again he appeared on earth, when on the mount of transfiguration he attended Jesus, and talked with the Divine One of that propitiatory death to be accomplished, of which the sacrifices he had been told to prescribe were lively types (Matt. xvii. 3, 4; Mark ix. 4, 5; Luke ix. 30, 31).

No greater man was ever born of woman than Moses, yet he was but a servant to the glorious Lord of whom he testified (Heb. iii. 1-6).

Of course tradition has been busy with Moses. But legendary stories need not be detailed here. The curious reader may refer, among other sources of information, to D'Herbelot, *Biblioth. Orient.*, art. 'Moussa Ben Amran.'

Besides the Pentateuch (see PENTATEUCH) the Jews ascribe ten psalms to Moses, Psalms xc.—xcix. The first-named of these is very probably from his pen; but there is no ground for believing that he wrote the others. Some imagine him the author of the book of Job; and there are various apocryphal works bearing his name. It must be enough to mention the titles of these spurious productions, an 'Apocalypse' or 'Little Genesis,' the 'Ascension of Moses,' the 'Assumption of Moses,' the 'Testament of Moses,' the 'Mysterious Books of Moses.'

MOSOL'LAM (1 Esdr. ix. 14). Meshullam (Ezra x. 15).

MOSOL'LAMON (1 Esdr. viii. 44). Meshullam (Ezra viii. 16).

MOTH. The Hebrew word, *'ash*, so translated, is derived from a root signifying to fall away, because moth-eaten garments fall to pieces: this occurs in Job iv. 19, xiii. 28; Isai. l. 9; Hos. v. 12, and elsewhere. The Greek *sēs* is also so rendered in Matt. vi. 19, 20; Luke xii. 33. There can be no doubt that some species of the genus *Tinea* is intended. In almost all the cases in which the moth is mentioned it is in reference to its habit of destroying garments. Now it was customary in the east to accumulate articles of apparel: hence the allusion is peculiarly apposite. We may therefore fairly suppose that the *Tinea pellionella*, the clothes-moth (not excluding some kindred species), is meant. The larva of this insect constructs a kind of nest or case of the material on which it feeds: comp. Job xxvii. 18, 'He buildeth his

house as a moth;' and it is said to be common in Palestine.

The frailness of man, and decaying nature of his possessions, are often illustrated by a reference to the moth (e.g. Psal. xxxix. 11; James v. 2).

MOTHER. This term besides its literal meaning is applied to any female ancestor or superior—as, of individuals, a grandmother (1 Kings xv. 10) or more remote relation (Gen. iii. 20), a step-mother (xxxvii. 10), a political leader or governess (Judges v. 7); of collective bodies, a nation or mother-country (Isai. l. 1; Jer. l. 12; Ezek. xix. 2), a chief city (2 Sam. xx. 19). The mother's love for her children is sometimes taken to illustrate and enhance God's love to his people (Isai. xlix. 14, 15, lxvi. 12, 13). For king's mother see QUEEN.

MOULDY (Josh. ix. 5, 12). The word so translated properly means 'crumbs.' It occurs again in 1 Kings xiv. 3, where our version has 'cracknels': these were, no doubt, a kind of cake which crumbled easily. See CRACKNELS.

MOUNTAIN, MOUNTAINS. The Hebrew word *har* is used as distinguishing a mountain from a lower eminence or hill; which is *gibeah*. '*Har*,' says Dr. Stanley, 'is employed both for single mountains, as Sinai, Gerizim, Zion, or Olivet, and for ranges, as Lebanon. It is also applied to a mountainous country or district, as in Josh. xi. 16, where "the mountain of Israel" is the high land of Palestine as opposed to the "valley and the plain"; and in 21, xx. 7, where "the mountains of Judah" (incorrectly rendered plural) is the same as "the hill-country" in xxi. 11. Similarly mount Ephraim is the mountainous district occupied by that tribe; which is evident from the fact that the mount Gaash (Josh. xxiv. 30), mount Zemaraim (2 Chron. xiii. 4), the hill of Phinehas (Josh. xxiv. 33), and the towns of Shechem, Shamir (Judges x. 1), Timnath-serach (Josh. xix. 50), besides other cities (2 Chron. xv. 8), were all situated upon it.' Dr. Stanley adds the apposite note: 'Thus "the Peak," originally the name of the highest mountain of Derbyshire, is now applied to the whole district' (*Sinai and Palestine*, Append. § 23, p. 494).

Of the mountains noted in scripture those of Ararat, Sinai, and Hor, Nebo from which Moses surveyed the promised land, Lebanon, and Anti-libanus of which Hermon is the most prominent summit, Carmel, Tabor, &c., may be mentioned; some account of each will be found in the articles under their respective names. Mountains were places of refuge from war or other calamity (Gen. xiv. 10, xix. 17, 30), as furnishing caves and secret recesses for concealment: comp. Isai. ii. 10, 19, 21. On the tops of mountains sacrifices were customarily offered and temples erected, as on Moriah, and by the Samaritans on Gerizim. Hence the censure of idol-worship on mountains (lvii. 7; Ezek. xviii. 6).

Dr. Stanley, illustrating the frequent practice in scripture of personifying the great features of the country, gives the following curious table of words so used in reference to mountains or hills:—

'Head, *rôsh*, Gen. viii. 5; Exod. xix. 20 Deut. xxxiv. 1; 1 Kings xviii. 42 (A.V. "top"). Of a hill (*gibeah*) Exod. xvii. 9, 10.

'Ears, *aznôth*. Aznoth-tabor, Josh. xix. 34; possibly in allusion to some projection on the top of the mountain.

'Shoulder, *châtêph*, Deut. xxxiii. 12; Josh. xv. 8, xviii. 16 ("side"), all referring to the hills on which Jerusalem is placed. Josh. xv. 10, "the *side* of mount Jearim."

'Side, *tzad* (see the word for the "side" of a man in 2 Sam. ii. 16; Ezek. iv. 4, &c.). Used in reference to a mountain in 1 Sam. xxiii. 26; 2 Sam. xiii. 34.

'Loins or flanks, *chisloth*, Chisloth-tabor, Josh. xix. 12, and occurs also in the name of a village, probably situated on this part of the mountain, *Ha-chesulloth*, i.e. the "loins," Josh. xix. 18.

'Rib, *tzêlâh*. Only used once, in speaking of the mount of Olives, 2 Sam. xvi. 13, and there translated "side."

'Back, *shĕchem*. Probably the root of the name of the town Shechem, which may be derived from its situation, as it were on the back of Gerizim.

'Elbow, *ammah*. The same word as that for "cubit." It occurs in 2 Sam. ii. 24, as the name of a hill near Gibeon.

'Thigh, *yarchâh* (see the word for the "thigh" of a man in Judges iii. 16, 21). Applied to mount Ephraim, Judges xix. 1, 18, and to Lebanon, 2 Kings xix. 23; Isai. xxxvii. 24. Used also for the "sides" of a cave, 1 Sam. xxiv. 3.

'The word translated "covert" in 1 Sam. xxv. 23 is *sêther*, from *sâthar* to hide .... and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain"' (*ubi supr.*, pp. 495, 496).

MOURNING. For the ceremonies of mourning on occasion of deaths see BURIAL, pp. 122, 123. Similar signs of grief were customary on other occasions of public or domestic calamity. Persons wept, laid aside ornaments, rent their clothes, struck their breasts or their thighs, fasted, lay upon the ground, went barefoot, wore sackcloth, or black or dirty garments, covered their heads or lips, and put dust upon them, lay in ashes, pulled their hair and their beards, tearing themselves with their nails and making incisions in their flesh. Some, however, of these excesses were forbidden as being connected with idolatrous practices (Gen. xxxvii. 34; Exod. xxxiii. 4-6; Lev. xix. 27, 28; Deut. xiv. 1, 2; Josh. vii. 6; 2 Sam. iii. 31, 35, xii. 16, 17, xv. 30; 1 Kings xxi. 27; Ezra ix. 5; Esth. iv. 16; Job i. 20, ii. 8, 12; Isai. xlvii. 1, 2; Jer. xvi. 6, xli. 5; Ezek. vi. 11, xxiv. 17; Dan. ix. 3; Joel i. 13, ii. 15-17; Jonah iii. 5-8; Mal. iii. 14, marg.; Luke xviii. 13). The regulations in regard to the mourning of the priests and the Nazarites are given in Lev. xxi. 1-6, 10-12; Numb. vi. 7.

A singular mourning custom still subsists among the Jews in Jerusalem. At the base of the wall supporting the west side of the temple area they utter their lamentations. 'No sight,' says Dr. Thomson,

'meets the eye in Jerusalem, more sadly suggestive than this wailing of the Jews over the ruins of their temple. It is a very old custom; and in past ages they have paid immense sums to their oppressors for the miserable satisfaction of kissing the stones, and pouring out lamentations at the foot of their ancient sanctuary. With trembling lips and tearful eyes they sing, "Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness: Zion is a wilderness; Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste" (Isai. lxiv. 9-11)' (*The Land and the Book*, pp. 690, 691).

MOUSE. This animal was forbidden as an article of food to the Hebrews (Lev. xi. 29; Isai. lxvi. 17). An esculent species of dormouse, the *Mus jaculus* of Linnæus, may be meant here; though some suggest the jerboa, *Dipus jaculus*. But it is likely that the term is generic, including various species. The ravages of field-mice are referred to in 1 Sam. vi. 4, 5, 11, 18. There are several kinds of these, of which the *Arvicola agrestis*, short-tailed field-mouse, is said to be still very destructive to the harvest in Syria.

MOUTH. There are some phrases into which this word is introduced which may require explanation. To speak with any one 'mouth to mouth' (Numb. xii. 8; Jer. xxxii. 4) means in person, without any mediator; 'with one mouth' (1 Kings xxii. 13) with one accord; 'with the mouth' or with the whole mouth (Job xix. 16), earnestly, with strength of voice; to 'put words in' another's 'mouth' (Exod. iv. 15) to suggest to him what to say; to be 'in' one's 'mouth' (xiii. 9) to be often spoken of; to 'lay the hand upon the mouth' (Judges xviii. 19) to be silent; to 'write from' a person's 'mouth' (Jer. xxxvi. 4) to write at his dictation. A 'mouth' is also put for a spokesman, or, so to speak, mouth-piece (Exod. iv. 16). There are many similar uses of the word, which it is easy to understand.

MOW, MOWING. Hay is not made in Syria as it is with us. The superfluous grass is left to wither away. So that probably by 'mown grass' (Psal. lxii. 6) and 'mowings' (Amos vii. 1), pastures that have been eaten by cattle and are left to grow again may be meant. March is said to be the only month in which cattle are not at grass in Palestine; 'the beginning of the shooting up of the latter growth' may therefore point to the early part of April.

MO'ZA (*a going forth, fountain*).—1. A descendant of Judah, son of Caleb (1 Chron. ii. 46).—2. One of king Saul's posterity (viii. 36, 37, ix. 42, 43).

MO'ZAH (*id.*). A place in the territory of Benjamin (Josh. xviii. 26). It has not been certainly identified.

MUFFLERS. The word so rendered (Isai. iii. 19) is derived from a root signifying 'to tremble.' It denotes light thin veils, so called from their tremulous or fluttering motion. They consisted of two pieces, united by clasps near the eyes, and hung over the face to protect it from the sun. The clasps were doubtless gorgeous; and to these perhaps particular allusion may have been intended by the prophet. See Henderson, *The Prophet Isaiah*, p. 31.

MULBERRY-TREE. The name of a tree, which signifies 'weepers,' i.e. weeping or distilling, is so given in our version (2 Sam. v. 23, 24; 1 Chron. xiv. 13, 14). But, though mulberry-trees are now found all over Palestine (see SYCAMINE), the tree in question is rather a balsam-tree, distilling white 'tears' of a pungent acrid taste. Mulberries are mentioned in the Apocrypha (1 Macc. vi. 34).

MULE. A name given properly to the offspring of an ass and a mare, but frequently applied to any description of hybrid. Hybrids are not prolific, or only under certain limitations. The Hebrews were forbidden to let their cattle gender with another kind (Lev. xix. 19); but the prohibition does not seem to have been directed altogether against the use of such animals, but rather against the taking means to produce them. Still mules for riding are not mentioned before the time of David, when they became common (2 Sam. xiii. 29, xviii. 9; 1 Kings i. 33, 38, 44, xviii. 5; 2 Kings v. 17; Psal. xxxii. 9; Isai. lxvi. 20). They were used, it appears, both for domestic service and in war, also on state occasions; one being specially appropriated to the king. Mules were imported into Palestine (1 Kings x. 25; 2 Chron. ix. 24), probably from Egypt, Armenia, and Persia. We find them mentioned as an article of commerce between Togarmah and Tyre (Ezek. xxvii. 14). From Tyre, therefore, the Israelites could supply themselves. The mule is a proverbially-patient and sure-footed animal, obstinate, but active and highly serviceable. It is still much used in the east, and in other countries, as Spain, &c. For the alleged discovery of mules (Gen. xxxvi. 24) see BEERI, 1. Possibly the 'mules' of Esth. viii. 10, 14 were swift horses.

MUP'PIM (perhaps for Shuppim). (Gen. xlvi. 21). See SHUPHAM.

MURDER. A crime of the most heinous character, to be visited with the punishment of death (Gen. ix. 5, 6). This enactment was intended to be of lasting force. But, as taking the life of another does not necessarily reach the guilt of murder, in the Hebrew law notes were given by which to distinguish. So that, if the act proceeded from hatred or enmity (Numb. xxxv. 20, 21; Deut. xix. 11), if it was committed presumptuously and with guile (Exod. xxi. 14), or premeditatedly by lying in wait, then it was murder; and to be avenged as such. Whereas, if there was no previous enmity or hatred, with no premeditation or lying in wait, but the deed was done by mistake or accident (13; Numb. xxxv. 11, 15, 22, 23; Deut. xix. 4-6), then it was only manslaughter. And, though the avenger of blood might, if he met him, at once slay one who had so taken life, yet cities were assigned as places of security to which he might flee. There was another provision which must be noticed. If any one broke into a house by night, the owner might take his life;

but, if it was after sunrise when the thief was killed, the householder, by so avenging a crime of which the proper punishment was restitution, was held guilty of murder (Exod. xxii. 2, 3). Striking a pregnant woman so as to cause death was deemed murder (xxi. 22, 23); so also was the neglect, after warning, of securing a vicious animal, if it killed any one (29). Further, if a murder was committed, and the culprit could not be discovered, the city nearest to the spot where the body was found was to make a certain protestation and expiation (Deut. xxi. 1-9), that the land might not be defiled. The mode of putting a murderer to death seems to have been left in great measure to the avenger of blood. But see PUNISHMENTS.

MURRAIN. One of the plagues inflicted upon Egypt (Exod. ix. 3). The original word signifies generally 'destruction,' a 'plague.' See PLAGUES OF EGYPT.

MU'SHI (*felt out by Jehovah*). One of the sons of Merari, Levi's son (Exod. vi. 19; Numb. iii. 20; 1 Chron. vi. 19, 47, xxiii. 21, 23, xxiv. 26, 30).

MU'SHITES. A family of Levi, descended from Mushi (Numb. iii. 33, xxvi. 58).

MUSIC. We find a very early notice of music in scripture (Gen. iv. 21). Indeed, it is but natural to man to express his feelings by some kind of modulated sounds, which would be varied according as the emotion was joyous or mournful. We may be sure, therefore, that from the first infancy of the world music was practised, rough and simple in its original (Exod. xxxii. 17, 18), to be afterwards refined and regulated.

Music, though little is said of its cultivation as a science, is spoken of as the accompaniment of family celebrations, of leave-taking or return (Gen. xxxi. 27; Luke xv. 25), as the expression of triumph (Exod. xv. 1-21; Judges xi. 34; 1 Sam. xviii. 6), of grief (Matt. ix. 23) as soothing a distempered mind (1 Sam. xvi. 16-18, 23, xviii. 10), as customary at revels (Isai. xxiv. 8, 9; Amos vi. 4-6), and conjoined with dancing; also as connected with religious observances (1 Sam. x. 5; 2 Sam. vi. 15; 1 Chron. xv. 28), as composing the spirit of a prophet (2 Kings iii. 15), &c. David made regulations for sacred music, appointing twenty-four bands of twelve, two hundred and eighty-eight in all, under the superintendence of Asaph, Heman, and Ethan or Jeduthun, who were to order the services of praise. Provision was made for the instruction and training of musicians; for masters and scholars are specially mentioned; and there was a body of 4,000 Levites, out of whom choirs could be selected (1 Chron. xv. 16-24, xxiii. 5, xxv.). We may conclude that under such guidance the musical art attained considerable perfection; and the delight experienced from it is sometimes alluded to (Ezek. xxxiii. 32). Of course in times of sorrow the sweet strains of music ceased (Psal. cxxxvii. 2; Lam. v. 14); and it was peculiarly descriptive of utter desolation when the sound of musical instruments was no more heard in a city (Rev. xviii. 22). Some notice is taken in scripture of the music of Gentile nations (Dan. iii. 5, vi. 18).

Of the nature of Hebrew music we can best judge from that which at present prevails among the orientals, consisting not so much in harmony (as the term is now usually applied) as in melody or unison. Vocal and instrumental music were combined (Psal. lxix. 25); and different choirs appear to have taken separate parts. Thus, on an occasion already referred to, Miriam and the women are represented as responding to the strain led by Moses. This music was doubtless of a monotonous character, less pleasing to ears accustomed to modulations and cadences, but acceptable to eastern taste.

Musical instruments were of three kinds; stringed instruments, wind-instruments, and instruments of percussion (Job xxi. 12). Of the first there may be enumerated the harp, sackbut, and psaltery; of the second, the cornet, dulcimer, flute, horn, organ, pipe, and trumpet; while of instruments of percussion, bells, cymbals, and tabrets are spoken of. Descriptions of all these will be found under their respective names.

There are also some other words connected with music, left untranslated in our version: a notice of these too must be sought in the special articles dedicated to them. Other terms with a general rendering may be mentioned here. Such are *dachāvān* (Dan. vi. 18) 'instruments of music,' possibly the meaning is concubines; *minnīm* (Psal. cl. 4) 'stringed instruments,' no doubt accurately translated; in xlv. 8, where the same word occurs, the meaning may be, 'out of the ivory palaces the stringed instruments make thee glad;' *'āsōr* (xcii. 3) 'on instruments of ten strings:' this refers to the 'psaltery' which is mentioned just after—a ten-stringed psaltery; *shiddāh wĕshiddōth* (Eccles. ii. 8), 'musical instruments, and that of all sorts,' palanquins or litters are perhaps meant; *shālishīm* (1 Sam. xviii. 6) 'instruments of music,' three-stringed instruments, or possibly triangles. See, for further information, Winer, *Bibl. RWB.*, arts. 'Musik,' 'Musikalische Instrumente;' Saalschütz, *Arch. der Hebr.*, cap. 27, vol. i. pp. 272-296; Dr. Smith's *Dict. of the Bible*, vol. ii. pp. 442-446.

MUSTARD (Matt. xiii. 31, 32, xvii. 20; Mark iv. 30-32; Luke xiii. 18, 19, xvii. 6). This, according to the belief of the late Dr. Royle, is the plant called in Syria *khardal*, and known to botanists as the *Salvadora Persica*. From a small seed it grows into a considerable tree, with numerous branches, in which birds may shelter. It bears its fruit in bunches resembling the currant; and the seeds have a pleasant aromatic taste, much like our mustard, being used for the same purposes. It has been said to grow abundantly on the shores of the lake of Galilee. Duns adopts Dr. Royle's opinion (*Bibl. Nat. Science*, vol. ii. pp. 581, 582); but some doubt has been recently thrown upon it. According to late travellers, the *Salvadora* is rare in Palestine; and our Lord is more likely to have taken for his illustration some common shrub. Now the *Sinapis nigra*, common wild mustard, grows to a considerable height. Dr. Thomson says he has seen it

'as tall as the horse and his rider' (*The Land and the Book*, pp. 414-416). The seed, it is true, is not the smallest of all seeds in the world, but it was the least the husbandman was accustomed to sow, and the shrub the largest in his garden. It is likely therefore that this is the plant intended.

MUTH-LAB'BEN (Psal. ix. title). It is not easy to tell what is meant by this expression. Probably the word *al*, rendered as a preposition, 'upon,' should be taken as a part of *mûth*; this may then signify a virgin song, or for a chorus of virgins. *Labben* means 'to (Ben) the son.' But Ben is mentioned as a Levite (1 Chron. xv. 18); perhaps he was the precentor (comp. 20). Some have fancied that the words are incomplete, and that they may have signified 'upon Alamoth (comp. Psal. xlvi., title) for the sons of Korah'; but this is merely a conjecture.

MUZZLE (Deut. xxv. 4; 1 Cor. ix. 9; 1 Tim. v. 18). See THRESHING.

MYN'DUS (1 Macc. xv. 23). A town on the coast of Caria.

MY'RA. A city of Lycia in Asia Minor, where the centurion who had charge of St. Paul found the ship of Alexandria, in which he embarked for Italy (Acts xxvii. 5). The city stood upon a hill about twenty furlongs from the sea; Andriaca being its port. The Greeks still use the ancient name; but the Turks call it *Dembre*. There are some magnificent ruins in the neighbourhood.

MYRRH. A gum resin, celebrated for its aromatic properties. It derives its name from the Hebrew word *môr*, which implies 'flowing' or 'distilling,' Greek *murrha*. The *Balsamodendron myrrha*, of the natural order *Terebinthaceæ*, is the tree, found in Arabia and Africa, from which myrrh is chiefly procured. It exudes from the bark, and is at first soft, oily, and yellowish-white: it afterwards acquires the consistency of butter, and becomes still harder by exposure to the air, changing to a reddish hue. In commerce it is of two kinds, 'myrrh in tears' and 'myrrh in sorts.' Myrrh is frequently mentioned in scripture. It was an ingredient in the holy anointing oil (Exod. xxx. 23): it was used in perfumes (Psal. xlv. 8; Prov. vii. 17; Sol. Song i. 13, iii. 6); in unguents (Esth. ii. 12; Sol. Song v. 5); for strengthening wine (Mark xv. 23), also in embalming (John xix. 39). Myrrh was among the offerings made by the eastern sages (Matt. ii. 11). The best was that which flowed spontaneously from the tree. Another Hebrew word, *lôt*, is translated 'myrrh' (Gen. xxxvii. 25, xliii. 11). This, more properly ladanum, is at present imported chiefly from Greece and the Greek islands. It is the produce of the *Cistus creticus*, the oak-rose, a shrub about two feet high, from which the ladanum is beaten with a kind of whip, furnished with thongs, which when filled with the sticky resin are scraped with a knife. Sometimes a bow is passed over the plant, with the string stretched and covered with wool, to which the ladanum adheres. It is used in medicine. See Kalisch, *Comm. on Old Test. Gen.*, pp. 613, 614.

MYRTLE. This plant, *Myrtus communis*, grows in the east into a tree of twenty feet in height. It has a reddish bark, thick pliant branches, smooth oval evergreen leaves, punctured with a multitude of translucent spots, white or reddish-white flowers, standing singly, of which each has a trifoliate integument. They come out in May, and produce oval black berries, filled with a multitude of white odoriferous grains: from these berries an oil, and even a kind of wine, has been extracted. Both flowers and leaves have a pleasant smell. The myrtle grows in valleys, and on the banks of streams, also on heights. Both for its beauty and sweet scent, it was a favourite tree among the ancients, and by the Greeks was considered sacred to Venus. There are various species, some of which yield an edible fruit. The myrtle was an emblem of peace and quietude; hence allusions to it are frequently introduced by the sacred writers (Isai. xli. 19, lv. 13; Zech. i. 8-11). Branches of it were used for constructing booths and arbours at the feast of tabernacles (Neh. viii. 15). Emerson (Emerson Tennent), in *Letters from the Ægean*, 1829, says, 'In the Morea I have travelled for hours through an uncultivated tract, whilst the groves of myrtle formed an almost-continuous arbour above our heads, covered here and there with its delicate white flowers, and exhaling at every motion the most delicious perfume, whilst its dark polished leaves combined coolness with beauty. It is such a scene as this that explains the phrase of Zechariah, . . . and these are trees of the dimensions such as I refer to that preserve the consistency of the phrase of Isaiah, "I will plant in the wilderness the cedar, the myrtle, and the oil-tree"' (vol. i. pp. 112, 113).

MY'SIA. The north-western province of Asia Minor, separated from Europe by the Propontis. It was just upon the frontier of Asia and Bithynia. This region was fertile in corn and wine, but is now in a neglected condition. St. Paul passed through Mysia just before he first entered Europe (Acts xvi. 6, 7). Troas, a district round the city of that name, was sometimes reckoned as belonging to Mysia.

MYSTERY. This word does not mean something absolutely hidden and unintelligible, neither is it used in the sense in which it is applied to heathen idolatrous doctrines and rites, into which only chosen persons were initiated. It is rather a design hidden in God's counsels until revealed to mankind in and by Christ: see Alford's note on Eph. viii. 9. Hence we find it continually employed in the New Testament to indicate those gracious purposes and plans, which were by degrees elaborated and illustrated, and on which the teaching of our Lord and his apostles threw the clearest light, but which remained hidden to those who would not understand, and who had their minds blinded against the truth. Thus the gospel is called 'the mystery of the faith,' 'the mystery of godliness' (1 Tim. iii. 9, 16) which mystery is immediately after explained to be the revelation and glorious work of the Lord Jesus Christ. So the calling of the Gentiles and their union into one body, God's church, with the Jews, is called a mystery, long hidden, but at last

made known (Eph. i. 9, 10, iii. 8-10; Col. i. 25-27). In the same way it is elsewhere used for a truth or doctrine, which *required* elucidation, and which *received* it (Matt. xiii. 11; Rom. xi. 25; 1 Cor. xiii. 2, xv. 51, 52). The word is also employed symbolically. Thus St. Paul treating of the primary institution of marriage introduces the term, because the marriage-tie was a figurative representation of that yet-closer union into which Christ brings his church, wherein the two are 'one spirit' (Eph. v. 31, 32: comp. vi. 17). In prophetical language there is a similar use of the word mystery. Thus the 'seven stars' symbolized 'the angels of the seven churches,' and the 'seven candlesticks' the 'seven churches' (Rev. i. 20: comp. xvii. 5, 7).

N

NA'AM (*pleasaniness*). A descendant of Judah, and son of Caleb (1 Chron. iv. 15).

NA'AMAH (*pleasant*).—1. The daughter of Lamech, of the race of Cain (Gen. iv. 22). —2. An Ammonitess, the mother of Rehoboam (1 Chron. xiv. 21, 31; 2 Chron. xii. 13).

NA'AMAH (*id.*). A city in the plain country of Judah (Josh. xv. 41).

NA'AMAN (*pleasantness*).—1. A descendant of Benjamin, sometimes called his son (Gen. xlvi. 21; elsewhere his grandson (Numb. xxvi. 40; 1 Chron. viii. 4, 7), unless we are to suppose that two persons are intended.

2. The captain of the king of Syria's host, whose services to his country had been conspicuous; but he was a leper. Hearing from an Israelitish maid that there was a mighty prophet in Samaria who could heal him, he procured a recommendatory letter from his master to the king of Israel, who at first thought that a quarrel was intended. But Elisha desired Naaman to be directed to his house, that the power of the God of Israel might be vindicated. Naaman accordingly presented himself with his suite at Elisha's door, expecting to be treated as a patient of importance. He was mortified and affronted when told by message to bathe seven times in Jordan. But his wrath was appeased by one of his servants: he obeyed the command, dipped himself seven times in Jordan, and was healed. And now he desired to offer presents. He had received a wholesome lesson. His pride was abated; and he was convinced that Jehovah was the only God. But, with a lingering notion that the God of Israel's power was in some measure connected with Israelitish ground, he asked for two mules' burden of earth to erect therewith an altar to Jehovah in his own land. To him alone he would himself sacrifice, but still he would attend the king his master to the house and worship of Rimmon. Elisha's reply has been misunderstood. It expressed neither approbation nor disapprobation. It was just a commendation of the Syrian to the Lord, leaving him to God's further guidance and grace (2 Kings v.). Naaman's cure is alluded to by our Lord (Luke iv. 27).

NAA'MATHITE. The designation of Zophar, one of the friends of Job (Job ii. 11, xi. 1, xx. 1, xlii. 9). The place from which this designation is derived has not been satisfactorily ascertained. See Carey, *The Book of Job*, note on ii. 11.

NA'AMITES. A family of Benjamin, descended from Naaman (Numb. xxvi. 40).

NA'ARAH (*a girl, handmaid*). One of the wives of Ashur, a descendant of Judah (1 Chron. iv. 5, 6).

NA'ARAI (*id.*). One of David's warriors (1 Chron. xi. 37), called also Paarai (2 Sam. xxiii. 35).

NA'ARAN (*juvenile*). A border-place of Ephraim (1 Chron. vii. 28); probably identical with

NA'ARATH (*a girl, handmaid*) (Josh. xvi. 7), supposed to be not far from Jericho.

NA'ASHON (*enchanter*) (Exod. vi. 23). See NAHSHON.

NAAS'SON (Matt. i. 4; Luke iii. 32). A Greek form of Naashon or NAHSHON, which see.

NA'ATHUS (1 Esdr. ix. 31).

NA'BAL (*foolish, impious*). A man of the house of Caleb, who had large possessions in Carmel (of Judah). He treated David very churlishly and was saved from the disastrous consequence by his wife Abigail, whom David married after Nabal's death (1 Sam. xxv., xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 3). Nabal's character is sufficiently depicted in the history, obstinate, low-minded, and sensual, whom even his own dependents did not dare to warn of the danger his folly had provoked, but a very coward when after his debauch he learned from Abigail the whole truth.

NABARI'AS (1 Esdr. ix. 44). Zechariah (Neh. viii. 4).

NA'BATHITES (1 Macc. v. 25). The descendants of Nebaioth.

NA'BOTH (*fruit, produce*). An inhabitant of Jezreel whose sad story is graphically related in the history of Ahab's reign. He had a vineyard which the king coveted, as it was hard by his palace, most probably just outside the city-gate. Naboth refused to sell or exchange it. Jezebel the queen, therefore, devised a wicked plan. She ordered a fast to be proclaimed as if some heavy guilt were on the city, and then Naboth, who as a chief citizen occupied a foremost place, to be accused of blasphemy. False witnesses having been procured, Naboth was convicted, and stoned, and as it would seem his sons with him (2 Kings ix. 26). Ahab then went to Jezreel to seize the

vineyard, but was met there by Elijah, who pronounced a fearful sentence on him and on his house; which struck for a while the miserable king with terror, and led to a temporary repentance. But the deserved vengeance was only suspended. The dogs licked Ahab's blood (1 Kings xxi., xxii. 38; 2 Kings ix. 21, 25, 26, 35), and devoured Jezebel; and their son Joram's dead body was cast out upon the very plat of ground which had been illegally wrested from Naboth.

NABUCHODON'OSOR (1 Esdr. i. 40, 41, 45, 48) Nebuchadnezzar. The name also occurs for some other Assyrian or Babylonish king in Tob. xiv. 15; Judith i. 1, and elsewhere.

NA'CHON (*prepared*). The name given to the threshing-floor by which Uzzah died (2 Sam. vi. 6). It is also called (1 Chron. xiii. 9) CHIDON, which see.

NA'CHOR (*snorting*).—1 (Josh. xxiv. 2). A Greek form for Nahor, Abraham's brother. —2 (Luke iii. 24). Abraham's grandfather. See NAHOR.

NA'DAB (*spontaneous, liberal*).—1. The eldest son of Aaron (Exod. vi. 23, xxiv. 1, 9, xxviii. 1; Lev. x. 1; Numb. iii. 2, 4, xxvi. 60, 61; 1 Chron. vi. 3, xxiv. 1, 2). See ABIHU. —2. The son and successor of Jeroboam I. king of Israel, whose sinful conduct he imitated. He reigned two years (954-953 B.C.), and while engaged at the siege of Gibbethon he and all his house were slain by Baasha (1 Kings xiv. 20, xv. 25-31).—3. One of Judah's posterity (1 Chron. ii. 28, 30).—4. A Benjamite, one of the family from which Saul descended (viii. 30, ix. 36).

NADAB'ATHA (1 Macc. ix. 37). The scene of an attack upon a wedding-party, in revenge for the death of John or Joannan, one of the Maccabean family. The locality has not been ascertained.

NAG'GE (*illuminating*). One of our Lord's ancestors (Luke iii. 25).

NAH'ALAL (*pasture*). A city of Zebulun, afterwards assigned to the Levites (Josh. xxi. 35): it is also called Nahallal and Nahalol. It is probably identical with the modern *Malul*, a village about four miles from Nazareth in the plain of Esdraelon.

NAHA'LIEL (*valley of God*). A station of the Israelites on the confines of Moab (Numb. xxi. 19). Mr. Grove thinks it may be the *Wady Encheyle* (Smith's *Dict. of the Bible*, vol. ii. p. 456).

NAH'ALLAL, NAH'ALOL (*pasture*) (Josh. xix. 15; Judges i. 30). See NAHALAL.

NA'HAM (*consolation*). One of Judah's posterity (1 Chron. iv. 19).

NAHAMA'NI (*compassionate*). One who returned with Zerubbabel (Neh. vii. 7). The name is omitted in Ezra ii. 2.

NAH'ARAI, NAH'ARI (*snorer*). One of David's warriors (2 Sam. xxiii. 37; 1 Chron. xi. 39). He is said to have been Joab's armour-bearer.

NA'HASH (*serpent*).—1. A king of the Ammonites who laid siege to Jabesh-gilead, and required as the condition of a treaty that the inhabitants should lose their right eyes in order to disable them for military service. The fear of this chief seems to have been one of the reasons which inclined the Israelites to desire a monarchical government. It was the first act of Saul to defeat the invader and deliver Jabesh. At a subsequent period offices of friendship passed between Nahash and David; who wished also to maintain amicable relations with Hanun the Ammonitish king's successor, but was insulted by him in the person of his ambassadors (1 Sam. xi. 1-12, xii. 12; 2 Sam. x. 1-5; 1 Chron. xix. 1-5). It is probable that the same Nahash is intended in 2 Sam. xvii. 27.—2. The parent of Abigail, David's sister or half-sister, the mother of Amasa (25). Conjecture has been busy as to the person here intended. Some have supposed this Nahash to be Jesse, others Jesse's wife the mother of all his children. The least probable guess is that this Nahash was the king of Ammon; for the startling consequence would be that Jesse had married the concubine or divorced wife of a heathen king. To entitle such a notion to a degree of credit there should be some show of evidence for it.

NA'HATH (*rest*).—1. A grandson of Esau (Gen. xxxvi. 13, 17; 1 Chron. i. 37).—2. A Kohathite Levite (vi. 26) called also Toah (34).—3. A Levite in the time of Hezekiah (2 Chron. xxxi. 13).

NAH'BI (*hidden*). The spy selected from the tribe of Naphtali (Numb. xiii. 14).

NA'HOR (*snorting*).—1. One of the post-diluvian patriarchs, father of Terah and grandfather of Abraham (Gen. xi. 22-25; 1 Chron. i. 26). He is called Nachor in Luke iii. 34.—2. A son of Terah. It would seem that he must have accompanied his father to Haran; for it is sometimes styled the city of Nahor (Gen. xi. 26, 27, 29, xxii. 20-24, xxiv. 10, 15, 24, 47, xxix. 5, xxxi. 53). He is called Nachor in Josh. xxiv. 2.

NAH'SHON (*enchanter*). The prince of the tribe of Judah in the wilderness (Numb. i. 7, ii. 3, vii. 12, 17, x. 14; Ruth iv. 20; 1 Chron. ii. 10, 11). He is also called Naashon (Exod. vi. 23) and Naasson (Matt. i. 4; Luke iii. 32).

NAHUM (*consolation*). One of the minor prophets who is designated (Nah. i. 1) 'the Elkoshite.' It seems that there was an Elkosh, or Elkosha, in Galilee; and this there can be little doubt was the birthplace or residence of Nahum. There is, however, an Assyrian Elkosh on the east of the Tigris, not far from Nineveh; and here it is supposed by Ewald and others that the prophet lived (Ewald, *Die Propheten des A.B.*, vol. i. pp. 349, 350), being one of the Israelites carried captive into Assyria. This they think accounts for the minute acquaintance he shows with Assyrian affairs beyond that of any other prophet, and for the small reference he makes to the kingdom of Judah which still existed. The so-called tomb of Nahum is still shown at this Elkosh; but there can be no stress laid on this fact: the tomb is not older than Christian times. Taking all the circumstances into consideration, it seems most probable that Nahum lived and prophesied in Palestine; in support of which view Henderson (*Minor Prophets*, Pref. to Nahum) produces several passages in which phrases occur similar to those in Isaiah (comp. Nah i. 8 with Isai. viii. 8; Nah. i. 9 with Isai. x.

23; Nah. ii. 10 with Isai. xxiv. 1 and xxi. 3, Nah. i. 15 with Isai. iii. 7), and hence infers that Nahum, being contemporary with Isaiah, must have lived near him, and have borrowed from his writings.

The date of Nahum may be ascertained with tolerable exactness. It must of course have been before the capture of Nineveh, and most likely some considerable time before. Then there are historical references to suffering endured at the hands of the Assyrians. Thus, Nah. i. 11 probably intends Sennacherib; and 14 is a threatening against the same king: ii. 13 alludes to the Assyrian messengers who bore Sennacherib's summons to Jerusalem; and i. 9, 12 conveys a comfortable message that the Assyrian power should not attack Judah a second time. There is another note of time in iii. 8-10, where the capture of 'populous No,' i.e. Thebes, is mentioned as of late occurrence. History does not record this; but, as Bleek remarks (*Einleitung in das A.T.*, p. 543), we may connect the passage with Isai. xx., and may reasonably believe that the desolation referred to was prior to the fourteenth of Hezekiah, the date of the Assyrian invasion of Judah. Hence we shall hardly err in placing Nahum in Hezekiah's reign.

NA'HUM, THE BOOK OF (720-698 B.C.). This book is placed in our bibles seventh among those of the minor prophets. The purpose is to foreshow the entire destruction of the Assyrian empire, and specially of its metropolis Nineveh; with which is intermingled consolation for the prophet's countrymen who should be delivered from the oppressor and hear the happy news of peace. The whole is one undivided poem; in which, after an introduction (i. 1-8) describing in lofty terms the righteous power of God tempered with abundant mercy, the prophet notices the destruction of Sennacherib's army (9-12), and announces his death, with good news for Judah, to have doubtless its full significancy in Messianic times (13-15). Then the fall and utter desolation of Nineveh is predicted with a singular minuteness of detail (ii., iii.).

Nahum's composition must be placed high among those of the minor prophets. He evinces great poetic power: his language is pure, his images beautifully appropriate. It may be added that he appears occasionally to refer to the Pentateuch: comp. Nah. i. 2, 3 with Exod. xx. 5, xxxiv. 6, 7, 14; Numb. xiv. 18; Deut. iv. 24. The destruction of Nineveh was almost a century after the delivery of Nahum's prophecy.

Commentaries on Nahum are included in those on the minor prophets.

NA'IDUS (1 Esdr. ix. 31).

NAIL. There are two Hebrew words rendered 'nail' or 'pin' in our version. *Yathed*, from a root signifying to fix fast, is a peg or nail forced into a wall (Isai. xxii. 25; Ezek. xv. 3). It is also a stake driven into the ground to secure a tent, a tent-pin (Judges iv. 21, 22; Isai. xxxiii, 20, where 'stakes'). This word is sometimes used (Judges xvi. 14), for the pin of the web, that by which the cloth was fastened in a loom. Hence, to drive a peg, to fasten a nail, i.e. in the wall, is a metaphorical expression denoting to render firm or stable (Isai. xxii. 23: comp. Ezra ix. 8). And, further, a nail or peg means a prince, who supports the weight of state affairs (Zech. x. 4). *Mismeroth*, found only in the plural, denotes pointed things, nails of iron (1 Chron. xxii. 3), or of gold (2 Chron. iii. 9). This is the word used in Eccles. xii. 11: the words of the wise penetrate, sink deep into the heart.

A female captive, described as for a month bewailing her parents (Deut. xxi. 10-13), is said to pare her nails. The exact meaning of the passage is disputed. Most probably at the beginning of the month the head was shaven, and through the whole time the nails neglected. The word implying nail of the finger is sometimes used for a point or style for writing (Jer. xvii. 1, marg.).

NA'IN (*pleasant*). A town in Galilee, once a considerable place, but now little more than a cluster of ruins, still retaining its ancient name. It was here that our Lord raised the widow's son (Luke vii. 11 17). 'It is in keeping,' says Dr. Thomson (*The Land and the Book*, p. 445), 'with the one historic incident that renders it dear to the Christian, that its only antiquities are tombs. These are situated mainly on the east of the village; and it was in that direction, I presume, that the widow's son was being carried on that memorable occasion. It took me just an hour to ride from the foot of Tabor to Nain.'

NAI'OTH (*habitations*). A place close by Ramah, where Samuel dwelt, and whither David fled to him (1 Sam. xix. 18-23, xx. 1). Winer supposes it either a suburb of Ramah, or perhaps the buildings of the school of the prophets there (*Bibl. RWB.*, art. 'Naioth').

NAKED. This word is used literally to denote persons altogether unclothed (Gen. ii. 25, iii. 7), or those partially uncovered, being without their upper garments (1 Sam. xix. 24; John xxi. 7); also figuratively to express the being empty of worldly goods (Job i. 21); destitute of divine grace and righteousness, and so defenceless (2 Chron. xxviii. 19; Rev. iii. 17, 18). It further signifies that a thing is discovered, laid open to the eye (Job xxvi. 6; Heb. iv. 13).

It may be added, in illustration of Exod. iii. 5, that the orientals appear with bare feet in a superior presence, or in a place accounted holy: they manifest thus the respect which an European shows by uncovering his head. It is most probable that the Hebrew priests officiated with naked feet: see *Pict. Bible*, note on Lev. viii. 6.

NAME. A child sometimes received its name immediately upon its birth (Gen. xxxv. 18); sometimes at the time of circumcision (Luke i. 59). The mother frequently gave the name (Gen. xxix. 32-35), occasionally the father (xxxv. 18). Names were significant, and were suggested by some circumstance connected with the birth (xxxviii. 29, 30), some hope of the parent (xxx. 24), some prophetic anticipation (v. 29), some event of joy or sorrow (1 Sam. i. 30; 1 Chron. vii. 23), some suggestive

divine command (Gen. xvi. 11, 15). Names were frequently changed, or a fresh one superadded, sometimes by God in making a covenant with an individual, or designating him to some office (xvii. 5, 15, xxxii. 28; Mark iii. 16, 17). Occasionally also an appellation was affixed as a mark of judgment for some great sin (Jer. xx. 3). Sovereigns, moreover, changed the names of vassal princes (2 Kings xxiii. 34, xxiv. 17), or of those they raised to dignities; or, if they were foreigners, they gave them a name significant in the language of the country into which they were brought (Gen. xli. 45; Dan. i. 7). Similarly persons often bore two names, sometimes those which had the same signification in different languages (John xi. 16), sometimes when the name in one language was altered by assuming a form more akin to the usage of another (2 Sam. xxiii. 39, compared with Matt. i. 6). Names were also changed by augmentation or contraction (2 Kings viii. 16, 21, 24, 25), or by substitution of a form having the same meaning (2 Sam. xi. 3 compared with 1 Chron. iii. 5; 2 Chron. xxi. 17 compared with xxii. 1). But we cannot always account for the variety of names by which the same individual is known (2 Sam. iii. 3 compared with 1 Chron. iii. 1). As in the case of persons, so in that of places appellations were significantly given (Exod. xvii. 7), and frequently the names were changed (Gen. xxviii. 19; Josh. xix. 47). The names by which the Deity made himself known were descriptive, often conveying the idea of covenant-blessing, as Jehovah, Jesus: comp. Rev. iii. 17, iv. 12, xiv. 1, xix. 12, xxii. 4, and see STONE. Hence the reverent estimation and use of such names (Lev. xxi. 11, 16; Isai. xxx. 27; Acts iv. 10, 12; Phil. ii. 9, 10). 'To know by name' implies favour and friendship (Exod. xxxiii. 12, 17).

NANE'A (2 Macc. i. 13, 15). A Persian deity, perhaps the moon-goddess, whose temple Antiochus Epiphanes, fatally for himself, attempted to plunder.

NA'OMI (*my pleasantness*). The wife of Elimelech. Having lost husband and sons during a sojourn in Moab she prepared in sorrow to return to her own land, desiring that her name of joy might be changed into one more suitable to her sadness. But Ruth, her daughter-in-law, would not leave her; and a blessing was in store for Naomi. Boaz married Ruth: a son was born to them, Obed (David's grandfather), whom Naomi cherished and nursed as her own (Ruth i.-iv.).

NA'PHISH (*recreated*). One of the sons of Ishmael (Gen. xxv. 15; 1 Chron. i. 31); called also Nephish (v. 19).

NAPHI'SI (1 Esdr. v. 31). Nephusim (Ezra ii. 50).

NAPH'TALI (*my wrestling*). The son of Jacob by Bilhah, Rachel's maid. He had his name from the earnest struggles of Rachel with God, and in opposition to her sister, to obtain seed (Gen. xxx. 8, xxxv. 25; Exod. i. 4; 1 Chron. ii. 2). Of Naphtali's personal history we know nothing further than that he had four sons, who became heads of the families of the tribe (Gen. xlvi. 24; Numb. xxvi. 48, 49). According to Jewish tradition he was one of the five presented by Joseph to Pharaoh (Gen. xlvii. 2).

The prophetic blessing which Jacob pronounced upon the tribe descended from Naphtali, 'A hind let loose; he giveth goodly words' (xlix. 21), was remarkably fulfilled in the times of the judges. The men of this tribe have been considered deficient in self-reliance. They left some of their cities in the hands of the Canaanites (Judges i. 33): they did not like to combat alone but joined themselves with Zebulun (v. 18): their hero Barak was unwilling to go to battle unless Deborah would accompany him (iv. 8). 'But, when he had once conquered his hesitation, he and his soldiers shone by their heroic devotion and unwearied alacrity: conspicuous "on the heights of the field," they gave their countrymen a brilliant example of indomitable fortitude; so that .... they were compared with the "graceful hind," which, light-footed and swift, easily eludes its persecutors on the mountain-heights. But, not satisfied with having bravely fought in the war, Naphtali helped to celebrate it by the immortal song which is attributed to "Deborah, and Barak the son of Abinoam" (v. 1). Even if the tribe gave no other proof of its poetical genius, of the careful culture of the mind, and of the artistic conceptions of which it was capable, it amply deserved the encomium bestowed upon it, that it uttered "words of beauty." Thus the text is entirely intelligible by a reference to the time of Sisera and Barak' (Kalisch, *Comm. on Old Test. Gen.*, pp. 760, 761). The number of the males in the tribe of Naphtali at the first census after leaving Egypt was 53,400: its place on march was the rear-guard (Numb. ii. 29, 30). At the time of the second census the number had diminished: it was then only 45,400 (xxvi. 50).

The blessing of Moses was emphatic (Deut. xxiii. 23); and fully to interpret it we must examine the location of the tribe in Palestine. Its possession was in the north, bordered by the Anti-libanus, which seems to have partially extended into this territory, so that mention is made of a 'mountain of Naphtali' (Josh. xx. 7). Southwards Naphtali abutted on Zebulun, in the west on Asher: in the east it reached to the Jordan and the lakes of Merom and Galilee, and, according to Josephus even to Damascus (*Antig.*, lib. v. 1, § 22). It is difficult to trace exactly the boundary-line; as many of the places mentioned (Josh. xix. 33, 34) have not been identified. And there is one remarkable part of the description that the coast reached 'to Judah upon Jordan toward the sun-rising.' That Naphtali could border upon the territory of Judah proper seems impossible: the following explanation, therefore, has been offered. Jair had taken and occupied a number of small towns on the east of the Jordan. But Jair, though by the mother's side descended from Manasseh, was by the father's side a descendant of Judah (1 Chron. ii. 21, 22). Accordingly his possessions locally in Manasseh were reckoned to Judah; and it was to the point opposite these that Naphtali extended. Now this

territory situated as just described was peculiarly favoured in climate and soil. Kalisch (*ubi supr.*) referring to Josephus, dwells on 'the rare productiveness of this part of the country, appearing like "a happy contention of the seasons, each laying claim upon the district," and bringing forth, during ten months of the year, both the fruits of the cold, hot, and temperate zones, as walnuts, dates, and olives; as if it had been "the ambition of nature to force plants, naturally enemies to one another, to agree together."' Surely Naphtali was 'satisfied with favour, and full with the blessing of the Lord.' It possessed, too, 'the west (by which some understand the sea of Galilee) and the south,' the south, that is, in respect to the northern Dan mentioned in the preceding verse. Dr. Thomson's testimony is to the same effect; and it is the rather cited because it replies to an objection sometimes made that the Israelites could not have had the difficulty in extirpating wild beasts which we find represented in scripture. 'It is,' he says, 'with a kind of pleasure altogether peculiar that one wanders over the park-like hills and through the solemn ravines of Naphtali. With a sort of breathless expectation you dive into wild gorges deeper and deeper, ever on the watch for a wolf, wild boar, or wild Arab, and held wide awake, hour after hour, communing with the grand, the beautiful, and the sublime. It is only by thus exploring the rocky mysteries of the country that we can discover the wisdom of that divinely-established process of exterminating the original inhabitants *little by little* before the Israelites. "Thou mayest not consume them at once, lest the beasts of the field increase upon thee" (Exod. xxiii. 29, 30). I am not surprised to find this matter of wild beasts and their depredations often referred to in the bible, nor to read of lions, leopards, and bears in the very heart of the land. The lion, it is true, has been driven back into the desert; but, notwithstanding the multiplication of fire-arms, and other modes of destruction far more effective than the ancients possessed, these wadies now abound in large leopards, in bears, wolves, hyænas, and many other kinds of destructive animals' (*The Land and the Book*, p. 286).

A 'ruler' of this tribe was appointed by David (1 Chron. xxvii. 19); and under Solomon we find it one of the commissariat districts (1 Kings iv. 15). One of the refuge-cities, Kadesh, stood within its territory (Josh. xxi. 22). At the division of the kingdom Naphtali, of course, was a part of the northern monarchy; and its people shared the desolations deserved by the sins of Israel. Their territory was ravaged by Ben-hadad, king of Syria (1 Kings xv. 20); and the inhabitants were, at a later period, carried into captivity by Tiglath-pileser (2 Kings xvi. 29). But on Naphtali and Zebulun there was to dawn a brighter light. It was predicted by an ancient prophet (Isai. ix. 1, 2): it was fulfilled when the Redeemer lived and taught and did his wondrous works in Galilee (Matt. iv. 15, 16). For Galilee comprised the districts of those two tribes and of Asher and Issachar. Through many of the towns and villages of Naphtali spread widely the glorious gospel of Christ. The present state of this part of Palestine is sufficiently indicated in the extracts which have been made. In the New Testament Naphtali is called Nephthalim.

NAPH'THAR (2 Macc. i. 20-36). A substance called also Nephi, of which a legendary account is given as found in a pit where, before the captivity, the sacred fire was hidden. Tradition identifies the pit with the *Bîr Eyub* close by Jerusalem.

NAPH'TUHIM (*border-people*). An Egyptian tribe, descendants of Mizraim (Gen. x. 13; 1 Chron. i. 11). Kalisch supposes them the inhabitants of the Libyan town Napata, in the north of the province of Meroe. It was a rich and magnificent town, and a royal residence; of which very remarkable monuments exist among the ruins. It was well situated for commerce, and flourished for many centuries, till it was, 22 B.C., taken by Augustus and plundered by Petronius; after which it rapidly declined (*Comm. on the Old Test., Gen.*, pp. 265, 266).

NAPKIN (Luke xix. 20; John xi. 44, xx. 7). This was a handkerchief, the Greek name being derived from its use of wiping off perspiration. In the two places last referred to, it was employed to tie up the chin of a corpse.

NARCIS'SUS. A person to some of whose household, being Christians, St. Paul sent salutation (Rom. xvi. 11). It is often supposed that the famous freedman and favourite of the emperor Claudius is meant. But this is questionable. *That* Narcissus was executed at the beginning of Nero's reign; and the epistle was written later. Besides, Narcissus was probably not an uncommon name.

NARD (Mark xiv. 3, marg.). See SPIKENARD.

NAS'BAS (Tob. xi. 18). One of Tobit's relatives.

NA'SITH (1 Esdr. v. 32). Neziah (Ezra ii. 54).

NA'SOR (1 Macc. xi. 67). The Hazor of the bible.

NA'THAN (*given*, sc. of God).—1. One of the sons of David, born in Jerusalem (2 Sam. v. 14; 1 Chron. iii. 5, xiv. 4; Zech. xii. 12; Luke iii. 31).—2. A prophet, who delivered the divine message to David after his sin with Bath-sheba: we find him also taking part in other transactions of the time (2 Sam. vii. 1-17, xii. 1-25; 1 Kings i. 8-45; 1 Chron. xvii. 1-15; 2 Chron. ix. 29, xxix. 25; Psal. li., title). Probably also it is he that is mentioned in 1 Kings iv. 5.—3. A resident at Zobah, father of one of David's warriors (2 Sam. xxiii. 36; 1 Chron. xi. 38).—4. A descendant of Judah (ii. 36).—5. One whom Ezra sent in order to obtain the company of some priests and Levites (Ezra viii. 16).—6. A person who had married a foreign wife (x. 39).

NATHAN'AEL (*given of God*). A native of Cana, one of the earliest disciples of our Lord. He was brought to Jesus by Philip, and was pronounced 'an Israelite indeed, in whom' was 'no guile' (John i

45-51). Nathanael was afterwards with our Saviour at the remarkable interview by the sea of Tiberias subsequently to the resurrection (xxi. 2). We can scarcely imagine any but apostles present on this occasion; but the first three evangelists do not mention Nathanael as an apostle, or at all. They do, however, mention Bartholomew, and generally in conjunction with Philip. Most probably, then, Nathanael was BARTHOLOMEW, which see.

NATHAN'AEL.—1 (1Esdr. i. 9). Nethaneel (2 Chron. xxxv. 9).—2 (1 Esdr. ix. 22). Nethaneel (Ezra x. 22).—3 (Judith viii. 1). An ancestor of Judith.

NATHANI'AS (1 Esdr. ix. 34). Nathan (Ezra x. 39).

NA'THAN-ME'LECH (*placed*, i.e. appointed, *by the king*). An eunuch or officer of state in Jerusalem (2 Kings xxiii. 11).

NATION, NATIONS. See GENTILES.

NATURE. This word variously implies the regular course of things according to God's ordinance (Rom. i. 26, 27), habit, feeling of propriety, common sense or general custom (ii. 14; 1 Cor. xi. 14), birth or natural descent (Gal. ii. 15), essence (Gal. iv. 8), qualities or dispositions of the mind, whether good (2 Pet. i. 4) or evil (Eph. ii. 3).

NA'UM (*consolation*). One in the line of our Lord's ancestry (Luke iii. 25).

NAVES (1 Kings vii. 33). The original word put here for the central part of a wheel implies protuberance. Elsewhere it is the 'bosses' of a shield (Job xv. 26), and has other meanings.

NA'VE (Ecclus. xlvi. 1). Nun, the father of Joshua.

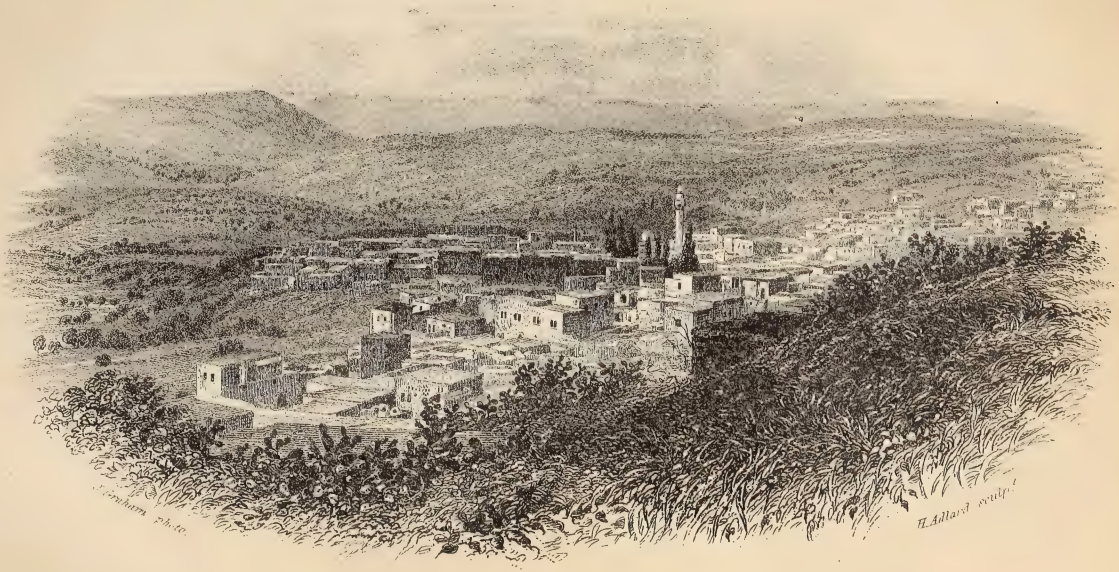
NAVY (1 Kings ix. 26, 27, x. 11, 22). See SHIP.

NAZ'ARENE. When our Lord was taken as a child to Nazareth, which thus became for many years his dwelling-place, the evangelist records this as a fulfilment of prophecy (Matt. ii. 23), citing no particular place, but referring generally to 'the prophets,' who predicted Messiah's humble and despised condition (e.g. Psal. xxii. 6; Isai. liii., liii.). The words, 'He shall be called a Nazarene,' do not occur in the writings of the Old Testament; but the thing or meaning conveyed by them is sufficiently obvious. For the Galileans generally were scorned; but the people of Nazareth were proverbially stigmatized. So that Jesus, living at Nazareth, was from that very circumstance contemned; and we find in the course of his public career his connection with that town repeatedly objected to him, as a great reason why his pretensions could not be allowed (John i. 46, vii. 41, 52). Most justly, therefore, does St. Matthew note that event, which branded him with an ill-omened name 'Jesus of Nazareth' (comp. Acts xxiv. 5), as an exact fulfilment of what ancient seers had foretold. It is an error to connect Matt. ii. 23 with Isai. xi., from a fancied relation of the original Hebrew word there translated 'branch,' with the name Nazareth.

NAZ'ARETH (perhaps *separated*?). A town of lower Galilee, in the territory of Zebulun.

'Four miles,' says a late traveller, 'south of the strong Greek city of Sephoris, hidden away among gentle hills, then covered from the base to the crown with vineyards and fig-trees, lay a natural nest or basin of rich red and white earth, star-like in shape, about a mile in width, and wondrously fertile. Along the scarred and chalky slope of the highest of these hills spread a small and lovely village, which, in a land where every stone seemed to have a story, is remarkable as having had no public history, and no distinguishable native name. No great road led up to this sunny nook. No traffic came into it: no legions marched through it. Trade, war, adventure, pleasure, pomp, passed by it, flowing from west to east, from east to west, along the Roman road. But the meadows were a-glow with wheat and barley. Near the low ground ran a belt of gardens, fenced with loose stones, in which myriads of green figs, red pomegranates, and golden citrons ripened in the summer sun. High up the slopes, which were lined and planted like the Rhine at Bingen, hung vintages of purple grapes. In the plain among the corn, and beneath the mulberry-trees and figs, shone daisies, poppies, tulips, lilies, and anemones, endless in their profusion, brilliant in their dyes. Low down on the hill-side sprang a well of water, bubbling, plentiful, and sweet; and above this fountain of life, in a long street straggling from the fountain to the synagogue, rose the homesteads of many shepherds, craftsmen, and vine-dressers. It was a lovely and humble place, of which no poet, no ruler, no historian of Israel had ever yet taken note' (W. H. Dixon, *The Holy Land*, 1865).

No: it is not mentioned in the Old Testament; but we read enough of it in gospel history. Here Mary resided when the angel announced to her that of her womb Messiah should be born (Luke i. 26-28). From Nazareth Joseph went with Mary to Beth-lehem, to the taxing (ii. 4, 5), and at Beth-lehem, according to prophecy, the divine Child was born (Matt. ii. 5, 6; Luke ii. 6); and there, probably, they intended to settle, believing it most fitting that the heir of David's throne should dwell in David's city. But first the cruel quest of Herod, and then, after their return from Egypt, the fear of Archelaus induced them, by heavenly monition, to return to their original abode at Nazareth, where our Lord's infancy and youth were spent (Matt. ii. 13-23; Luke ii. 39-51). It was from Nazareth that Jesus went to the Jordan to be baptized by John (Mark i. 9); and it would seem that he returned thither, though for but a brief season. When in Galilee, after his baptism, he was chiefly at Capernaum or Cana (John ii. 1, 12, iv. 46). His early Judean ministry succeeded: subsequently to which he visited Nazareth, and preached there in the synagogue. His family was probably still resident in the place. But so maddened were the people at his address that they attempted to precipitate him from the hill on which their city was built. And thenceforth Capernaum was his home, so far as the Redeemer had an earthly home (Matt iv. 13; Luke iv. 16-31), though it is possible



NAZARETH FROM N. N. W.

that one more visit was paid to Nazareth: see JESUS, pp. 466, 467. We afterwards hear little of the place except as a designation of our Lord, sometimes merely descriptive (Matt. xxi. 11; John i. 45), but most generally by way of reproach (Matt. xxvi. 71; John xviii. 5, 7, xix. 19); for proverbially no good thing could come out of Nazareth (i. 46).

Nazareth lies on the western side of a narrow vale, to the north of the plain of Esdraelon. It is south of Cana, an hour and a half from Tabor, eight hours from Tiberias, and about equi-distant from the lake of Gennesaret and the Mediterranean. It grew into some importance at the time of the crusades, and has now, under the name *en-Nâzirah*, about 3000 inhabitants. Many places are shown as scenes of events connected with our Lord's history, such as the cave of the annunciation, the kitchen of Mary, the workshop of Joseph, the dining-table of our Lord and his apostles, the synagogue where he read the prophet Isaiah, and the mount of precipitation. It is needless to say that most of these rest on no sufficient authority. The precipice is certainly well suited to the purpose with which the Nazarenes were actuated; but it is two miles from the modern town. Dr. Thomson, indeed, mentions a ruin much nearer to it, where he was told the ancient Nazareth stood, higher therefore than the present; but he adds, 'On my way back through the upper part of the town, I found precipices enough for all the requirements of the narrative in Luke. Most of them, it is true, appear to be partly artificial; but doubtless there were some of the same sort in ancient days.' He observed, too, the bold immodest aspect of the girls to be found at the fountain of the annunciation (*The Land and the Book*, pp. 431, 432). Shut in by hills—fourteen they are said to be—Nazareth is hot, and the views are confined. But from the so-called mount of precipitation there is a noble prospect.

NAZ'ARITE. A person separated and devoted to the Lord by a special vow, the terms of which were carefully prescribed (Numb. vi. 1-21). It has been imagined that this kind of vow already existed in Egypt, and that it was thence adopted into Israel with particular regulations. There is, however, no certain proof of this. Either male or female might become a Nazarite.

The restrictions of the vow were threefold. There must be entire abstinence from all strong drink, from the juice of the grape, and from every thing belonging to the vine. A similar prohibition was given to the priests when performing the service of their ministry (Lev. x. 9); that holiness being in both cases signified and required, without which no man shall see the Lord. The second injunction was that the hair of the Nazarite was to grow, no razor touching his head all the days of his separation. The intention of this prohibition has been questioned. Perhaps the explanation of Dr. Fairbairn is as reasonable as any. Referring to the expression of St. Paul that long hair in a man is ordinarily a sign of effeminate weakness (1 Cor. xi. 14), he argues that 'the Nazarite, who gave himself up by a solemn vow of consecration to God, and who should therefore ever feel the authority and the power of his God upon him, most fitly wore his hair long, as the badge of his entire and willing subjection to the law of his God. By the wearing of this badge he taught the church then, and the church indeed of all times, that the natural power and authority of man, which in nature is so apt to run out into self-will, stubbornness, and pride, must in grace yield itself up to the direction and supremacy of Jehovah. The true child of God has renounced all claim to the control and mastery of his own condition. He feels he is not his own, but bought with a price, and therefore bound to glorify God with his body and spirit which are his' (*Typol. of Script.*, book iii. chap. iii. sect. viii. vol. ii. p. 391). The third restriction was, like that laid upon the high priest (Lev. xxi. 10-12), that the Nazarite should not defile himself in any case for the dead, indicating not merely the purity which every one set apart for God should cultivate, but more pointedly that, being alive to God, he has nothing to do with that death which is sin's penalty, and with the sin of which death is the wages. If unavoidably the Nazarite became so defiled, he was to shave his head, bring a trespass-offering, for the discharge of the debt he had thus contracted to the Lord, also a sin-offering, and a burnt-offering, and to begin again his vow; all the time before the defilement being lost. And, when the term of the vow expired, the Nazarite brought a sin-offering, for he was still a sinful creature, a burnt-offering, and a peace-offering, with the usual appendages, his hair being shorn or shaven, and cast into the fire, under the sacrifice of the peace-offerings, indicating the ordinary state of friendly communion with God.

The customary term of the Nazarite vow, according to the rabbins, was thirty days. But sometimes it was to continue for life. Three instances are recorded in scripture of persons so sanctified and devoted from their mother's womb—those of Samson (Judges xiii. 5), of Samuel (1 Sam. i. 11), and of John the Baptist (Luke i. 15). Such persons are said to have had certain sacerdotal privileges. It is doubtful whether the vow which St. Paul had upon him was that of the Nazarite (Acts xviii. 18: comp. xxi. 23-26); but on the question whether the head might be shaven out of Palestine, see Winer, *Bibl. RWB.*, art. 'Nasiräer.' It will not escape notice that the Nazarites were not bound to celibacy: their vow therefore gives no countenance to any profession involving such a restriction.

NE'AH (*motion*, perhaps *earthquake*). A place on the border of Zebulun (Josh. xix. 13).

NEAP'OLIS (*new-town*). A sea-port on the coast of the Ægean, originally belonging to Thrace, and about ten miles from Philippi, the frontier Macedonian town; but it was attached to the province of Macedonia by Vespasian. St. Paul landed there on his voyage to Europe (Acts xvi. 11). The village of *Kavalla* is on the site of Neapolis, containing present about 5000 or 6000

inhabitants: see *Biblioth. Sacr.*, Oct., 1860, pp. 881-885, 892, 893.

NEARI'AH (*servant of Jehovah*).—1. One of David's descendants (1 Chron. iii. 22, 23). —2. A Simeonite chieftain (iv. 42).

NEBA'I (perhaps *fruit-bearer*). One who sealed the covenant (Neh. x. 19).

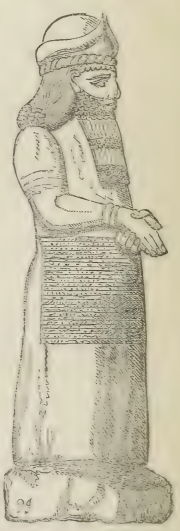
NEBAI'OTH, NEBA'JOTH (*heights*). Nebaioth was the eldest son of Ishmael (1 Chron. i. 29) called Nebajoth in Gen. xxv. 13, xxviii. 9, xxxvi. 3. His descendants were the Nabathæans, a most distinguished Arabian tribe. They originally devoted themselves to the feeding of cattle (Isai. lx. 7): their habits were simple, and their principles independent. Afterwards they built towns, especially the noted Petra: they were under a monarchical government; but the power of their king was limited. In later times they applied themselves to commerce. They were plundered by Sennacherib, and had wars with the Syrian kings. By this time their manners had deteriorated, and they were little better than a nation of robbers. But the Syrian wars curbed and reformed them: they had the confidence of more than one of the Maccabean princes; and it was not till the reign of Trajan that they were fully subjected to the Roman power. The extent of their territories varied at different times, according to their successes and commercial enterprise. See Kalisch, *Comm. on Old Test. Gen.*, pp. 477-482; and comp. an article in Smith's *Dict. of the Bible*, vol. ii., pp. 476-479.

NEBAL'LAT (*folly in secret*). A town inhabited after the captivity by Benjamites. (Neh. xi. 34). It was probably in the territory of Dan, on the site of the modern *Beit Nebâla*, north-east of Lydda.

NE'BAT (*aspect*). The father of Jeroboam I. (1 Kings xi. 26, xii. 2, 15, and elsewhere).

NE'BO (*interpreter* ?). One of the Assyrian gods; worshipped also with higher honours by the Babylonians; represented by the Hebrew prophet as unable to deliver the great city from captivity (Isai. xlvi. 1). The name is incorporated with the appellations of several of the Babylonian kings, as Nabonassar, &c.; so that he seems to have been regarded as the tutelar deity of the royal race. He presided over literature, and corresponded with the Hermes or Mercury of the Greeks and Romans: he is also identified with the planet Mercury. The Assyrian monarch Pul set up a statue of Nebo, which is now in the British Museum brought from Nimroud. Across the body of it is a cuneiform inscription of twelve lines; the arrow-head of cuneiform writing being his special emblem. The town of Borsippa was under his protection; and he had a temple there, repaired or re-built by Nebuchadnezzar. The ruins of this temple are the modern *Birs Nimrud*. See BABEL, pp. 84, 85.

NE'BO (*id.*). 1. A mountain in the land of Moab, over-against Jericho. It was probably a spur or summit of the ridge of Pisgah, belonging to the chain of Abarim (Deut. xxxii. 49, xxxiv. 1). It was from Nebo that the Lord showed Moses the extent of Canaan, just before his death. According to Burckhardt, the *Jebel Attârûs* is Nebo; but Robinson questions the identity; and at least one other summit has been suggested. See Winer, *Bibl. RWB.*, art. 'Nebo, 1.'—2. A town occupied by the tribe of Reuben (Numb. xxxii. 3, 38; 1 Chron. v. 8). It would appear after the captivity of the trans-Jordanic tribes to have fallen under the power of Moab (Isai. xv. 2; Jer. xlviii. 1, 22). Possibly it was not far from the mountain so called; but Eusebius locates it eight miles south of Heshbon.—3. A place, belonging to Judah, called for distinction's sake 'the other Nebo' (Ezra ii. 29; Neh. vii. 33). Perhaps it may be identical with the modern *Beit Nûbah*, twelve miles north-west of Jerusalem. Some of the inhabitants, who returned from captivity, had married strange wives (Ezra x. 43). It has been supposed



Nebo. From statue in British Museum.

that both these towns derived their name from the worship of the god Nebo; or they may have been denominated from a Hebrew word signifying 'high.'

NEBUCHADNEZ'ZAR (*the prince Nebo's king*, or, perhaps preferably, *Nebo is the protector against attack*). The most celebrated of the kings of Babylon, great for both his warlike achievements, and his magnificent works in embellishing his capital and promoting the internal prosperity of his dominions. His name is variously given in scripture, being usually Nebuchadrezzar in Jeremiah and Ezekiel; and it is found in very different forms in profane writers.

Nebuchadnezzar was the son of a monarch

generally called Nabopolassar, the founder of the great Babylonian empire. When Nabopolassar rebelled against Assyria, he cemented the alliance between himself and the Medes by marrying his son Nebuchadnezzar to Amuhea, daughter of the Median prince Astyages. In the later years of his father's reign Nebuchadnezzar appears to have headed the armies of the empire; and it was under his command that the victory at Carchemish was gained over Pharaoh-necho's army, in the fourth year of Jehoiakim, king of Judah (Jer. xlvi. 2). He is at that time called king, as the ostensible chief of the Babylonian hosts, though he did not really ascend the throne till a while after. It would seem most probable that he had previously marched to Jerusalem in Jehoiakim's third year, put that king, who was a vassal of Egypt, in chains, to carry him to Babylon, and actually sent many of the young nobles of Judah and the sacred vessels thither (2 Chron. xxxvi. 6, 7; Dan. i. 1, 2). Jehoiakim, however, compelled to submit, was re-placed upon his throne; and from that date began the Babylonish subjection, which lasted three years (2 Kings xxiv. 1). The events of the time are so concisely related in scripture that it is confessedly difficult to arrange them in their true order; and hasty objectors have imagined irreconcilable discrepancies. The explanation of Zündel is adopted here (*Unters. über die Abfass. des B. Daniel*, pp. 19-26).

After the victory at Carchemish, Nebuchadnezzar, who was pressing his advantages against Egypt, received intelligence of the decease of his father. He, therefore, deemed it necessary to hasten back to Babylon, where his authority was at once acknowledged, and he commenced his actual reign, 604 B.C. (Josephus, *Contr. Apion.*, lib. i. § 19).

It was in his second year, three years after Daniel had been placed at the Babylonian court (Dan. i. 5), that Nebuchadnezzar had his prophetic dream (ii.). It has been objected that it is unreasonable to suppose that the king would require an interpretation of a vision which he had forgotten. But there is no force in the objection. Nebuchadnezzar very sensibly thought that, if the Chaldean wise men were really possessed of the secrets of heaven, they could just as easily tell him what his dream was, as give him the interpretation. The time to which we must assign the erection of the image in the plain of Dura is not mentioned (iii.). The transaction is more of a political than a religious cast. Doubtless, as the three Jews felt, to comply with the king's mandate would be to transgress the command of Jehovah. But Nebuchadnezzar's purpose seems to have been to require an open mark of subjection to the symbol of his own power from the civil officers in the various districts and provinces subjected to his sway. Daniel held then no civil office. He was attached to the court as 'chief of the governors over all the wise men:' he, therefore, was not required to perform this homage.

Whether Nebuchadnezzar made another personal campaign in Judea during Jehoiakim's life is questionable. The scripture, speaking of the Jewish king's rebellion, says that bands of Chaldees, Syrians, Moabites, and Ammonites were sent against him, but is silent as to any march of the great king himself (2 Kings xxiv. 2). Comp. Joseph., *Antiq.*, lib. x. 6, § 3. And, when Jehoiachin had succeeded, it is said first that his servants besieged Jerusalem before that Nebuchadnezzar besieged it (2 Kings xxiv. 10, 11). Be this as it may, Jehoiachin submitted, and his uncle Zedekiah was placed on the throne, who afterwards rebelled; and Nebuchadnezzar's forces again reduced Jerusalem in his nineteenth year, while the wretched king of Judah, brought to his conqueror at Riblah, was blinded; his sons having been previously slain before his eyes. And it is noted that different parties of captives were carried to Babylon in Nebuchadnezzar's seventh (the year of Jehoiachin's short reign), eighteenth (just before the burning of Jerusalem), and twenty-third years (Jer. lii.).

Little more can be said with certainty of the great emperor's campaigns. He besieged Tyre in the seventh year of his reign; and the siege lasted on for thirteen years. The Egyptians attempted to relieve Jerusalem during the investment in Zedekiah's reign (xxxvii. 5-12); but they were either defeated, or retired through fear of the superior Babylonian force; and Nebuchadnezzar, after the reduction of Phœnicia and Judea, invaded and subdued Egypt (xliv. 8-13, xlvi. 13-26; Ezek. xxix. 1-20): see Josephus, *Antiq.*, lib. x. 9, § 7. And, according to Megasthenes, quoted by Eusebius, *Præp Evang.*, lib. ix. 41, he is said to have extended his conquests through Libya into Iberia or Spain. His madness (Dan. iv.) was probably in the latter part of his reign, which lasted forty-three years: he died 561 B.C., probably upwards of eighty, and was succeeded by his son Evil-merodach.

Nebuchadnezzar was not merely a conqueror: he was distinguished by the magnificence of his civil administration. Many of the great works which adorned Babylon, temples, palaces, the hanging-gardens, constructed (we are told) for the gratification of his queen, Amuhea, to remind her of her native Median mountains, the canals, reservoirs, &c. &c., not in the metropolis alone, but in many other cities of his dominions, were executed by Nebuchadnezzar; a proof of which is that his name is inscribed on multitudes of the bricks yet remaining in Babylonia.

This monarch was, indeed, one of the great ones of the earth (ii. 37, 38, iv. 36). With vast abilities he was vain-glorious, passionate, and cruel; yet there are traits of nobleness in the way in which he received the intelligence of the judgment that was to befall him, and in his account of it, also in the honour he gave to Daniel. How far he became really acquainted with the power of Jehovah must be uncertain. Inscriptions, and incidental notices of scripture, seem to show him devoted to his god Bel-merodach; and he

might but regard the God of Israel as a local deity inferior to Bel. It would be pleasing to draw, if we could, a different conclusion from Dan. iv.

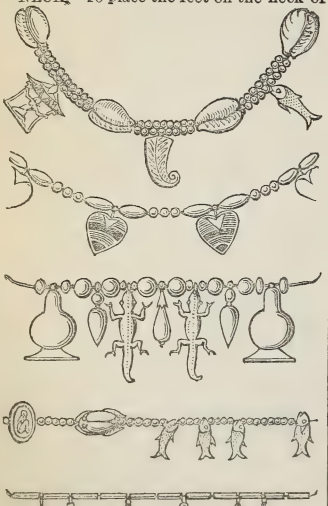
NEBUCHADREZ'ZAR (Jer. xxi. 2, 7, xxii. 25, xxiv. 1, xxv. 1, 9, and elsewhere). See NEBUCHADNEZZAR.

NEBUSHAS'BAN (*adherent of Nebo*, or Mercury). A chief officer (or perhaps eunuch) of Babylon (Jer. xxxix. 13).

NEBUZAR'-ADAN (*the chief whom Nebo favours*). One of the great military officers in the army of Nebuchadnezzar, who was charged to protect Jeremiah the prophet (2 Kings xxv. 8, 11, 20; Jer. xxxix. 9, 10, 11, 13, xl. 1-5, xli. 10, xliii. 6, lii. 12, 15, 16, 26, 30).

NE'CHO, NE'CHOH (*lame?*). A king of Egypt, the second of the name, the sixth of the twenty-sixth dynasty. He was the son and successor of Psammetichus, and reigned, according to Herodotus sixteen years, according to Manetho six, 611-605 B.C. Palmer, however, supposes Necho to have reigned fifteen years, 609-594 (*Egyptian Chronicles*, vol. ii. p. 900). Necho was a man of enterprise: he undertook to connect the Mediterranean and Red seas by a canal; and his vessels, manned by Phœnician sailors, are said to have circumnavigated Africa. See PHARAOH, 9.

NECK. To place the feet on the neck of a prostrate foe signified complete triumph over him (Josh. x. 24; 2 Sam. xxii. 41). To put the hand in the neck of another was to arrest him when trying to flee, importing therefore conquest (Gen. xlix. 8; Job xvi. 12). To place a yoke upon the neck, as on a beast of draught, implied the reducing to captivity (Gen. xxvii. 40; Deut. xxviii. 48; Isai. x. 27; Jer. xxvii. 2, 8, 11, xxviii. 10-14; Acts xv. 10). Hence, to stiffen the neck was to refuse the yoke, i.e. to rebel (2 Chron xxxvi. 13; Neh ix. 29). The yoke of pri



Necklaces—Egyptian. Gold, cornelian, lapis lazuli, and jasper. From originals in British Museum.

Necklaces—Assyrian. Gold. From originals in British Museum.

soners or slaves was a collar to which their chains might be attached.

Ornaments were often worn about the neck; as they still are in most countries (Gen. xli. 42; Prov. i. 9, iii. 22). See CHAIN.

NECO'DAN (1 Esdr. v. 37). Nekoda (Ezra ii. 60).

NECROMANCER (Deut. xviii. 11). See DIVINATION, MAGIC.

NEDABI'AH (whom *Jehovah impels*). One of David's descendants (1 Chron. iii. 18).

NEEDLE (Matt. xix. 24; Mark x. 25; Luke xviii. 25). We must suppose the expression in these places a proverbial one. Instances have been produced from the Talmud of proverbs very similar: there is, therefore, no occasion to imagine any error in the text. In Matt. xxiii. 24 a camel is introduced to signify something

large; and *there* the literal interpretation of the words is impossible, as it is here. Our Lord meant by using a common proverb to show that the thing was exceedingly difficult—humanly speaking, an impossibility, which yet divine grace could accomplish.

NEEDLE-WORK (Exod. xxvi. 36, xxvii. 16, xxviii. 39, xxxvi. 37, xxxviii. 18, xxxix. 29; Judges v. 30; Psal. xlv. 14). See EMBROIDER.

NEEMI'AS (Ecclus. xlix. 13; 2 Macc. i. 18-36, ii. 13). Nehemiah, of whom the apocryphal writer relates a legendary story.

NEG'INAH (*a stringed instrument*) (Psal. lxi. title), the singular of

NEG'INOTH (Psalms iv., vi., liv., lv., lxvii., lxxvi., titles; Hab. iii. 19, marg.). It would seem that the compositions to which this expression is prefixed were to be sung or chanted with an instrumental accompaniment.

NEHE'LAMITE. A person named Shemaiah is thus designated: it is not known from what place (Jer. xxix. 24, 31, 32).

NEHEMI'AH (whom *Jehovah comforts*).—1. One who returned from captivity with Zerubbabel (Ezra ii. 2; Neh. vii. 7).

2. Nehemiah, an eminent Jew, who is variously said to have been a Levite, and of the tribe of Judah, a descendant of the royal house. These traditions rest on no ground of certainty; but the last is the more probable of the two. For the post he held of cup-bearer at the Persian court was not likely to be bestowed on any but a person of distinction. It was Artaxerxes Longimanus whom Nehemiah thus served. And, while in attendance in the twentieth year of that king's reign, his countenance was so sad for the evil news he had heard of the desolation of Jerusalem and afflicted state of the returned remnant of Jews there, that the monarch enquired the cause. Nehemiah, lifting up his heart to God, entreated that he might be permitted to visit Jerusalem; and the king accordingly sent him thither, with a commission as governor. There he re-built the walls, and, in conjunction with Ezra, carried on a work of reformation among the people. His administration lasted twelve years; and then he returned to the Persian court; but after some time, variously estimated from five to nine years, he was permitted to resume his office at Jerusalem, to redress the abuses which had grown up during his absence. Here it is probable he spent the remainder of his life, having shown himself a humble, disinterested, pious man, and a zealous, patriotic, and conscientious governor. His administration, including the interval, lasted probably from 445 to 409 B.C. These are the dates assigned by Prideaux, *Connection*, book vi.; but we cannot fix any certain time for the second administration. The latest date in scripture is the 32nd of Artaxerxes (Neh. xiii. 6).

3. A person who had a charge in re-building the walls of Jerusalem (iii. 16).

NEHEMI'AH, THE BOOK OF. This book was placed by the Jews in one volume with that of Ezra: contemporary events are treated of in both.

The book of Nehemiah may be roughly divided into three sections; I. (i.-vii.) comprising the narrative of Nehemiah's appointment to office, his re-building, in spite of opposition, the walls of Jerusalem, and his purpose of bringing the people to an orderly settlement. In II. (viii.-x.) there is an account of certain religious solemnities; and in III. (xi.-xiii.) we have various lists, appointments, and settlements, with a recital of some acts of Nehemiah's administration on resuming his post.

In many parts of this book Nehemiah appears as speaking in the first person; but there are difficulties in the way of believing that the whole proceeded from his pen. It is true that some of the arguments urged, as that taken from the use of different divine names, are not of much weight; still, when we find a perceptible diversity of diction, when in parts of the book Nehemiah seems to retire into the background, when his own title varies and the designation of the nobles is not the same, when, too, we see lists extended beyond what we can reasonably imagine was the limit of Nehemiah's life, we can hardly help coming to the conclusion that various hands contributed to this book. The following will probably be found not an unfair apportionment of the parts of it. Nehemiah evidently was in the habit of noting the occurrences of his time. Now the section, Neh. i. 1-vii. 5, is written in the first person: there is an uniformity in its style; and several favourite expressions recur. The writer also declares that he found a document (nearly identical with Ezra ii.) which he adds to his own narrative, Neh. vii. 6-73. There is no reason to doubt that the whole of this section, therefore, belongs to Nehemiah himself. But in viii.-x. there is a change: the governor is spoken of in the third person; and, though Keil has endeavoured to account for this (*Einleitung*, § 152), maintaining the Nehemiah authorship, his reasons are not satisfactory, and it is most probable that the section is from another pen. Hävernick (*Einleitung*, § 187, vol. ii. 1, pp. 305, &c.) would ascribe it Ezra; but this is doubtful. The remainder of the book, xi.-xiii., was, with small exceptions, most likely written by Nehemiah: xi. 1 seems to connect itself with the first part of vii. 5. But the list of xii. 1-26 was from a later hand, as the succession of high priests is carried down to Jaddua, who was contemporary with Alexander the Great; or else the final editor added some names. Jaddua, however, may have been *born* before Nehemiah's death: see Zündel, *Krit. Unters. über die Abfass. des B. Daniel*, pp. 227, 228. The verses xii. 44-47 may possibly not be by Nehemiah, as xiii. 1 is closely connected with xii. 43. We may believe, then, that, as much of this book was written by Nehemiah, but not the whole, it was ultimately arranged in its present form by some one, the author of the Chronicles very possibly (to which it, with Ezra, formed an appendix), who, under divine guidance, has transmitted to future ages of the church this most instructive narrative as we now have it.

NEHEMI'AS.—1 (1 Esdr. v. 8). Nehemiah

Ezra ii. 2).—2 (1 Esdr. v. 40). Nehemiah, the governor.

NE'HILOTH (Psal. v., title). This word, signifying *perforated*, showed that the psalm was to be accompanied by the music of a wind-instrument: some have supposed that the organ, others that flutes were meant.

NE'HUM (*consolation*, or by a copyist's error for Rehum) (Neh. vii. 7). See REHUM.

NEHUSH'TA (*brass*). The mother of king Jehoiachin (2 Kings xxiv. 8).

NEHUSH'TAN (the *brazen* thing). The serpent of brass (or copper) which Moses made by God's command in the wilderness (Numb. xxi. 8, 9) was preserved for many ages. Hezekiah, perceiving that the people had been in the habit of paying a superstitious reverence to it, broke it up (2 Kings xviii. 4). Probably Nehushtan was the name by which it had been ordinarily known; though some believe it a term of contempt then first applied: see Keil, *Comm. on Kings*, vol. ii. pp. 81, 82.

NEI'EL (*moved by God?*). A place on the northern border of Asher (Josh. xix. 27). Mr. Grove thinks it may be identified with the modern village *M'ar*.

NEIGHBOUR. The Pharisees were disposed to restrict the meaning of neighbour to their own countrymen or friends. Our Lord, therefore, to teach the universal brotherhood of men spoke his parable of the Good Samaritan (Luke x. 25-37). When compassion can be shown, or a kind office done, there must be no limitation: every one is to be deemed for such purposes a 'neighbour' (Matt. v. 43-48).

NE'KEB (*a cavern*). A place in the territory of Naphtali (Josh. xix. 33).

NEKO'DA (*distinguished*). One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 48; Neh. vii. 50). Some of them, however, could not show their genealogy (Ezra ii. 60; Neh. vii. 62).

NEMU'EL (perhaps for Jemuel, *day of God*).—1. A descendant of Reuben and brother of Dathan and Abiram (Numb. xxvi. 9).—2. One of the sons of Simeon (12; 1 Chron. iv. 24). He is also called Jemuel.

NEMU'ELITES. A family of Simeon, descended from Nemuel (Numb. xxvi. 12).

NE'PHEG (*sprout*).—1. A Levite, son of Izhar, and brother of Korah (Exod. vi. 21).—2. One of the sons of David, born in Jerusalem (2 Sam. v. 15; 1 Chron. iii. 7, xiv. 6).

NEPHEW (Judges xii. 14; 1 Tim. v. 4). A grandson.

NE'PHI (2 Macc. i. 36). See NAPHTHAR.

NE'PHIS (1 Esdr. v. 21). Possibly a corruption of Magbish (Ezra ii. 30).

NE'PHISH (*recreated*). (1 Chron. v. 19). Naphish.

NEPHI'SHESIM. See NEPHUSIM.

NEPH'THALI (Tob. i. 1). Naphtali.

NEPH'THALIM (Matt. iv. 13, 15). The Greek form of NAPHTALI, which see.

NEPHTO'AH (*opening*). A fountain, the source of the waters of Nephtoah, on the boundary of Judah (Josh. xv. 9, xviii. 15). It has been supposed to lie to the south-west of Jerusalem, and to be the modern *'Ain Yalo*, in the Wady el-Werd. But Mr. Grove identifies it with *'Ain Lifta*, two miles and a half to the north.

NEPHU'SIM (*expansions*). The children of Nephusim, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 50). The name is Nephishesim in Neh. vii. 52.

NER (a *light* or *lamp*). The brother of Kish, Saul's father. Abner was his son (1 Sam. xiv. 50, 51, xxvi. 5, 14; 2 Sam. ii. 8, 12, iii. 23, 25, 28, 37; 1 Kings ii. 5, 32; 1 Chron. ix. 36, xxvi. 28). But elsewhere it seems that Ner is considered as the father of Kish (viii. 33, ix. 39). Either there is here a copyist's error, or there were two persons named Ner, or two named Kish, in the same family.

NE'REUS. A Christian at Rome, who, with his sister, is saluted by St. Paul (Rom. xvi. 15).

NER'GAL (*man-devourer, great hero*). An idol of the Cuthites (2 Kings xvii. 30). The Jewish rabbins fancied that this idol was figured by a cock. It is now very commonly supposed to be the planet Mars. See Winer, *Bibl. RWB.*, art. 'Nergal;' Keil, *Comm. on Kings*, vol. ii. p. 73.

NER'GAL-SHARE'ZER (*Nergal fire-prince*).—1, 2. The name of two Babylonian grandees who were present at the taking of Jerusalem (Jer. xxxix. 3, 13). The last-named is styled Rab-mag, that is, president of the Magi. There is every reason to believe that he was the person known as Neriglissar who, having married a daughter of Nebuchadnezzar, put Evil-merodach to death and succeeded to his throne. He reigned between three and four years, 559-556 B.C., and built a palace on the right bank of the Euphrates. Bricks have been discovered there bearing his name and title Rab-mag.

NE'RI (*my light*, or *light of Jehovah*). One in the line of our Lord's ancestry (Luke iii. 27).

NERI'AH (*lamp of Jehovah*). The father of Baruch, the scribe and minister of Jeremiah, and also of Seraiah (Jer. xxxii. 12, 16, xxxvi. 4, 8, xliii. 3, xlv. 1, li. 59).

NERI'AS (Baruch i. 1). Neriah.

NE'RO. L. Domitius Nero succeeded Claudius as emperor of Rome, 54 A.D., and killed himself to avoid a public execution, 68. In his reign that war commenced between the Jews and Romans which terminated subsequently in the destruction of Jerusalem by Titus and the overthrow of the Jewish polity. It was under Nero, too, that a fierce persecution of the Christians began, about 64 A.D., which lasted till his death. St. Paul suffered martyrdom in it at Rome. So great were this monarch's cruelties, that his name has ever since served specially to distinguish a tyrant. He is frequently indicated as Cæsar in the New Testament (Acts xxv. 8, 10-12, 21, xxvi. 32 xxviii. 19; Phil. iv. 22), and as Augustus (Acts xxv. 21, 25); but his name Nero does not occur.

NEST (Deut. xxii. 6, xxxii. 11, and elsewhere). See BIRDS. Besides the literal meaning of the word, 'nest' is often used figuratively to denote a quiet and secure habitation (e.g. Numb. xxiv. 21; Job xxix. 18; Jer. xxii. 23).

NET (Prov. i. 17; Eccles. ix. 12, and elsewhere). See FISHING, HUNTING. In p. 294 an Egyptian landing-net is figured. The word is repeatedly used metaphorically (*e.g.* Psal. xxxv. 7, 8).

NETHAN'EEL (*given of God*).—1. The prince of Issachar (Numb. i. 8, ii. 5, vii. 18, 23, x. 15).—2. The fourth son of Jesse (1 Chron. ii. 14).—3. A priest in David's time (xv. 24).—4. A Levite (xxiv. 6).—5. A Levite porter (xxvi. 4), possibly the same with No. 4.—6. One of Jehoshaphat's nobles (2 Chron. xvii. 7).—7. A Levite in the reign of Josiah (xxxv. 9).—8. A priest who had married a foreign wife (Ezra x. 22).—9. A priest in the days of Joiakim (Neh. xii. 21).—10. One of those priests' sons who took part in the dedication of the wall of Jerusalem (36).

NETHANI'AH (*given of Jehovah*).—1. One of the seed royal, father of Ishmael who murdered Gedaliah (2 Kings xxv. 23, 25; Jer. xl. 8, 14, 15, xli.).—2. The head of one of the divisions of the singers (1 Chron. xxv. 2, 12).—3. One of the Levites whom Jehoshaphat sent out to teach (2 Chron. xvii. 8).—4. The father of Jehudi (Jer. xxxvi. 14).

NETH'INIM (*the given, the devoted*). The name by which in post-exilian times the inferior servants of the sanctuary, subordinate to the Levites, were designated. It is very likely that the Gibeonites, condemned to be hewers of wood and drawers of water (Josh. ix. 27), were the original stock. They were augmented, no doubt, by prisoners of war (comp. Numb. xxxi. 47), who must have become Jewish proselytes (Neh. x. 28). Yet they were looked upon as a degraded class; and, if the Talmud may be believed, they might not marry Hebrew wives. David and successive princes had dedicated them for Levitical service, and multiplied their numbers (Ezra viii. 20); and it may be supposed that gradually they were held in higher estimation; for, on the return from Babylon, many of them having accompanied Zerubbabel, and others Ezra, they were located partly in Jerusalem (Neh. iii. 26, 31, xi. 21), partly in the Levitical cities (Ezra ii. 70; Neh. vii. 73); and they seem to have been associated with those called 'Solomon's servants,' who also performed the subordinate duties of divine service (Ezra ii. 43-58; Neh. vii. 46-60).

NETO'PHAH (*distillation*). A place perhaps in some way connected with Beth-lehem (Ezra ii. 22; Neh. vii. 26). Possibly it was situated where is now the village *Beit Nettif*. But this is some distance from Beth-lehem. The residents are called Netophathi and Netophathites.

NETO'PHATHI, NETO'PHATHITES. The inhabitants of Netophah (2 Sam. xxiii. 28, 29; 2 Kings xxv. 23; 1 Chron. ii. 54, ix. 16, xi. 30, xxvii. 13, 15; Neh. xii. 28; Jer. xl. 8).

NETTLE. There are two Hebrew words so rendered in our version. One occurs in Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9. Gesenius is inclined to interpret this of a thorn-bush or bramble, from pricking or burning, such being the meaning of the root; but nettles would answer quite as well to this signification. Dr. Royle has suggested wild mustard as the plant intended. Another word is found in Isai. xxxiv. 13; Hos. ix. 6: it means a prickly weed, and may designate the nettle or the thistle. The nettle, *Urtica*, is too common to need description: its apparatus for stinging consists of a pointed tube through which the poison is forced into the wound which the point has made.

NEW MOON. See FESTIVAL, MOON.

NEW TESTAMENT (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6; Heb. ix. 15, xii. 24, marg.). See BIBLE, COVENANT, MANUSCRIPT, SCRIPTURE.

The first printed edition of the Greek New Testament was that of Erasmus, which appeared in 1516. He afterwards published other editions with various corrections: the fifth in 1535 is the basis of those still in common use. The Complutensian edition was not *published* till after the first of Erasmus; but it was *printed* previously: it bears the date Jan. 10, 1514. Robert Stephen printed his first edition in 1546. His earlier editions blend the Complutensian and Erasmian texts: the later ones adhere more to that of Erasmus, with some various readings from manuscripts. In 1624, the Elzevirs, printers at Leyden, put forth the first of their editions. These generally follow Stephen, sometimes adopting alterations from Beza, who had published a Greek Testament first in 1565. In the preface to the second Elzevir edition in 1633, it was said, *Textum ergo habes nunc ab omnibus receptum*, whence the common phrase, *textus receptus*, 'received text.' This was, till of late years professedly in general use on the continent, but readings from Stephen were not unfrequently introduced. It was in this country that the collection of materials for the thorough revision of the sacred text began; bishop Walton and Dr. John Mill being among the earlier labourers in the field. Many eminent critics have since spared no amount of pains for the same object. Among these may be named Wetstein, Griesbach, Lachmann, and Tischendorf; to whom biblical students are deeply indebted. The critical editions in England of Dr. Alford, 1849, and subsequent years, of Dr. Wordsworth, 1856, &c., of Messrs. Webster and Wilkinson, 1855-1862, are full of valuable matter.

Of commentaries on the New Testament Bengel's *Gnomon Nov. Test.*, 3rd edit. 1850, 2 vols. and one vol. 1855, is of high merit. An English translation appeared in 5 vols. Edin. 1857: Whitby's *Commentary on the New Test.*, first published in 1703, will never be out of date; Doddridge's *Family Expositor*, 1760-1762, has been frequently reprinted, and as a popular work is deservedly valued. E. H. Bickersteth's *Commentary on the New Testament*, 1864, is also useful. More learned books, such as the commentaries of the ancient fathers, and modern foreign critics need not be mentioned here.

NEW YEAR. See YEAR.

NEZI'AH (*illustrious*). One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 54; Neh. vii. 56).

NE'ZIB (*a garrison, statue, or idol*). A town in the plain country of Judah (Josh. xv. 43), doubtless *Beit Nusib*, between Beat Jibrin (ancient Eleutheropolis) and Hebron.

NIB'HAZ (*barker?*). An idol worshipped by the Avites (2 Kings xvii. 31). The rabbinical writers say that it was figured as a dog: it may, therefore, have been identical with the Egyptian Anubis, if that deity had really a dog's head, and not that of a jackal. According to De la Roque, the colossal figure of a dog was found, three days' journey from Beirût on the road to Tripolis, to which the inhabitants of the locality paid divine honours. But in the Zabian books Nebaz is the name of an evil demon who sits on the throne on the earth, while his feet rest on the bottom of Tartarus. See Winer, *Bibl. RWB.*, art. 'Nibchas'; Keil, *Comm. on Kings*, vol. ii. p. 74.

NIB'SHAN (*light soil*). A city in the wilderness of Judah (Josh. xv. 62), that is, the region contiguous to the Dead sea.

NICA'NOR (*victorious*). One of the seven chosen to administer the goods of the church (Acts vi. 5).

NICA'NOR (1 Macc. iii. 38, vii. 26-50; 2 Macc. xiv., xv.). An officer of Antiochus Epiphanes and other Syrian kings.

NICH'OLAS. In some copies for NICOLAS, which see.

NICODE'MUS (if this name be of Hebrew origin it may mean *pure in blood*, i.e. upright). A ruler of the Jews who came to Jesus by night and received instruction from our Lord on the subject of the new-birth (John iii. 1-10). It is usually assumed that Nicodemus visited Jesus at night in order, through fear, to conceal his communication with one opposed and persecuted. But this assumption does not rest on certain grounds. It is the custom in the east to pay visits at night; and nowhere is it said of Nicodemus, as it is of Joseph of Arimathea (John xix. 38), that he was afraid. The rest of his conduct is open and straightforward. He speaks fearlessly in the council (vii. 50, 51), and takes his part in the burying of Christ (xix. 39).

NICOLA'ITANS. The designation of a party or sect whom our Lord declares (Rev. ii. 6, 15) that he hates. There is a difficulty in deciding who these persons were and whence they had their origin. A prevailing early opinion was that they were the followers of Nicolas the deacon, who had lapsed from the faith and lived in impurity. Afterwards another Nicolas was deemed the founder of the Nicolaitans. Dr. Alford (*The Greek Test.*, note on Rev. ii. 6) believes a plain historical fact referred to, and sees nothing unreasonable in imagining that an associate of the apostles made shipwreck of faith and a good conscience. Abp. Trench, on the other hand (*Comm. on Epistles to Seven Churches*, pp. 82-87), prefers a symbolical interpretation. He does not deny that in the second century there were actual Nicolaitans, but he thinks that no sect really bore the name in the apostolic times. He considers those who held the docrine of Balaam (Rev. ii. 14) identical with those who held the doctrine of the Nicolaitans (15); and, as the meaning of the name Balaam is nearly that of the name Nicolas, he says that the Nicolaitans or Balaamites were 'those who, after the pattern of Balaam's sin, sought to introduce a false freedom, the freedom of the flesh, into the church of God.' Jewish legalism was the first enemy of the truth; afterwards came heathen licentiousness. The student must take his choice of these two explanations; each of which is supported by distinguished critics. See Winer, *Bibl. RWB.*, art. 'Nikolaus.'

NIC'OLAS (*conqueror of the people*). One of the seven chosen to administer the goods of the church (Acts vi. 5). He is described as a proselyte of Antioch. See preceding article.

NICOP'OLIS (*city of victory*). There were many ancient cities which bore this name: three in particular have been supposed by different critics the one meant (Tit. iii. 12). One of these was in the north-eastern corner of Cilicia; another on the Nessus in the interior of Thrace; the third in Epirus (though Pliny assigns it to Acarnania). This last, most probably the Nicopolis intended by St. Paul, was built by Augustus in commemoration of his victory at Actium.

NI'GER (*black*) (Acts xiii. 1). A surname of Simeon, 4.

NIGHT. In respect of the literal meaning of the word it is enough to say here that, as the Hebrews commenced their day in the evening, the night preceded the day. As night is dark and gloomy, it is used metaphorically to denote ignorance (Mic. iii. 6), mourning (Rev. xxi. 25), also the clouded time of mortal life (Rom. xiii. 12), and death (John ix. 4). The absence of night therefore expresses the highest light and gladness (Rev. xxi. 25, xxii. 5). And, as it is in a time of darkness, when men commit abominable sins, as if darkness and light were not equally clear to the eye of the Being who shall bring their secret deeds into open judgment, evil men are said to be 'of the night,' i.e. children of the night; as the godly are called 'children of the day,' or 'children of light' (1 Thess. v. 5-8; comp. Rom. xiii. 13).

NIGHT-HAWK. See HAWK.

NIGHT-MONSTER (Isai. xxxiv. 14, marg.). See OWL, SCREECH-OWL.

NILE. This river, though frequently referred to, is not mentioned by this name in scripture. See SHIHOR.

NIM'RAH (*limpid*, sc. water) (Numb. xxxii. 3). See BETH-NIMRAH.

NIM'RIM (*id.*) (Isai. xv. 6; Jer. xlviii. 34). The 'waters of Nimrim' appear to have been some stream or pool in Moab. The exact spot has not yet been satisfactorily ascertained.

NIM'ROD (*a rebel*). An eminent early warrior and king: he was the son of Cush, and grandson of Ham; and his history is briefly summed in a few verses (Gen. x. 8-12; 1 Chron. i. 10). He is commonly represented as a tyrant and godless personage: he is identified with some of the mythical characters of Grecian story, and is said to be the original Bel worshipped as a God at Babylon. And some choose to deny that such a king ever existed; while others bring him down to a comparatively-late period, and suppose him to be the same with the Babylonian ruler contemporary

with Hezekiah. The narrative of Genesis however, is natural and perspicuous. Nimrod was the first mighty hero upon the earth: he was successful in war, and was distinguished in the chase, so that his skill and intrepidity as a huntsman passed into a proverb. He was not content with a narrow sphere: he roamed northward into the fertile land of Shinar, and to the great town Babylon. There he established the first seat of his empire, so that Babylon was afterwards called 'the land of Nimrod' (Mic. v. 6): there, too, he ruled other cities, Erech, *Wurka*, Accad, according to some, *Akkerkuf*, but see Accad, and Calneh, *Niffer*. His ambition prompted him, however, to wider conquests; he went into the country called Asshur (Gen. x. 11, marg.) from a son of Shem, and there he founded Nineveh, not at its origin so considerable as the neighbouring Resen, but destined far to outshine it in celebrity. Resen, possibly *Selamiyeh*, Rehoboth, perhaps *Rahabeh-malik*, and Calah, *Nimroud*, or *Kalah Sherghat*, were the other cities built in this region by Nimrod. This is all that at present we know for certain of Nimrod. He is placed by Kalisch 2450+ B.C.; but this is earlier than the ordinary computation would admit (*Comm. on the Old Test. Gen.*, pp. 253-263, 305). Among the Assyrian monuments a figure has been discovered which is said to represent Nimrod: he is grasping a lion in his left hand, while his right holds probably a missile weapon. The fables of Jewish writers respecting Nimrod do not deserve notice.

NIM'SHI (*drawn out, saved*). The grandfather of king Jehu (1 Kings xix. 16; 2 Kings ix. 2, 14, 20; 2 Chron. xxii. 7).

NIN'EVE (Matt. xii. 41; Luke ix. 32). Nineveh.

NIN'EVEH (*habitation of Ninus*? or perhaps compounded with the name of the Assyrian deity, *Nin*). This great city is first mentioned in Gen. x. 11, where it is said to have been founded by Nimrod, who went from the land of Shinar into Assyria and there builded cities—such being the more accurate interpretation of the text: see marg. Nineveh is not again noticed in the sacred history till, many years subsequently, at the time of the mission of Jonah, we find it the seat of a powerful monarchy (Jonah i. 2, iii., iv. 11), the centre of the Assyrian empire (2 Kings xix. 36; Isai. xxxvii. 37). Assyria, itself, is but rarely noticed in early times, but after its influence was extended to the west, both in the narrative, and in the denunciations of the prophets, the country and also Nineveh, the grand metropolis, frequently occur. Some account has been already given of this monarchy, of the different kings named in scripture, and of those discovered in the deciphered inscriptions: see Assyria. In the present article the reader's attention will be directed to the history of the city Nineveh, to its ruin and disappearance, and to the marvellous disinterment in our own days of its long-lost memorials.

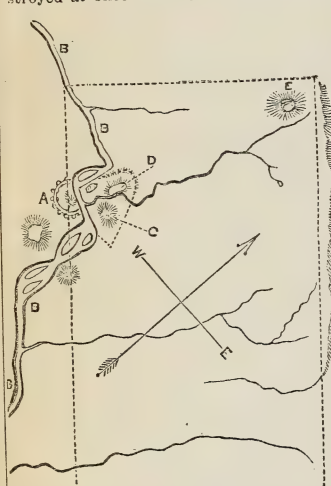
After the mission of Jonah which resulted in a temporary repentance, we find prophetic denunciations renewed by Nahum. His prophecy is almost exclusively directed against the city, the ruin of the country and the sovereign being, however, involved in the fall of the capital (Nah. iii. 12, 18). Zephaniah also predicts the destruction of Nineveh with the kingdom (Zeph. ii. 13-15); and the threatening was probably fulfilled before his eyes; for Ezekiel speaks of the Assyrian empire as already destroyed, and applies from its destruction a solemn warning to the Pharaoh of Egypt (Ezek. xxxi.). Thenceforth the name of Nineveh was but a voice of admonition to other generations (Matt. xii. 41; Luke xi. 32).

Nineveh stood upon the river Tigris. Of its vastness and splendour only traditional accounts had been preserved. It was said have been larger than Babylon, to have been in the form of a rectangular parallelogram, 150 stadia in length by 90 in breadth, the whole circuit being 480 stadia or 56 miles. It was encompassed by walls 100 feet high and so broad that three chariots could drive on them abreast. It had also 1,500 towers, each 200 feet in height (Diod. Sic., *Biblioth. Hist.*, lib. ii. 3: Diodorus erroneously places it on the Euphrates; Strabo, *Geograph.*, lib. xvi. cap. i. 3). This estimation of the magnitude, enormous as it seems, is in some degree corroborated by the scripture statement that 'Nineveh was an exceeding great city of three days' journey' (Jonah iii. 3). The circuit is probably intended; and the 480 stadia correspond very well with a three days' journey, of about 20 miles a day. Of the buildings of this great capital no ancient descriptions remain. After a long existence in grandeur the time of its desolation came. Cyaxares, king of Media, and Nabopolassar, king of Babylon, destroyed it. The date of this conquest is variously given. Winer places it in 606 B.C.; but it may have occurred earlier; perhaps in 625 B.C. Mr. Galloway, imagining that it was at the time of an eclipse (see Xenoph., *Anab.*, lib. iii. 4, §§, 6-9), and identifying this eclipse as the one known to have happened in 585 B.C., would bring its final fall down to some years after the destruction of Jerusalem, viz., to the year above named, 585 (*Isaiah's Test. for Jesus*, 1864, pp. 409-413, 418).

The once-populous metropolis soon became utterly waste; and there was no further mention of it. Even its very site was unknown. Herodotus passed near it: Xenophon encamped upon it; and yet neither of these historians seemed aware that they were close by the ancient mistress of nations. It was disputed, indeed, whether it had not been built upon the Euphrates; and those travellers who were at all acquainted with its true position could tell of little but waste mounds and accumulations of rubbish. A noted city, Mosul, was afterwards built on the opposite bank of the Tigris; but, though the neighbourhood was thus the haunt of men, few had any curiosity to explore the heaps which lay at hand. Bishop Newton's account sufficiently describes the utter oblivion into which Nineveh had fallen, and the contradic-

tory notions entertained in regard to it (*Diss. on Prophecies*, ix.: comp. Keith, *Evidence of Prophecy*, chap. x., pp. 386-393, edit. 1848).

Thick darkness, then, had closed over the fortunes of Nineveh, and the history of the dynasties that had reigned there. Little was said in the sacred volume of the Assyrian power save when it came into contact with the chosen people, so that we knew nothing of its general character. Some romantic tales, indeed, there were in Greek and Latin writers of Ninus and his wonderful queen Semiramis, of an Indian invasion, and of magnificent works—and then there was said to be a catastrophe. Sardanapalus, the king, given up to luxury, was beleaguered by his foes, and in the energy of despair lighted the funeral pile which destroyed at once himself, his courtiers, his



Presumed site of ancient Nineveh, showing position of parts explored.

A. Modern town of Mosul. BB. The river Tigris.
C. Nebi Yunus. D. Kouyunjik. E. Khorsabad.

capital, and his empire. These were the phantoms that flitted amid the gloom: they served to point a proverb as words of warning and of fear, but no man could discern their exact lineaments or tell whether there was any substance in them.

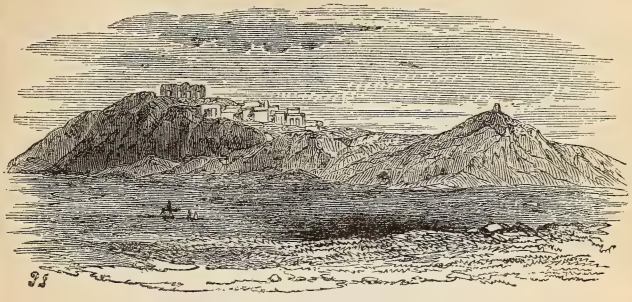
And so the world went on. 'It is, indeed, one of the most remarkable facts in history,' writes Dr. Layard, 'that the records of an empire, so renowned for its power and civilization, should have been entirely lost; and that the site of a city, as eminent for its extent as its splendour, should for ages have been a matter of doubt: it is not perhaps less curious that an accidental discovery should suddenly lead us to hope that these records may be recovered, and this site satisfactorily identified.' It is more than curious: it is the wise Providence of Him who uncovereth secret things that, in our busy, speculative, superficial age, when men are questioning the truth of his revelation, and, wise in their own conceit, denying his moral government of the worlds he has framed, the earth should, as it were, give forth a voice, reveal the buried palaces of ancient days, and proclaim thereby a fresh attestation to the truths of sacred writ.

It will be seen by an inspection of the plan, that of the mounds just opposite to the town of Mosul, there are two called Kouyunjik and Nebi Yunus. On the last was traditionally the tomb of Jonah; and it was natural to imagine that this might mark the site of Nineveh. In the year 1820 Mr. Rich, political resident at Baghdad, visited Mosul. Attracted by the mounds, he was induced to make some examination of them, more especially as he learned that a curious sculpture had a while before been dug up. He obtained a few fragments from the rubbish of both Kouyunjik and Nebi Yunus, and on a subsequent occasion made a general survey of the ruins. He had also, as he passed down the Tigris, looked at Nimroud, and been struck with its ancient appearance. But nothing more was done. In 1840 Dr. Layard was at Mosul: he saw and examined the neighbouring mounds, and resolved, when circumstances permitted, to explore them thoroughly. In 1842 he was again at Mosul, and found that M. Botta, appointed French consul there in the interval, had commenced some excavations in Kouyunjik. Little, however, had appeared to reward his pains.

But Dr. Layard, unable to be on the spot, encouraged him to persevere; and Botta was himself well inclined to continue his researches. A peasant, observing how every fragment that turned up was carefully preserved, advised him to explore the mound of Khorsabad, some way off. Workmen were sent thither, and, as Layard tells the tale, 'after a little opposition from the inhabitants, they were permitted to sink a well in the mound; and at a small distance from the surface they came to the top of a wall which, on digging deeper, they found to be lined with sculptured slabs of gypsum. M. Botta. . . . went at once. . . . Directing a wider trench to be formed, and to be carried in the direction of the wall, he soon found that he had entered a chamber, connected with others, and surrounded by slabs of gypsum, covered with sculptured representations of battles, sieges, and similar events. His wonder may easily be imagined. A new history had been suddenly opened to him: the records of an unknown people were before him. He was at a loss to account for equally the age and the nature of the monument. The style of art of the sculptures, the dresses of the figures, the mythic forms on the walls, were all new to him, and afforded no clue to the

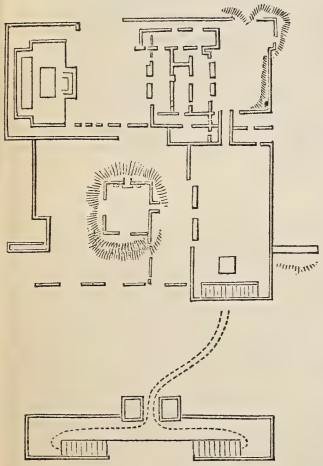
epoch of the erection of the edifice, or to the people who were its founders. Numerous inscriptions, accompanying the bas-reliefs, evidently contained the explanation of the events thus recorded in sculpture, discovered an Assyrian edifice, the first, probably, which had been exposed to the view of man since the fall of the Assyrian empire.'

It was soon found that the building thus



Mound and village of Khorsabad.

and, being in the cuneiform, or arrow-headed, character, proved that the building belonged to an age preceding the conquests of Alexander. . . . It was evident that the monument appertained to a very ancient and very civilized people; and it was



Plan of palace at Khorsabad.

natural from its position to refer it to the inhabitants of Nineveh, a city which, although it could not have occupied a site so distant from the Tigris, must have been in the vicinity of these ruins. M. Botta had discovered had been destroyed by fire: consequently the slabs of gypsum, reduced to lime when exposed to the atmosphere, soon fell to pieces. Drawings were hastily made; and various remains were secured and conveyed to France.

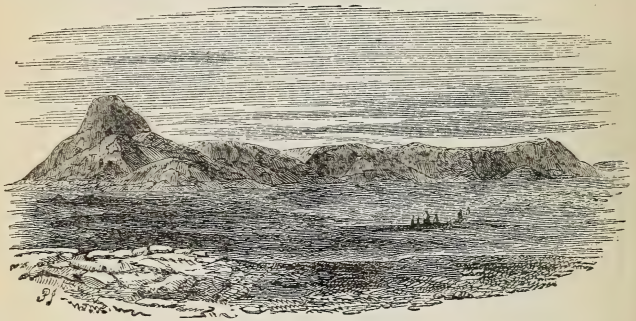
M. Botta's success greatly stimulated Dr. Layard. He was, however, convinced that Khorsabad lay out of the actual circuit of Nineveh, and he was anxious to prosecute researches nearer to the river Tigris. He had fixed his eye upon the great mound of Nimroud, considerably to the south of Mosul, and about six and a-half miles from the point where the river Zab falls into the Tigris. He was not, however, aided by the British government, as M. Botta had been by that of France, and it was not till the autumn of 1845 that, by the liberality of Sir Stratford Canning, our ambassador at Constantinople, now Lord Stratford de Redcliffe, he was enabled to prosecute his designs.

In November of that year he succeeded in excavating a chamber, in what is now called the north-west palace of Nimroud. Other discoveries followed—in spite of much opposition from the fanaticism and jealousy of the Moslems—sculptures, inscriptions, &c.; while the amazement with which each successive disinterment was received was not a little amusing. 'Thus one morning,' Dr. Layard says, 'I had ridden to the encampment of Sheikh Abd-ur-rahman, and was returning to the mound, when I saw two Arabs of his tribe urging their mares to the top of their speed. On approaching me they stopped. "Hasten, O bey," exclaimed one of them, "hasten to the diggers; for they have found Nimrod himself. Wallah! it is wonderful, but it is true! we have seen him with our eyes. There is no god but God;" and, both joining in this pious exclamation, they galloped off, without further words, in the direction of their tents. On reaching the ruins I de-

scended into the new trench ... The Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head, sculptured in full out of the alabaster of the country .... I saw at once that the head must belong to a winged lion or bull ... It was in admirable preservation. The expression was calm yet majestic; and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in works of so remote a period ... I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below. One of the workmen, catching the first glimpse of the monster, had thrown down his basket, and had run off towards Mosul as fast as his legs could carry him. The neighbouring Arab sheikh and half his tribe were soon upon the spot, and confidently pronounced the gigantic head to be the work of no human hands, but one of the idols which Noah had cursed before the flood. The news speedily reached Mosul; and all the city was in consternation. The cadi and all the grave doctors assembled; and the pasha was entreated to put a stop to proceedings so alarming, and so opposed to the laws of the koran.'

More of the adventures which attended the progress of the excavations cannot be here detailed: the curious reader must be referred to Dr. Layard's own book. Suffice it to say that many of the mounds have been explored with most important results, the notice of which shall be as briefly as possible given.

These mounds are scattered over a considerable area on the eastern bank of the Tigris, extending from Shereef Khan in the north, to Nimroud in the south, about twenty-five miles, and from the Tigris to Khorsabad and Karamless on the east, about ten or twelve miles. Over this extent of country almost everywhere traces of ancient buildings are to be seen; and various huge mounds attract special attention. The ruins opposite to Mosul stand—that is, their western face—about a mile from the Tigris, which probably once ran close to them. They form an irregular quadrangle, and consist of an embankment generally forty or fifty feet high, with Kouyunjik and Nebi Yunus on its western face, which is 4,533 yards in length: the northern side is 2,333 yards, the southern little over 1000 yards, while the eastern, which is curvilinear, is 5,300 yards; the whole circuit being about seven and a-half miles. On the eastern side there are moats and formidable ramparts; and advantage was apparently taken of a small stream which flows through the enclosure towards the Tigris. These defences must have been very strong. The embankment is supposed to have been faced,



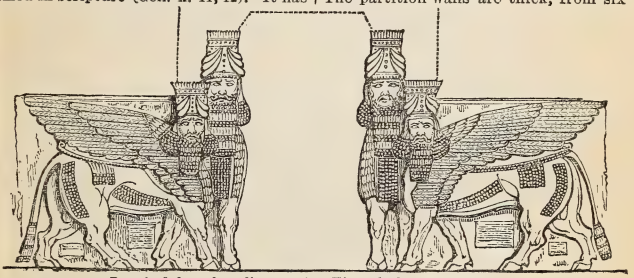
Nineveh. The great mound of Nimroud.

at least partially, with stone: at various points in it are eminences, where probably were gateways or towers; and there are out-lying mounds, the remains, it may be imagined, of detached forts. The ground within is everywhere strewed with fragments of brick and pottery; but the only extensive mounds which indicate great buildings are those already mentioned of Kouyunjik and Nebi Yunus. Nimroud is very similar to the ruins just described; but its defences were by no means so important. It consists of an enclosure, indicating ancient walls, nearly square, being about 2,331 yards by 2,095. The Tigris ran formerly along the south and western sides: the others were protected by moats. There is a great mound, 700 yards by 400, on the south-west face, with a kind of earthen pyramid, rising to the height of 140 feet in its north-west corner. Also at the south-east corner of the enclosure is a group of mounds which the Arabs call *Athur*; and it seems that this name was once given to the whole of Nim

roud. Athur is said to have been Nimrod's lieutenant. Khorsabad is a square of about 2000 yards. There are the indications of towers and gateways, but none of moats. A great mound rises on the north-west face of the enclosure. It is divided into two parts, the lower 1350 feet by 300, the upper, which adjoins, 650 feet square and about 30 high. An Arab village was formerly on its summit; and at one corner there is a pyramid like that at Nimroud, but much smaller. The other collections of ruins and mounds in the district are far less important than those just described; and it is consequently at Nimroud, Kouyunjik, and Khorsabad, that for the most part excavations have been made and sculptures discovered.

It is not easy among these remains, stretching over so wide an area, to decide upon the actual Nineveh. It has been thought that the mounds were different cities; and attempts have been made to identify several of them with some of those named in scripture (Gen. x. 11, 12). It has been imagined, again, that the great mounds were vast fortified palaces, erected by different kings, standing as it were in parks, and that these, taken together with the inferior habitations and open spaces, constituted the mighty capital of Assyrian power. Within the enclosures that have been mentioned there are few traces of buildings; and this fact strengthens the belief that the greater part of the area was park. Besides, we learn from scripture that Nineveh contained much cattle (Jonah iv. 11); there must have been space, therefore, within the circuit for their breeding and pasturage. This, then, on the whole, would seem the most reasonable supposition. Perhaps at Kouyunjik was the original nucleus; and afterwards additions were made, new buildings arising on the site of old ones; and it might be that former quarters were deserted as fresh palaces were built, round which, as the seat of authority, and very likely regarded also as the abode of their deities, the population would cluster. And so here was Nineveh, swollen in the course of ages to that vast extent through which the Hebrew prophet proceeded his three days' journey as he cried, to the consternation of its people, 'Yet forty days, and Nineveh shall be overthrown' (Jon. iii. 4).

An examination of the disinterred palaces confirms the view taken above. There are inscriptions relating the deeds of the sovereign who dwelt therein. Various kings built or re-built in various quarters; so that each mound testifies to the magnificence of one or more of these royal builders. The Assyrian edifices were built upon artificial platforms, usually from thirty to fifty feet above the ground-level, constructed sometimes, as at Nimroud, of sun-dried bricks, sometimes, as at Kouyunjik, of earth and rubbish. They appear to have been faced with stone; and the ascent to them was either by slopes or flights of steps. The plans only of the ground-floors can now be traced; but there can be no doubt that they were of considerable altitude, with storeys of sun-dried bricks and wood; the rubbish from which it is that has covered and preserved the sculptured slabs which have been found. Chambers, galleries, corridors, halls, and uncovered courts have been entered. The partition-walls are thick, from six to fifteen feet, of sun-dried bricks, faced with alabaster slabs, on which are carvings in low relief, which were originally coloured. Above the alabaster skirting the walls were plastered and ornamented with painting. No openings for windows have been discovered, so that in the ceiled apartments light must have come through the doors. The pavement of alabaster or kiln-burnt bricks is laid upon bitumen and sand. The same style of building prevails still in Mosul. The rooms are there built round courts with walls of sun-dried bricks, and skirtings of sculptured alabaster. Combining, therefore, what is seen in the modern architecture of the country with what remains of ancient Assyrian erection, attempts have been made to re-construct these palaces, and to represent them as they possibly may have been seen by those who looked on them in their fresh magnificence. Of course such representations are to a certain degree fanciful: they may, however, give some general notion of what these structures were.

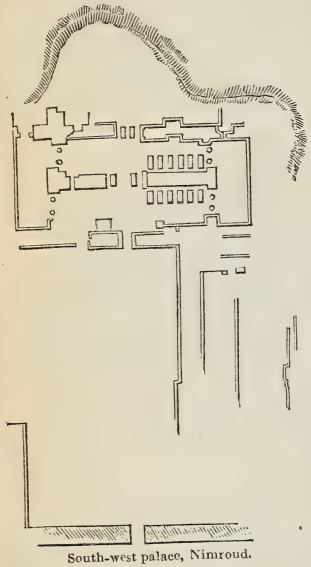


Portal of the palace discovered at Khorsabad. From Botta.

The palace of Khorsabad is thought to have been founded by Shalmaneser, but to have been built principally by Sargon, Propylæa formed part of the approaches to it, flanked by colossal human-headed bulls,

The chambers are inferior in size to those in some of the other palaces; but the relief of many of the larger figures is bolder.

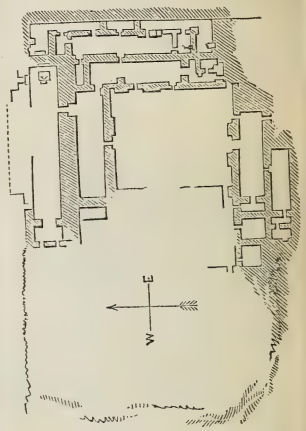
The great mound of Nimroud covers several distinct buildings, which must have been constructed at wide intervals. For the south-west palace materials were used taken from that to the north-west. And it is observable that the sculptures in edifices of different ages show a marked diversity, not only in the skill displayed but in the manners and dress represented. Changes must therefore have occurred; and Dr. Layard remarks that in the later monuments there are traces of Egyptian taste unknown in earlier remains. The most an-



South-west palace, Nimroud.

cient palace of Nimroud is that at the north-west, and yet it was built by Asshur-akh-pal on the site of one yet older. Adjoining it the earthen pyramid, before mentioned, was found to cover a structure, the basement of which was a square of 165 feet, formed of sun-dried bricks, faced with stone. It is supposed that upon this rose a temple, like those of Babylon, in stages, with probably an altar on the top. A building, thought to be a tomb, was constructed by the son (probably named Shalmanubar or Shalmaneser) of the builder of the north-west palace. It is a vaulted chamber 100 feet in length by 6 in breadth, and 12 high: it was long ago rifled. This Shalmanubar built also a palace in the centre of the mound, the materials of which were used for later buildings. In this central palace it was that the remarkable black obelisk, now preserved in the British Museum, was discovered. Esar-haddon constructed another palace at the south-west; and in the south-east there is yet another by his grandson Asshur-emit-ili, or Asshur-ebid-ilut. But this last was of very inferior character. Its rooms were small, and panelled with ordinary stone, without inscriptions or sculptures.

At Kouyunjik was the most magnificent of all the royal residences, the nucleus probably of the city. The palace was the work of Sennacherib, and displayed a multitude of large halls, some 150 feet square, long galleries, one extending 200 feet, noble portals, flanked by human-headed lions and bulls,

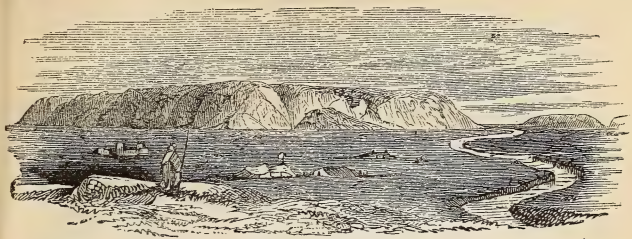


North-west palace, Nimroud.

some twenty feet high, and decorations of extraordinary splendour. On the same platform another palace was built by the son of Esar-haddon, called Sardanapalus III. And in the neighbouring mound of Nebi Yunus, though little explored, a palace of Esar-haddon was discovered.

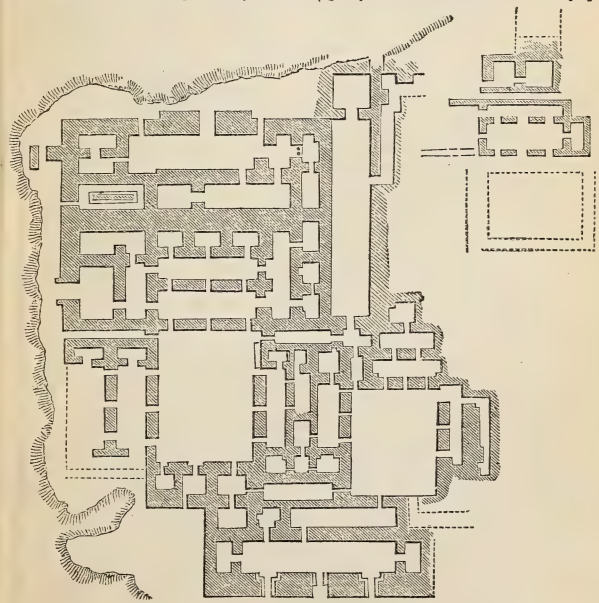
It is needless to pursue the enumeration. Each quarter of the great area appears to have been in turn the royal residence: these were surrounded by fortifications; and the intervening spaces were occupied by ordinary dwellings, standing in the midst of gardens, orchards, and corn-fields. There was no wall encircling the vast extent; so that in case of hostile assault the people probably found protection in the fortified separate enclosures. The facts which have been now produced seem well-nigh to prove that the whole of the great district within which the mounds occur constitutedNineveh—Nimroud, Kouyunjik, Khorsabad, and Karamless, being the four corners: see Vance Smith's *Prophecies re-*

lating to Nineveh and the Assyrians, Introd. pp. 53-63. Between these limits, enclosing an area of 252 square miles, lay that huge metropolis which so long made the nations



Mound of Kouyunjik.

of the earth to tremble, advantageously situated for defence and for commerce. Its rivers and connecting canals, its hill-



Plan of palace at Kouyunjik.

barrier, and its artificial walls and ramparts, its position on one of the great highways of the world, all contributed to its greatness. Its riches may, says Mr. Smith, 'have

arisen partly from the commerce and the manufacturing skill of the Assyrians; while at the same time the plunder of many conquered states and capitals, and the annual tribute paid by these, would contribute largely to their stores of silver and gold, "the abundance of every precious thing" (Nah. ii. 9). 'Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature: and his top was among the

thick boughs. The waters made him great: the deep set him up on high with her rivers running round about his plants . . . . therefore his height was exalted . . . . all the fowls of heaven made their nests in his boughs. . . . I have made him fair by the multitude of his branches; so that all the trees of Eden that were in the garden of God envied him' (Ezek. xxxi. 3-9). Such and so great was Nineveh in its glory!

Pages might be filled in describing the gorgeous reliques of this mighty Nineveh. But the story, most interesting, is yet a melancholy one. There are incriptions telling of world-wide conquests: there are sculptures which represent the conduct, the success, the cruelties of war: there are royal pastimes depicted, the excitement of the chace, the luxury of banquets: there are the symbols of strange worship—these and a thousand other particulars might be detailed (of which indeed elsewhere some account has been given: see ASSYRIA). But all this grandeur and this glory had a disastrous end, shattered, not calmly and gradually sinking, but violently crushed; and the marks of the fire which devastated those lordly halls are yet apparent. 'Thus saith the Lord God . . . . I have . . delivered him into the hand of the mighty ones of the heathen . . . . and strangers, the terrible of the nations, have cut him off, and have left him. . . . Upon his ruin shall all the fowls of the heaven remain; and all the beasts of the field shall be upon his branches. . . . In the day when he went down to the grave I caused a mourning. . . . I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. . . . They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen' (Ezek. xxxi. 10-17). Surely there is here in the history and fate of Nineveh a lesson read us, not only of the nothingness of man and his greatest works before the breath of the Almighty, but also of strong corroborative evidence to the accurate truth of holy scripture.

The manners, the mythology, the memorials of Nineveh have been noticed. It may be added that the inscriptions found are in what is called the arrow-headed or cuneiform character; and much ingenuity and learning have been exercised upon them for their interpretation. See WRITING. The people of Nineveh would seem to have spoken a Shemitic dialect, connected with Hebrew and Chaldee. But it is supposed that concurrently with this an older tongue of the Turanian type existed in the country; and sometimes inscriptions have been found written in the two languages in parallel columns.

Many works on Nineveh might be referred to. Besides those of Layard and others mentioned in this article, the student may consult Botta's *Monument de Ninive*, Vaux's *Nineveh and Persepolis*, and Fergusson's *Palaces of Nineveh and Persepolis Restored*.

NIN'EVITES (Luke xi. 30). The people of Nineveh.

NI'SAN (*month of flowers*, or *new day*). (Neh. ii. 1; Esth. iii. 7). See MONTHS.

NI'SON (Rest of Esth. xi. 2). Nisan.

NI'SROCH (*great eagle?*). An Assyrian deity, in whose house or temple Sennacherib was worshipping when he was slain by his sons Adrammelech and Sharezer (2 Kings xix. 37; Isai. xxxvii. 38). Very little

Nisroch. The left hand bears a square vessel or basket, the right a fir-cone. Daggers are in the girdle. From a bas-relief in Nineveh collection, British Museum.

is known of this god; but it has been proposed to identify him with Asshur, the supreme deity of the Assyrians. It is certain that a human figure, with the head of an eagle, and wings springing from the back, occurs frequently on early Assyrian monuments. The name of Nisroch may have been given to this; and it may correspond with the Egyptian sun-god, Phrah, which had the head of an eagle or hawk. See Keil, *Comm. on Kings, transl.*, vol. ii. p. 110. But learned men can but at present offer conjectures.

NITRE (Prov. xxv. 20). This is, no doubt, the natron found abundantly in certain Egyptian lakes, fifty miles west of Cairo. The Egyptians use it in bread and for soap; also, it is said, mixed with vinegar as a cure for tooth-ache. The contrariety between these two ingredients illustrates the place referred to.

NO (Jer. xlvi. 25; Ezek. xxx. 14, 15, 16) more fully

NO-A'MON (*portion*, or *temple, of Amon*?). A large and most important city of Egypt, said to be situate among the rivers, and to have the sea (meaning the Nile) her rampart (Nah. iii. 8-10). This city was as mighty as Nineveh; yet judgment and ultimate desolation were threatened against it. There can be no doubt that the city intended was that called by the Greeks Diospolis or Thebes, in Upper Egypt, seated on both banks of the Nile, renowned for its hundred gates and vast population, and as being the principal seat of the worship of the god Amon.

Some of the mightiest Egyptian dynasties reigned at Thebes, and embellished it with crowds of unrivalled palaces and temples. But the voice of prophecy proclaimed that it should be 'rent asunder.' This doom began to be fulfilled first by the Assyrians (see Isai. xx.): we have, however, no detailed history of the Assyrian invasion; but it is evident from the words of Nahum that Thebes fell earlier than Nineveh. According to Sir H. Rawlinson, Esar-haddon and his son Asshur-bani-bal both conquered Egypt; and the latter took Thebes twice. Perhaps the Babylonians might inflict further injuries: Cambyses, king of Persia, ruthlessly destroyed it and burnt and mutilated its remaining monuments; and its ruin was completed by Ptolemy Lathyrus, about 81 B.C.

The remains of this vast city, which appears to have been quadrangular, four miles by two, still astonish those who visit them. They lie 260 miles south of Cairo, including Karnak and Luxor on the eastern bank of the Nile, and Koornah and Medinat Haboo on the west. Fragments of colossal obelisks, pillars, and statues are scattered over the wide space (see illustrations, pp. 249, 318). The grand hall of the temple at Karnak is described as '170 feet by 329, supported by a central avenue of twelve massive columns, sixty-six feet high (without the pedestal and abacus), and twelve in diameter, besides one hundred and twenty-two of smaller or (rather) less gigantic dimensions, forty-one feet nine inches in height, and twenty-seven feet six inches in circumference, distributed in seven lines on either side of the former' (Wilkinson's *Mod. Egypt and Thebes*, vol. ii. p. 248). Pictured records and hieroglyphic inscriptions abound in the temples and the tombs; and when these shall be fully deciphered we may hope for much additional information in regard to Egyptian history and customs, illustrating and corroborating the sacred books.

NOADI'AH (with whom *Jehovah meets*). —A Levite (Ezra viii. 33).—2. A prophetess who would have intimidated Nehemiah (Neh. vi. 14).

NO'AH (*rest*). An eminent patriarch, the ninth in descent after Adam. His name would seem to have been given from some prophetic anticipation of his father Lamech (Gen. v. 29). What the fulfilment was, what exactly was the comfort which was to be enjoyed, critics are not agreed. When the flood of waters had rolled away, when a new bright morning of the earth's history had dawned, and the saved family came forth from the ark that had sheltered them, to re-possess the land, then the cheering voice of God, promising that no more would he inflict such a sweeping ruin, no more would he curse the earth for man's sake (viii. 21, 22), must have comforted Noah's heart, and the generations of his children must have had a happier confidence and comfort in the overruling care of their heavenly Father. Perhaps this satisfies the prophecy. Or possibly, as Kalisch thinks (*Comm. on the Old Test. Gen.*, p. 168), it might have a more precise application. Animal food, as well as vegetable, was now permitted to men (Gen. ix. 3): no longer were they to be dependent only on that fruit of the ground for which in the sweat of their face they hardly laboured. Other theories it is needless here to enumerate: suffice it to say that an object was proposed towards which the faith of God's people might look: if they reached it not on earth, there was a heavenly blessing which even then, no doubt, those whose eyes were opened saw, and of which the highest earthly comfort was but a pledge (Heb. xi. 7). In the promise of the child thus named there was hope and rest and consolation.

Noah lived in evil times. Five hundred years he spent in a world filled with violence, and in rampant rebellion against its Maker. But he walked with God. He was a preacher of righteousness (2 Pet. ii. 5), by his conduct, and probably by his words also. At length a message was revealed to him: 'The end of all flesh is come before me' (Gen. vi. 18); and he was instructed to build an ark for the preservation of his own family. Moved with godly fear he obeyed; and his preparations must have preached still more plainly to the world of sinners. For a full century still the long-suffering of God waited. Whether in that interval any had humbled themselves and sought mercy we know not; but we know that, when the hour of destiny arrived, the world was in its mad uproar. There was feasting, and there was the business of life in full whirl, and no man chose to recognize his danger till the storm burst suddenly upon them (Matt. xxiv. 37-39). Noah had had some general directions at first: when the ark was finished he had more precise instructions (Gen. vii. 1-4). Some critics have fancied a contradiction, because in this passage it is said that seven days were to elapse, and (13) that Noah and his family went into the ark the self-same day the rain descended. They have forgotten that some days—seven would be quite few enough—were required for the embarkation; and as soon as all were there the rain descended. The Lord had shut Noah in (16). Happy they whom the Lord shuts in. Safe they are under the covert of his wing, 'in the secret place of the Most High:' no evil can touch them there. A year passed over. Noah had more than once opened the window of the ark and sent forth birds; and at last the command came for him to go forth. He built an altar then and sacrificed to the Lord; and glad must have been his heart when he heard the gracious

words of a fresh covenant, and beheld the beautiful bow, the pledge of it, and knew now by personal experience how gracious God is to those that humbly seek him. He had exercised faith; and his faith was crowned with blessing.

Noah was to be the father of a new race. From his small family the earth was to be re-peopled. And three hundred and fifty years did he live among his posterity, a monument of God's justice and God's faithfulness. One more incident is related of him (ix. 20-27). He planted a vine and drank, knowingly or not we cannot say, too freely of the fruit of it. A shameful scene ensued. But the patriarch recovered, and in the spirit of prophecy predicted happiness to his faithful sons, judgment to the ungodly. 'Let him that thinketh he standeth take heed lest he fall.' 'The days of Noah were nine hundred and fifty years; and he died' (29). See FLOOD.

NO'AH (*motion*). One of the daughters of Zelophehad (Numb. xxvi. 33; xxvii. 1, xxxvi. 11; Josh. xvii. 3).

NOB (*height, hill*). A city in Benjamin, on the great road from the north to Jerusalem, in the immediate neighbourhood of which it must have been; perhaps on the ridge of Olivet. The tabernacle seems to have been here in the time of Saul, who, for the alleged favour shown by the high priest Ahimelech to David, destroyed the city, which was, however, afterwards rebuilt (1 Sam. xxi. 1, xxii. 9-19; Neh. xi. 32, Isai. x. 32).

NO'BAH (*a barking*). A Manassite who took Kenath and called it after his own name (Numb. xxxii. 42). See KENATH.

NO'BAH (*id.*). Another name of the town Kenath (Judges viii. 11).

NOBLEMAN (John iv. 46). Probably an officer of Herod Antipas: he may have been Chuza, Herod's steward (Luke viii. 3); but this is merely conjecture. The original word as employed by Josephus never designated one of the family or household of the emperor; so that the individual must have belonged to the provincial court. 'Nobleman' occurs in Luke xix. 12; but there the Greek is different, denoting a person well-born.

NOD (*flight, wandering*). The land in which Cain is said to have dwelt (Gen. iv. 16). It is described merely as 'on the east of Eden.' It is impossible to fix on any distinct locality. Some of the conjectures that have been made respecting it may be seen in Winer, *Bibl. RWB.*, art. 'Nod:' comp. Kalisch, *Comm. on the Old Test. Gen.*, p. 147.

NO'DAB (*nobility*). Possibly an Ishmaelite tribe (1 Chron. v. 19).

NO'E (Matt. xxiv. 37, 38; Luke iii. 36, xvii. 26, 27; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5). The Greek form of Noah.

NO'EBA (1 Esdr. v. 31). Perhaps Nekoda (Ezra ii. 48).

NO'GAH (*brightness*). A son of David, born at Jerusalem (1 Chron. iii. 7, xiv. 6). He is not mentioned in the list of David's children in 2 Sam. v. 14-16.

NO'HAH (*rest*). A Benjamite (1 Chron. viii. 2).

NOM'ADES (2 Macc. xii. 11). The wandering Arabian tribes.

NON (*fish*) (1 Chron. vii. 27). See NUN.

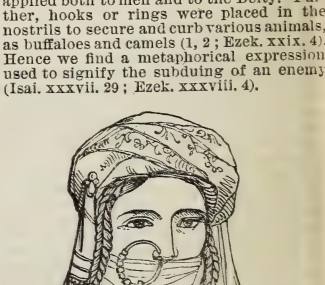
NOON. The Hebrew word which is translated 'noon' (Gen. xliii. 16, 25, and elsewhere) is a dual form: it signifies, therefore, double light, i.e. the strongest brightness. It is metaphorically used for great prosperity or happiness (Job xi. 17; Psal. xxxvii. 6; Isai. lviii. 10). The phrase 'let us go up at noon' (Jer. vi. 4) probably means unexpectedly: an attack would be rarely made in the heat of the day.

NOPH (Isai. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16). See MEMPHIS.

NO'PHAH (*blast*, perhaps *windy place*). A Moabite town (Numb. xxi. 30).

NORTH. A Hebrew, when speaking with reference to the points of the compass, was considered as having his face to the east: the north consequently was on the left; and thus 'the left hand' designates the north (Gen. xiv. 15; Job xxiii. 9). The north also was considered higher than the south; hence those travelling from north to south went down (Gen. xii. 10, xlii. 2); while those who travelled from south to north went up (xlv. 25, l. 6, 7, 9). The lands of the north denote Chaldea, Assyria, Media, &c. (Jer. i. 14, iii. 12, 18; Ezek. xxvi. 7; Zeph. ii. 13; Zech. ii. 6); not that they were precisely to the north of Palestine, but that the course of persons or troops proceeding from those countries would be from north to south, in order to enter Judea, instead of taking the straight direction across deserts.

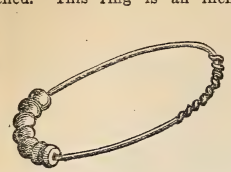
NOSE. The Hebrews generally placed anger in the nose, because of the hard breathing of an angry person (2 Sam. xxii. 9; Job iv. 9, xli. 20). The idea is used as applied both to men and to the Deity. Further, hooks or rings were placed in the nostrils to secure and curb various animals, as buffaloes and camels (1, 2; Ezek. xxix. 4). Hence we find a metaphorical expression used to signify the subduing of an enemy (Isai. xxxvii. 29; Ezek. xxxviii. 4).



Arab woman at the present day with nose-ring.

NOSE-JEWEL (Isai. iii. 21). The nose-jewel or nose-ring is very common in the east. It is of gold or other metal, with two

pearls and a ruby between, or, among the poorer classes, three or more glass beads attached. This ring is an inch or an



Nose-ring worn by Arab women at the present day

inch and a-half in diameter, and is passed through the left, occasionally the right, nostril. Also a pendant is sometimes worn suspended from the middle cartilage of the nose.

NOVICE. A newly-converted person. Such a one was not to be ordained to the ministry (1 Tim. iii. 6). The precept is reasonable, and might well apply to all the churches which St. Paul had planted; the epistle in which it occurs not being of very early date.

NUMBER. In expressing numbers the Hebrews used, at all events in later times, the letters of the alphabet. Hence the facility of errors of transcription; different letters having a near resemblance. Certain numbers frequently occur as representative, or as supposed to indicate perfection: see SEVEN. Multiples of these are also used, in the way in which we use 'round numbers.' Thus in enumerations we often find only multiples of ten, or a hundred.

NUMBERING. See CENSUS.

NUMBERS, THE BOOK OF. This book occupies the fourth place in the Pentateuch. It has several names among the Jews; the most common of which are the first and the fifth words in the first verse, which signify respectively 'And he spake,' and 'In the wilderness.' The name which we give it is taken from the fact that twice it records a numbering of Israel. By the Jews it is divided into ten *perashioth*.

There is no definite plan visible in the composition of this book, which contains both legal enactments and historical notices. It was probably written at different times during the period which it includes, that is, from the first day of the second month in the second year after the departure from Egypt, to the beginning of the eleventh month of the fortieth year (Numb. i. 1, xxxvi. 13, compared with Deut. i. 3). But we may for convenience distribute its contents into three parts: I. Comprising the events and regulations during the continuance of the Israelites at Sinai (Numb. i. 1—x. 10). In this we have the account of the first census: II. Transactions in the wilderness, from their quitting Sinai till the beginning of the fortieth year (x. 11—xix. 22): III. The occurrences and commands given in the first ten or eleven months of the fortieth year (xx.—xxxvi.). The second census is here detailed, also the deaths of Aaron and Miriam, and the arrival of the people in the plains of Moab, on the eastern bank of the Jordan. A list of their various stations through the whole of their wanderings is given in xxxiii.

It will be observed that most of the events narrated in Numbers occurred in the second and fortieth years of the wilderness life of Israel. Little, and that not dated, is recorded of what happened in the interval. Exception has been taken to this fact. But it is in accordance with God's general plan in scripture. Those events only he would have recorded for the permanent instruction of his church, which were necessary to illustrate the covenant-relationship in which he designed to stand to them. Blanks therefore are often left in the history: much is omitted which it would have gratified our curiosity to know: all is related which is needful for our guidance and profit.

It has been imagined by some critics that there are portions of this book which do not fit in well to the rest: thus the date in i. 1 is the first day of the second month, while (ix. 1) the Lord is said to speak to Moses in the first month. Then, again, discrepancy is fancied because (xiii. 30, xiv. 24) Caleb's conduct, and the promise to him, are alone mentioned, though, immediately after (6, 38) Joshua is noticed too; and the untenable supposition is made that the history of the spies comprised at first xiii. 1—xiv. 4, 10 (latter part)-25, 39-45; and that a later hand unskilfully enlarged it by introducing xiv. 5-10 (former part), 26-38. Such are some of the objections stated by Bleek, (*Einleitung*, pp. 283, &c.). It must be sufficient to say here that, on the principle applied to Numb. i. 1, compared with ix. 1, almost any history ever written might be dismembered, and that the other difficulty is readily solved by supposing that Caleb spoke first in testifying against the evil report of the ten spies, and remembering that there was a special promise made to him, the fulfilment of which is to be noted in the course of the sacred history (Josh. xiv. 6-15). For some other matters connected with the Book of Numbers, see BALAAM, WARS OF THE LORD, THE BOOK OF THE, WANDERING.

NUME'NIUS (1 Macc. xii. 16, 17, xiv. 22, 24). A person sent on embassy in the Maccabean times to Rome and Sparta.

NUN (*fish*). An Ephraimite, the son of Elishama prince of Ephraim in the wilderness, and father of Joshua (Exod. xxxiii. 11, Numb. i. 10). He is also called Non (1 Chron. vii. 27).

NURSE. A nurse was highly regarded in an eastern family. Thus Rebekah's nurse attended her to Canaan, and was buried by Jacob's family with much lamentation (Gen. xxiv. 59, xxxv. 8). The tenderness of a nurse for her foster-child is frequently alluded to in scripture, to illustrate affectionate care (Numb. xi. 12; Isai. xlix. 23; 1 Thess. ii. 7); and in some of these places a foster-father is intended.

NUT. The 'nuts' of Gen. xliii. 11 are pistachio-nuts. The pistachio-tree, *Pistacia vera*, is frequently found in Palestine and Syria. It thrives best in a dry and rocky soil; but it is of slow growth. It attains a

height of twelve to twenty, sometimes thirty, feet. The stem is not thick; but the branches are numerous and much divided. It is in full bloom in April; and the blossoms are whitish and in clusters. The shell of the nut is odoriferous. These nuts are a favourite fruit in the east: they have a spicy taste, and are eaten either dry or preserved. It has been imagined that the kernel strengthened the stomach, and was a specific against the bite of serpents. In India the seeds are eaten with sweetmeats, or fried with pepper and salt. Another word is translated 'nuts' in Sol. Song vi. 11. Possibly walnuts may be there intended.

NYM'PHAS (*bridegroom*). A Christian, it would seem, at Laodicea, who had a church in his house, and whom St. Paul saluted (Col. iv. 15).

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OAK. A well-known tree, of which there are a vast number of species belonging to the genus *Quercus*. Oaks are very widely disseminated throughout the northern hemisphere. Some of them are deciduous, as *Quercus pedunculata*, the common British oak, and *Quercus ilex*, the common holm-oak.

The oak is frequently mentioned in scripture; but it is not easy to decide which species in the various places is meant. There are several Hebrew words used, *êl*, *êlah*, *êlon*, *'lah*, *allâh*, *allôn*, all implying the idea of strength. In our version the meanings 'oak,' 'teil-tree' (Isai. vi. 13), 'elm' (Hos. iv. 13) are given; and one of the words, *êlon*, is constantly but incorrectly rendered 'plain' (e.g. Gen. xii. 6). It has been imagined that some of the terms designate the terebinth, *Pistacia terebinthus*, and others the oak; but then critics are not agreed which terms should describe the one and which the other. And it is very doubtful whether the terebinth is ever really referred to.

Dr. Thomson argues strongly for the oak. 'The Hebrew writers,' he says, 'seem to use these names (*êlah* and *allôn*) indiscriminately for the same tree, or for different varieties of it (one probably deciduous, the second evergreen)—and that was the oak. For example, the tree in which Absalom was caught ....was the *êlah*, not the *allôn*; and yet I am persuaded it was an oak .... There are thousands of such trees still in the same country, admirably suited to catch long-haired rebels, but no terebinths. Indeed this latter tree does not meet the requirements of this catastrophe at all. I see it asserted by the advocates of this translation that the oak is not a common nor a very striking tree in this country, implying that the terebinth is. A greater mistake could scarcely be made. As to strength, it is simply ridiculous to compare the terebinth with the oak; and the same in regard to size. The terebinth under which our tent is pitched down at Bâniâs is the largest I have seen; and yet there are many oaks to which it is but as an infant. Still more surprising are the statements about the extent of oak-forests in this land. Why, there are more mighty oaks here in this immediate vicinity (*Medjel es-Shems*) than there are terebinths in all Syria and Palestine together. I have travelled from end to end of these countries, and across them in all directions, and speak with absolute certainty .... I do not believe that Abraham's celebrated tree at Hebron was a terebinth; as many now affirm without qualification. It is *now* a very *venerable oak*; and I saw no terebinth in the neighbourhood' (*The Land and the Book*, pp. 243, 244). Elsewhere the same writer remarks that the so-called Abraham's tree (a *Quercus ballota*) cannot be more than 1000 years old (pp. 599, 600). He concludes, 'Until we have more light on this particular matter, and more decisive, let us continue to read out bravely the good old word *oak*, and never fear the smile of over-wise critics.'

The *Quercus pseudo-coccifera*, an ever green, and the *Quercus ægilops* are frequently met with in Palestine: this last species is found in the woods of Bashan (Isai. ii. 13; Ezek. xxvii. 6; Zech. xi. 2). See BASHAN.

OATH. A solemn appeal to the Deity or some superior being, expressed or implied, in token of the good faith of him who declares or promises anything. We find oaths taken in patriarchal times (Gen. xiv. 22, 23, xxi. 23, 31), regulated by the Mosaic law, forbidden when unnecessary in the New Testament, but used by God himself to seal his promise as most trustworthy, and thereby to end all disputation (xxii. 16-18; Heb. vi. 13-18).

Oaths were usual on occasion of contracts, covenants, agreements, or stipulations (Gen. xxiv. 2, 8, 9, xxxi. 53; Josh. ix. 15, 19, 20; 2 Sam. xix. 23); in making vows (Lev. v. 4; Acts xxiii. 12, 21); as confirming promises (2 Kings xxv. 24; Matt. xiv. 7, 9); and in denouncing imprecations (Josh. vi. 26; 1 Sam. xiv. 24, 26-28). These were voluntary, as also were those more common asseverations when God was called to witness the firm purpose of him that expressed it (Ruth i. 17; 1 Sam. xxv. 22; 1 Kings ii. 23). But sometimes oaths were exacted, as by a sovereign from his subjects, or by a superior from a vassal (xviii. 10; 2 Chron. xxxvi. 13; Eccles. viii. 2; Ezek. xvii. 16); akin to which were the oaths laid upon a people to obey the laws of God or of the land (Ezra x. 5; Neh. v. 12, x. 29, xiii. 29). Of the same nature were judicial oaths; persons on trial being obliged to clear themselves by

ABRAHAM'S OAK IN THE PLAINS OF MAMRE.

oath (Exod. xxii. 10, 11; Numb. v. 19-22; 1 Kings viii. 31, 32; Matt. xxvi. 63, 64). Witnesses, too, were probably put on oath (Lev. v. 1).

The formula by which an oath was expressed generally involved a special appeal to the Deity, 'As the Lord liveth' (1 Sam. xiv. 39), 'God do so to me and more also' (44). Sometimes, however, the person addressed was joined with the Deity in the adjuration; 'As the Lord liveth and as thy soul liveth, (2 Sam. xv. 21; 2 Kings ii. 2, 4, 6), or the immediate mention of God was omitted (1 Sam. xvii. 55; 2 Sam. xi. 11). Of a similar kind was the oath of Joseph, 'By the life of Pharaoh' (Gen. xlii. 15, 16). Occasionally the oath was taken by more common things, by Jerusalem, by a man's head, &c. (Matt. v. 34-36, xxii. 16-22). As a test of allegiance to the Lord the Israelites were commanded to swear by his name (Deut. vi. 13), and not by the name of false deities (Josh. xxiii. 7); which would be in effect an acknowledgment of their authority.

Certain ceremonies were frequently used in taking an oath, in order to increase the solemnity of it. Such were the lifting of the hand (Gen. xiv. 22; Deut. xxxii. 40; Isai. iii. 7, marg.; Ezek. xx. 5, 6; Rev. x. 5, 6)—analogous to which was the laying of witnesses' hands on a criminal's head (Lev. xxiv. 14)—the placing of the hand under the thigh of another who required the oath (Gen. xxiv. 2, 3, 9, xlvii. 29, 31), of which different explanations have been given, as an allusion to the rite of circumcision, or a testimony to the belief of the Messiah; also the passing between the pieces of a divided victim (xv. 10, 17; Jer. xxxiv. 18). Oaths, too, were sometimes taken before the sacred altar (1 Kings viii. 31). Ceremonies for the same purpose accompany our own judicial oaths; as the holding up of the hand in Scotland, and the kissing of the New Testament in England.

Perjury and the non-fulfilment of an oath were regarded as great crimes. According to the law he who had given false witness was to suffer the same penalties to which his injustice had exposed the man against whom he testified (Deut. xix. 16-21). Even if any one had sworn to his own detriment he must perform his oath (Psal. xv. 4). This could not, however, be held to justify a sin. Herod was not excused by his rash oath for the Baptist's murder (Matt. xiv. 9).

We find in the New Testament prohibitions against swearing (v. 34-37; James v. 12). It cannot be supposed that it was intended by these to censure *every* kind of oath. For our Lord himself made solemn asseverations equivalent to an oath; and St. Paul repeatedly in his inspired epistles calls God to witness the truth of what he was saying. The intention was, as Dr. Alford well notes upon Matt. iv. 34-37, to show 'that the *proper* state of Christians is to require no oaths; that, when evil is expelled from among them, every yea and nay will be as decisive as an oath, every promise as binding as a vow': comp. art. xxxix. of the English church.

It may be added that Mohammedans usually swear on the opened koran.

The Roman soldiery were stringently bound by their military oath: see Matt. viii. 9.

OBADI'AH (*servant of Jehovah*).—1. An officer in Ahab's household, who in an evil time held fast his integrity and concealed a hundred prophets from the blood-thirsty rage of Jezebel (1 Kings xviii. 3-16).—2. A descendant of the house of David (1 Chron. iii. 21).—3. A chief of Issachar (vii. 3).—4. One of Saul's posterity (viii. 38, ix. 44).—5. A Levite (16): he appears to be identical with Abda (Neh. xi. 17).—6. A Gadite captain who joined David in the wilderness (1 Chron. xii. 9).—7. The father of the ruler of the tribe of Zebulun (xxvii. 19).—8. A prince sent by Jehoshaphat to teach in the cities of Judah (2 Chron. xvii. 7).—9. A Merarite Levite in the days of Josiah (xxxiv. 12).—10. One who joined the caravan of Ezra returning from Babylon (Ezra viii. 9).—11. A priest who sealed the covenant (Neh. x. 5).—12. A Levite porter (xii. 25): possibly he may be the same with no. 5.

13. A prophet of whose personal history nothing certain is known. There have been various conjectures in regard to him, and various attempts to identify him with some of the other persons who bear the same name. We can only arrive at a reasonable conclusion by examining the terms of his prophecy. He speaks of the calamities of Jerusalem, when foreigners entered its gates and carried its forces captive. To what event does this refer? Some have imagined that the raid of the Arabians and Philistines in Jehoram's reign (2 Chron. xxi. 16, 17) is intended. But it is more reasonable to believe that some Chaldean invasion is described. Yet here again critics differ. Some maintain that the prophet means the captivity of Jehoiachin. Surely, however, the terms employed point to a yet more entire destruction, the final overthrow by Nebuchadnezzar. But then there is another question: is this desolation prophetically described? or is it narrated after it had occurred? The latter supposition would appear the true one, because the censure of the prophet is specially directed against Edom: it was for judgment upon *him* that Obadiah was inspired to utter predictions: it is natural therefore to believe that his sin for which such punishment was to follow had been already committed. It has also been thought from Obad. 20 that the prophet himself was one of the captives; on this, however, much stress cannot be laid. But we may on the whole conclude that he lived at the time of the destruction of Jerusalem, and that his prophecy was uttered shortly after.

OBADI'AH, THE BOOK OF. 588-583 B.C. This is the shortest of all the prophetical books: it is said to have been put in the place it occupies in our canon (the fourth among the minor prophets) because of the connection of its subject with that of the closing verses of Amos immediately preceding. There is a remarkable similarity between Obad. 1-8 and Jer. xlix. 7-16; and it seems clear that one of these prophets must have had the composition of the other before him. Which was the earlier is

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doubtful. As, however, we know that Jeremiah frequently re-produced the oracles which had previously been delivered, we may suppose it to have been the case here. Ewald imagines (*Die Proph. des A.B.*, vol. i. pp. 399, 400) that both prophets borrowed from an older writer: Bleek dissents from this opinion (*Einleitung in das A.T.*, p. 537); and in truth it rests entirely upon conjecture.

The style of Obadiah is animated, and his prophecy orderly and perspicuous. He first (1-9) denounces judgment against Edom, then (10-16) dwells upon the special sin committed, the malicious joy with which the Edomites had abetted Judah's enemies (comp. Psal. cxxxvii. 7), reiterating the threatening, and afterwards (17-21) he describes the restoration of Jewish prosperity, their dominion being largely extended. The accomplishment of the earlier part of the prophecy took place about five years after the taking of Jerusalem, that of the latter in the victories of the Maccabean princes: this has, however, no doubt its fullest completion in the establishment of Messiah's kingdom.

OBADI'AHU (1 Kings xviii. 3, marg.). Obadiah, 1.

O'BAL (*stripped* or *bare of leaves*). A son of Joktan, being the name of a tribe and region in Arabia, the position of which is very uncertain (Gen. x. 28). In 1 Chron. i. 22 he is styled Ebal.

OBDI'A (1 Esdr. v. 38). A corrupted form of Habaiah (Ezra ii. 61).

O'BED (*serving*, sc. God).—1. The son of Boaz by Ruth, and father of Jesse (Ruth iv. 17, 21, 22; 1 Chron. ii. 12; Matt. i. 5; Luke iii. 32).—2. One of Judah's posterity, through the Egyptian Jarha (1 Chron. ii. 37, 38).—3. One of David's warriors (xi. 47).—4. A Levite porter (xxvi. 7).—5. A person whose son Jehoiada associated with himself and others in order to make Joash king (2 Chron. xxiii. 1).

O'BED-E'DOM (*serving Edom*).—1. A person in whose house, after the death of Uzzah, the ark was deposited, and on whom in consequence God's blessing rested. He is called a Gittite, but he can hardly have been an alien, as elsewhere he is ranked among the Levites. Perhaps he was of the body attached to David during his residence at Gath (2 Sam. vi. 10-12; 1 Chron. xiii. 13, 14, xv. 18, 21, 24, 25, xvi. 5, 35). Or, probably, Obed-edom the Levite (xv. 18, 21, 24, xvi. 5, 38, xxvi. 4, 8, 15) was a different person from Obed-edom the Gittite.—2. An officer or treasurer of the temple in the time of king Amaziah (2 Chron. xxv. 24).

OBEDIENCE. Compliance with the requirements of law. Even inanimate things and irrational creatures may be said to pay obedience when they fulfil the purpose for which they were created, and are subservient to divine authority (Psal. cxlviii. 6-8; Matt. viii. 27; James iii. 3, 4). But this is not the moral obedience which reasonable beings are to render to those who have the just control of them. The pure angels do exactly God's commandments (Psal. ciii. 20); and men ought to show an equal obedience, as their paramount duty, to their Creator (1 Sam. xv. 22). Obedience is often due also from one person to another, as from children to parents (Eph. vi. 1), from wives to husbands (v. 22; 1 Pet. iii. 1, 6), from servants to masters (Eph. vi. 5), from subjects to rulers, civil and others (Rom. xiii. 1; Heb. xiii. 17; 1 Pet. ii. 13, 14). Our blessed Lord, having become man, paid obedience to the law of God which was laid on man. Christ's obedience was perfect: he entirely fulfilled his Father's commandments, becoming 'obedient unto death' (Phil. ii. 8); his death being, so to speak, the acme of his willing compliance, and entire performance of the work given him to do. It is this, the fulfilment of the law in his life, which, together with the endurance of its penalty in his death, completes that work, for the virtue of which those who believe in him are saved. His obedience unto death, then, while it by no means abates the claims of God's law on men as a moral rule of life, is yet a moral equivalent for the world's sin, and becomes available to all who plead it as the ground of their acceptance with God. This is forcibly argued by St. Paul (Rom. v. 12-19): comp. Dr. Alford's notes on the passage.

O'BETH (1 Esdr. viii. 32). Ebed (Ezra viii. 6).

O'BIL (*chief*, i.e. overseer, *of the camels*). An Ishmaelite who had charge of David's camels (1 Chron. xxvii. 30).

OBLATION (Lev. ii. 4, 5; Isai. i. 13, and elsewhere). See OFFERINGS.

O'BOTH (*water-skins*). One of the stations of the Israelites, to the east of Edom, not very far from the southern extremity of the Dead sea (Numb. xxi. 10, 11, xxxiii. 43, 44).

OCHI'EL (1 Esdr. i. 9). A corrupt form of Jeiel (2 Chron. xxxv. 9).

O'CHIM (*howlings*, *howling animals*) (Isai. xiii. 21, marg.). See OWL.

OCIDE'LUS (1 Esdr. ix. 22). A strangely-corrupted form of Jozabad (Ezra x. 22).

OCI'NA (Judith ii. 28). Not improbably for Accho.

OC'RAN (*afflicted*). The father of Pagiel prince of Asher (Numb. i. 13, ii. 27, vii. 72, x. 26).

O'DED (*setting up*, *a sustainer*).—1. The father of the prophet Azariah in Asa's reign (2 Chron. xv. 1-8): probably in 8 also Azariah is meant, and the words 'the son of' are erroneously omitted.—2. A prophet in Samaria in Pekah's reign (xxviii. 9-11).

ODOL'LAM (2 Macc. xii. 38). The Greek form of Adullam.

ODONAR'KES (1 Macc. ix. 66).

OFFENCE. This word is used to signify that against which a person stumbles, an occasion of falling, or, morally, that which causes any one to sin. It may or may not be entirely the fault of him who so stumbles and transgresses; but there is by no means necessarily implied any blame in the stumbling-block. Thus Messiah is called 'a stone of stumbling and a rock of offence' (Isai. viii. 14). It was by their own perverseness that the Jews were offended at him, because he did not come with the temporal

grandeur they had expected; on them, therefore, the whole fault lay. But he that by his sin causes an offence is justly held to be very guilty (Matt. xviii. 7); and men are commanded to deny themselves even lawful indulgences which probably would give occasion to their own falling (v. 29, 30), or which might prove injurious to their brethren (Rom. xiv. 21).

OFFERINGS. Various kinds of sacrifice. The institution of sacrifice is elsewhere noticed. See SACRIFICE. In the earlier ages of the world it appears to have formed a part, generally speaking, of divine worship; and there was a certain distinction between those animals which might and those which might not be thus offered to the Deity (Gen. viii. 20). In the Mosaic law minuter details were given, and various offerings were prescribed, which, while they were graciously accepted as an act of service from the worshipper, inculcated also lessons most instructive for all future time, and had their full significance and completion in the great Christian sacrifice, the one offering of the Lamb of God once for all. The type contains less than the antitype. To convey all the lessons, therefore, that were intended, several forms of offering were commanded. And it is only by putting them together that we can at all grasp the entire purpose of God in them. We must view them, therefore, as parts of a whole, the well-ordered development of great fundamental truths, to bring out all that is connected with the sinner's reconciliation and restored fellowship with God; in which, too, his appropriate affections when in the divine favour may be expressed.

It was the first demand of the Israelites that they might be permitted to leave Egypt to offer sacrifices to Jehovah (Exod. v. 1-3). And we find them very soon after their departure making offerings on various occasions (xviii. 12, xxiv. 5). One of the first directions also given them was for an altar to be constructed for the different kinds of sacrifice (xx. 24, 25), such an altar as might be used at once, and used at any time when the altar of the sanctuary was not accessible. Somewhat later we have the whole code of regulations for offerings (Lev. i.-vii.); the sin-offering, the trespass-offering, the burnt-offering, the peace-offering, with the meat and drink-offerings; each having its peculiar signification.

The sin-offering, *khattâth*, is commanded and the order of it prescribed in iv. 1—v. 13, vi. 24-30. This betokened abasement in the most express sense, and was to be offered for special acts of sin, not, as our translation 'through ignorance' would lead the reader to suppose, those merely which had been unconsciously committed, but all which arose from that want of care which men to whom the will of God was revealed were bound to exercise. The original expression, according to abp. Magee (*On Atonement*, note xxxvii.), 'besides sins of ignorance, includes likewise all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully, or otherwise. It stands opposed to sins committed "with a high hand" (Numb. xv. 22-31), that is, deliberately and presumptuously, for which no atonement was admitted.' So that the efficacy of the atonement was extended to all sins which flowed from the infirmities and passions of human nature, and was withheld only from those which sprang from a deliberate and audacious defiance of the divine authority. This view is also abundantly confirmed by the examples given of the particular sins which called for the atonement, and among which fraud, lying, rash swearing or perjury, licentiousness are to be found.' In this offering there was a gradation of victims, more or less costly, to mark the more or less offensive character of the sin, according to the position of the offender, or other circumstances. The blood of these victims was to be variously dealt with. If the victim were of an inferior kind, for a poor person, some of it was to be sprinkled on the side of the altar, and the rest poured out at the altar foot. If the victim were of higher degree, for a private person or a ruler, then in addition some of the blood was to be put upon the horns, the most prominent part, of the altar. If, still further, the offering were for the congregation or for the high priest, then also a portion of the blood must be taken into the sanctuary and sprinkled seven times before the inner veil, some being put upon the horns of the altar of incense. In each case the offerer had to lay his hand upon the victim before it was slain; and thus the blood-shedding with the sprinkling was taken as an atonement for his sin. Certain portions of the victim, the fat, the caul and adjoining parts, were then burnt upon the altar; while the rest, if the offering were for an individual, was to be eaten by the priest within the precincts of the sanctuary; if for the congregation, or for the priest himself, then it was to be carried forth, and burnt in a clean place. The full acceptance of the offering was thus shown: the flesh had become most holy: it was God's: by his priests, therefore, it was eaten, in his more immediate presence, except when the priests were directly, for their own sin, or indirectly, as members of the congregation, concerned: then the priests could not eat the flesh; else it would have been a peace-offering: neither could it be consumed upon the altar; else it would be a burnt-offering. The burning, therefore, took place without. Thus most clearly through the whole was the prominent idea exhibited —the identification of the offering with the sinner's guilt, the completeness of the satisfaction, and the entire removal of the iniquity. No meat-offering or drink-offering accompanied this rite: these symbolized the faithful obedience of the worshipper. But, as the sin-offering was pre-eminently atonement, that idea was made to come so prominently forward that there was no room for anything else. The consecration of the person, with the offering of his good works, was reserved for another stage in this great typical development.

The trespass-offering, *asham*, is the next

to be considered. The regulations in regard to it are given in Lev. v. 14—vi. 7, vii. 1-7. A difficulty has been sometimes felt in distinguishing the trespass-offering from the sin-offering; and this is aggravated by the mistranslation of v. 6, which would be better rendered, 'he shall bring for his trespass.' The trespass or, as it might be called, the debt-offering, was a supplement or appendage to the sin-offering: it represented sin in a fresh light as an injury for which there must be recompence. The injury was two-fold—against the Lord, whose rights had been violated, and against a fellow-creature, whose property or person had been maltreated. In all such cases there must be a trespass-offering. The rites prescribed were these, that the victim should be killed, but the blood only poured round the altar, not sprinkled on the horns, or carried into the sanctuary: the same parts as in the sin-offering were to be burnt on the altar, and the rest to be eaten in the holy place. Then too, in respect of the injury done or debt incurred, estimation of value was to be made, and a fifth part added thereto: this, where the Lord was wronged, was to be given to the priest, where a neighbour, to him that had so suffered. Here we see a dealing with sin, not for its actual nature but for the evils that flow from it; and there was a great lesson inculcated, pressing home upon the conscience the moral debt incurred, and the consequent necessity of satisfying the divine justice, and making restitution to the brother who had been injured. It may be observed, as confirming the view that has been taken, that Christ's sacrifice, frequently represented as a sin-offering—the atonement being thus fully brought out—is not spoken of in the New Testament as a trespass-offering; the Greek word which specially signifies this last not being there used.

The burnt-offering must be now examined: it is called *'olah*, 'ascension,' because it was consumed and went up in flame to the Lord; also *chalil*, 'the whole,' as being altogether burnt. The statutes respecting it are found in i., vi. 8-13. The burnt-offering may be said to be of pre-eminent dignity: it had a comprehensive character for those peculiarly who had been brought within the bonds of the covenant. It was the offering, therefore, of the ancient patriarchs (Gen. viii. 20, xxii. 13: comp. Exod. xxiv. 5). Herein it differed from the two kinds of offering before spoken of: they were for special sins, which, unatoned for, excluded the transgressor from covenant-blessings. But, when the conscience was so purged, then God's servant might approach him on the general ground of his promise, seeking in such an offering as this the large remission, not of this or that specified offence, but of all his short-comings, and imperfections, and sins. It was a voluntary service; and the offerer laid his hand on the head of the victim: the blood was to be sprinkled roundabout upon the altar, and the sacrifice to be entirely burnt, the skin alone being given to the priest. The entire consuming betokened the unlimited self-dedication of the offerer to God; and, as this would express itself in the fruits of a holy life and conversation, a meat and drink-offering (of which more hereafter) must accompany the burnt-offering.

The law of the peace-offerings, *shelâmim*, is given in Lev. iii., vii. 11-21. There were three different kinds of these, viz. of thanksgiving, the adoring gratitude of a full heart, expressing its sense of rich spontaneous mercy; for a vow, when some benefit had been granted as in consideration of a promise made; and a free-will-offering, when something was devoted to the Lord, but without any special purpose or occasion. Of these, the first-named would seem to stand in highest estimation. Peace-offerings were eucharistic. True, there was the imposition of hands upon the victim, and its blood was to be sprinkled on the altar: still such offerings were those of a reconciled state, the offerer being in amity with God. And this is further expressed by the fact that, while the priest had a portion, the offerer was with his friends to eat also (the same day if of thanksgiving); the permission betokening that he had a seat at God's table, and might rejoice before him. This, too, was to be accompanied with a meat and drink-offering.

Portions of the peace-offerings, the breast and the right shoulder of the victim, were reserved for the priest (31-34), being consecrated by 'heaving' or 'waving.' According to Jewish tradition, the parts were placed on the hands of the offerer; and then the priest, putting his hands underneath, moved them in a vertical direction for the heaving, in a horizontal one for the waving. This ceremony must have implied a presentation of the parts to God; and they became the property of the priests as God's officers. This view is confirmed by the fact that the same ceremony was practised in some other cases (Numb. xv. 19-21): hence the term 'heave-offering.'

The meat-offering, *minchah*, is prescribed in Lev. ii., vi. 14-23. It was an unbloody offering; and therefore it was not to be presented alone: it accompanied the burnt-offering and the peace-offering. So necessary was this conjunction that we find it even at the offering of the first-fruits, a lamb being also then slain for a burnt-offering (xxiii. 10-12, 17-20). And it may be added that no unbloody offering could be accepted for sin, save in the single case of a man's being so poor that he could not provide the doves or pigeons ordered as the cheapest victims for sacrifice (v. 11-13). The meat-offering consisted of flour or cakes, prepared with salt, oil, and frankincense; salt being the preservative against decay, oil the symbol of spiritual influence, and frankincense betokening the pleasant savour of a pure offering to the Lord. So that, as the meat-offering was to teach that God's servants were to be fruitfully engaged in good works, those good works must, it was shown, be incorrupt, inwrought by the divine Spirit, and must be presented before God with the incense of grateful prayer

But neither leaven nor honey was to be used, nothing that could corrupt or by self-pleasing oppose itself to the simple and entire dedication of the heart to God. A drink-offering of wine accompanied the meat-offering, and was, as it were, included in it (Exod. xxix. 40, 41; Lev. xxiii. 13; Numb. xv. 4-7, 9, 10). A portion of the meat-offering was to be burnt on the altar, and the rest eaten by the priest in the court of the tabernacle; except when the offering was for the priest himself: then, as in the analogous case of the sin-offering, it was to be wholly burnt.

Very beautiful and impressive, then, were the lessons taught to the devout Israelite by the series of offerings prescribed. Within the embrace of the divine covenant, he might present his burnt-sacrifice of expiatory character for sin; but, if any special guilt weighed upon his conscience—as in the consecration of Aaron and his sons the sin-offering preceded the burnt-offering (Lev. viii. 14-21)—his sin-offering must be brought; and in certain cases the debt incurred by trespass to be repaired, as well as the guilt of sin to be atoned for, was placed before him. Purged by the propitiatory offering he might feast before Jehovah on the sacrifices of peace-offerings, a welcome guest, sharing his reconciled Father's love; and with his other offerings he must bring his meat-offering, in token that in self-dedication he would be fruitful and abound in every good word and work. By ordinances such as these he was pointed forward to that completion in the gospel of all that the law pre-signified—the purging of the conscience by Christ's precious blood-shedding, the perfect sacrifice of atoning virtue made upon the cross, the peace and reconciliation with God procured thereby, the devoted service which with grateful love the forgiven sinner will ever be ready to pay prompted by the divine Spirit, and which has its high blessedness in communion with God (Heb. ix. 11-14). See Fairbairn's *Typol. of Script.*, book iii. chap. iii. sect. 7, vol. ii. pp. 334-364.

It must be added that the victim of every offering must be clean and unblemished, meet type of him who was 'holy, harmless, undefiled, separate from sinners' (Heb. vii. 26; 1 Pet. i. 19).

The offerings which have been enumerated might be made as occasion should require, or were the voluntary expression, the free-will-offering, of a loving heart. But there were particular seasons when sacrificial rites were necessarily to be performed—these were daily, weekly, monthly, and annual. The daily sacrifice was a burnt-offering, consisting of two lambs, offered every day, morning and evening, at the third and ninth hours (Exod. xxix. 38-42; Numb. xxviii. 1-8). They were burnt as holocausts, but by a small fire, that they might continue burning the longer; a bread-offering and a drink-offering accompanying each. Incense also was to be burned every morning and evening (Exod. xxx. 7, 8). The weekly offering on the sabbath was equal to the daily offering, and was in addition to it (Numb. xxviii. 9 10). The monthly sacrifice at the new moon consisted of two young bullocks, one ram, and seven lambs of a year old, for a burnt-offering, with a suitable meat and drink-offering, together with a kid for a sin-offering (11-15). There were, besides, the yearly offerings, at the passover, on the day of pentecost, on the first of the seventh month or beginning of the civil year, on the tenth of the same month or day of expiation, and at the feast of tabernacles. The offerings for these are carefully prescribed (16-31, xxix.).

There were besides perpetually other occasions when offerings were to be made. Families seem sometimes to have had yearly sacrifices (1 Sam. xx. 6, 29). There were the purification-offerings for women after childbirth (Lev. xii.), at the cleansing of the leper (xiv. 1-32), and of other persons who had been unclean (xv. 13-33), by the Nazarite (Numb. vi. 9-21), those at dedications, marriages, &c: there was also the offering of the shewbread; rites being continually prescribed in which some of the great lessons of the law were impressed upon the mind.

Such, briefly, were the ceremonial offerings of the first dispensation—not a mere collection of unmeaning burdensome services, but full of instruction, intended and adapted to prepare for the better covenant wherein the shadows would have their abiding substance. Doubtless devout Israelites looked onwards to this; the prophets testifying to the inutility of mere formal offerings (Isai. i. 11-15). And believers now may, to their great consolation, argue, from the legal offerings which fulfilled their purpose, to the full efficacy of the Redeemer's offering of himself (Heb. ix. 13, 14). Let no man, moreover, forget that he is to be himself 'a living sacrifice, holy, acceptable to God' (Rom. xii. 1).

OG (perhaps *long-necked? prince?*). The gigantic king of Bashan, an Amoritish prince, who reigned in Ashtaroth and Edrei. He attacked the Israelites, and was overthrown and destroyed by them, and his kingdom was taken possession of, and given to the half-tribe of Manasseh. His bedstead was preserved in Rabbath of Ammon: it was of iron, nine cubits long, and four cubits broad. Some have supposed this a common flat bed-frame (see BED), made of iron, instead of palm-branches which would not have supported Og's weight: it has been otherwise suggested that it was a sarcophagus of basalt iron-stone. In any case, this 'bed' would be probably one-third longer than the height of the person for whom it was intended (Numb. xxi. 33-35, xxxii. 33; Deut. i. 4, iii. 1-13, iv. 47, xxix 7, 8, xxxi. 4; Josh. ii. 10, ix. 10, xii. 4, 5, xiii. 12, 30, 31; 1 Kings iv. 19; Neh. ix. 22; Psal. cxxxv. 11, cxxxvi. 20). Bashan appears to have been originally inhabited by the elder stock of the Rephaim, also called Zuzim, or Zamzummim; and their chief bore sway over other inferior princes. These people were displaced by the Ammonites, who pushed their settlements as far northward as the upper Jabbok (Deut. ii. 19-21). Hence Og may be considered as one of the last representatives of the gigantic Rephaim (comp. Miss Corbaux in *Journ. of*

Sacr. Lit., Jan. 1852, pp. 363-367). For some legends respecting Og see D'Herbelot, *Biblioth. Orient.*, arts. 'Anac,' 'Falasthin.'

O'HAD (*united*). One of the sons of Simeon (Gen. xlvi. 10; Exod. vi. 15).

O'HEL (*a tent, dwelling*). One of David's descendants (1 Chron. iii. 20).

OIL. Oil was very extensively used among the ancient Hebrews, just as it is at the present time throughout western Asia. For culinary purposes it is much preferred to animal fat or butter, which is likely to be soon rancid, or to melt, in a warm climate. Oil is consequently spoken of as one of the rich productions of the country (Deut. xxxii. 13; Ezek. xvi. 13). It was used also in some of the offerings (Exod. xxix. 40; Lev. vii. 12; Numb. vi. 15), mingled with the meal, or for the making of unleavened cakes; but it was excluded from the sin-offering (Lev. v. 11), and from the jealousy-offering (Numb. v. 15), on account of their character of humiliation. Oil was applied to the person in anointing, it being usually poured upon the head and the beard; it also was an ingredient in perfumes or ointment (Exod. xxx. 24, 25; 1 Sam. x. 1, xvi. 13; 2 Sam. xiv. 2; Psal. xxiii. 5, xcii. 10, civ. 15; Luke vii. 46). It was employed for medicinal purposes (Isai. i. 6; Luke x. 34), and symbolically used at the miraculous cures of sick persons (Mark vi. 13; James v. 14, 15). The bodies of the dead, too, as among the Greeks and Romans, would seem to have been anointed with oil, or at least some unguent (Matt. xxvi. 12). Oil, once more, was used for burning in lamps (Exod. xxvii. 20; Matt. xxv. 3, 4, 8). And in all these cases olive-oil was considered the best. Oil of myrrh is mentioned in Esth. ii. 12. From this extensive use of oil many illustrations are derived in scripture. The use of oil betokened gladness (Isai. lxi. 3); the omission of it, sorrow (2 Sam. xiv. 2). It pre-signified also spiritual blessing (Psal. xlv. 7). It may be added that the first-fruits and tithes of oil were to be offered to the Lord (Numb. xviii. 12; Deut. xii. 17, xviii. 4; 2 Chron. xxxi. 5; Neh. x. 37, 39, xiii. 12). See ANOINT, OLIVE.

OIL-TREE (Isai. xli. 19). See OLIVE-TREE.

OINTMENT. The use of unguents was common in the east, and is noted in scripture for personal adornment, for funereal, medicinal, and ritual purposes (Exod. xl. 9-15; Ruth iii. 3; Isai. i. 6; Matt. xxvi. 12; Mark xvi. 1). In warm climates they are especially required. Perfumed oils were generally employed by the Hebrews for the person; but perfumed waters are most used in modern times. Directions were given to Moses for the composition of an ointment to be reserved for sacred purposes (Exod. xxx. 22-33); and it is likely that the Israelites had learned the art of compounding unguents during their captivity in Egypt. Egyptian vases, which are supposed to have held such unguents, have been found; and the contents of some of these have been analysed. The pleasant odour of rich unguents is sometimes metaphorically used to express the attractions of an agreeable person (Eccles. vii. 1; Sol. Song i. 3); just as the opposite idea is denoted by unpleasant smell (Gen. xxxiv. 30; Exod. v. 21)). See ANOINT, BURIAL, OIL, SPIKENARD; also Winer, *Bibl. RWB.*, art. 'Salbe.'

OLA'MUS (1 Esdr. ix. 30). Meshullam (Ezra x. 29).

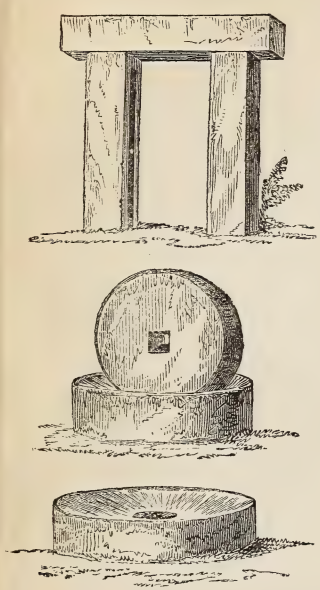
OLD TESTAMENT. (2 Cor. iii. 14). See BIBLE, MANUSCRIPTS, SCRIPTURE, TESTAMENT, OLD.

OLIVE, OLIVE-TREE. The olive, *Olea Europæa*, is a well-known species of the order *Oleaceæ*. It grows plentifully almost everywhere near the shores of the Mediterranean, and is abundant in Palestine (Deut. vi. 11, viii. 8). Olive-yards are therefore commonly mentioned as a considerable part of a man's property (1 Sam. viii. 14; 1 Chron. xxvii. 28). This tree flourishes in Syria, in warm and sunny situations, on a rocky soil, at a height not greater than about 3000 feet above the level of the sea. It increases slowly to a moderate altitude of twenty or thirty feet, with a knotty trunk, and numerous extended branches. The leaves grow in pairs, of a pale dusty colour, and are not deciduous. The white flowers appear in June; and the fruit is an oblong berry, first green, and, when fully ripe, a blackish-purple. The wood is something like box, but softer, with dark grey veins. The olive-tree lives to a great age.

This tree is mentioned very early in scripture. It was with an olive-leaf in her mouth that the dove returned to Noah, apprising him thereby that the waters of the flood were abated (Gen. viii. 11). The high estimation in which the olive-tree was held is seen by its being placed first in Jotham's parable (Judges ix. 8, 9). And it is often mentioned as indicating plenty, prosperity, and strength; the allusion taking its force both from the products, from the evergreen character, and the protracted existence of the tree (e.g. Psal. lii. 8, an olive being often planted in the court of a building, cxxviii. 3, young shoots springing from an old trunk; Jer. xi. 16; Hos. xiv. 6). And various applications are referred to of the berries (Deut. xxiv. 20), the oil (Lev. xxiv. 2), which was an article of commerce (1 Kings v. 11), and the wood (vi. 31-33).

Dr. Thomson describes the culture and use of the olive in modern Syria; and his descriptions illustrate the scripture accounts in a remarkable way. 'The olive is the most prodigal of all fruit-bearing trees in flowers.' But then scarce one in a hundred comes to maturity: see Job xv. 33. Fruit is yielded only every other year; but a large tree will produce ten or fifteen gallons of oil, a most indispensable article, used in every culinary process, and the material of soap. The 'shaking' of the trees (Isai. xvii. 6) is usually about November, and is a laborious process (*The Land and the Book*, pp. 51-57). Two kinds of presses are now used for obtaining the oil; the *m'aserah*, worked by hand, and the *mûtrâf*, driven by water-power, like an ordinary mill (pp. 338, 339). Similar processes were doubtless anciently in use. The olives were ground to a pulp in a kind of stone basin, a heavy stone roller being passed over them; and the oil was received in stone presses, the

best being that which flowed first. Many of such presses, with their floors, gutters, troughs, and cisterns, may still be seen almost perfect in a ruin above Tyre, called *Em El-'Awamîd*. They consist of upright posts, two feet apart, in the inner faces of which are grooves. A plank moved in these, forced down by a lever on the masses of olives. The oil flowed into a stone trough. In



Ancient oil presses and mills.

the large basin the olives were ground to a pulp by the stone wheel. In the other perhaps they were trodden with the feet (see Mic. vi. 15).

The reference of St. Paul to the grafting of the olive-tree is illustrated by a singular fact. If the good be grafted on the wild tree, it will, as the Arabs say, 'conquer the wild.' But, if the wild shoot be grafted into the good tree, the wild will conquer the good. Hence the apostle says this was 'contrary to nature' (Rom. xi. 17-24); and so the mercy shown to the Gentiles was magnified, when they, a wild race, introduced into the church, became good and fruitful, contrary to the ordinary process, unto eternal life.

Occasionally the 'oil-tree' is mentioned in scripture (Isai. xli. 19). This is perhaps sometimes identical with the olive, and is so translated in our version in 1 Kings vi. 23, 31-33. But in Neh. viii. 15 ('pine-branches') it is distinguished from the olive. Some have thought that any resinous tree might be meant. Perhaps it was the wild olive, or more probably, according to Dr. Hooker in Smith's *Dict. of the Bible*, vol ii. p. 596, the *Balanus Ægyptiaca*, or common *zackum*.

OLIVES, THE MOUNT OF, OL'IVET, MOUNT. A mountain ridge to the east of Jerusalem, from which it is separated by the valley of Jehoshaphat. It is generally described as having three summits or peaks. Dr. Stanley, however, including more of the ridge under the general name, notices four summits, 'one out-lier starting off to the north, and another to the south.' These are now designated (1) the 'Galilee,' because there it is supposed that the angels stood when saying, 'Ye men of Galilee,' or because this was the Galilee to which Christ retired after his resurrection; (2) the 'Ascension,' the supposed site of that event; (3) the 'Prophets,' from the catacombs on its side, termed the 'prophets' tombs;' and (4) the 'Mount of Offence, denominated from Solomon's idol-worship (*Sinai and Palestine*, pp. 185-195, 452-456).

The mount of Olives, called also Olivet (and by the Arabs at present *Jebel et-Tur*, a name they give to elevated summits generally), was so styled from the olive-trees which clothed its sides. Some of these still remain (see GETHSEMANE); and on part of the hill are corn-fields; and in a few half-cultivated gardens are fig and pomegranate-trees.

Little mention is made of Olivet in the Old Testament, save that it was up its slopes that David, when fleeing from Jerusalem for fear of Absalom, went wearied and weeping as his faithful guards filed on before him. Here he met Hushai and Ziba (2 Sam. xv. 30-xvi. 4). It is also referred to by Zechariah (Zech. xiv. 4). And yet it may very well be that there were other deeds done on Olivet recorded in the Old Testament, though the well-known name is not mentioned in connection with them. On the northern summit there is great reason to believe stood Nob, that city of the priests, where David and his men ate the shew-bread, where the sword of Goliath was kept, and where Doeg, the evil-minded Edomite, at whose treacherous information Saul destroyed the city, was 'detained before the Lord' (1 Sam. xxi., xxii.). And this may explain the singular phrase, 'where David worshipped God' (2 Sam. xv. 32): David's feet were treading in sorrow the precincts of that sanctuary where he had been accustomed, ere its desolation, to worship in joy. And it has been suggested (see Stanley, *ubi supr.*, pp. 187, 188) that it was hither David brought the giant's head (1 Sam. xvii. 54). The towers of Jebus were so close to Nob, that at a distance they seemed one city. Even now to the spectator, in some positions, the buildings on Olivet are mixed with those in Jerusalem.

It is from the New Testament, however, that this mount derives its most touching interest. Hither the Lord was wont to resort. From Olivet he looked down upon

the rebellious city and wept bitter tears over its perverseness and its fate. Over Olivet he passed to and fro visiting Bethany. On the side of Olivet was Gethsemane. From Olivet, when all was done, the great atonement made, the victory over death achieved by the glorious resurrection, the last charge given to the disciples who were thenceforth to build up the impregnable fortress of the Christian church, Christ ascended to reign till every enemy should be subdued beneath his feet (Matt. xxiv. 3, xxvi. 30; Mark xi. 1-20, xiii. 3, xiv. 26; Luke xix. 29-44, xxi. 37, xxii. 39; John viii. 1; Acts i. 9-12).

Very dear to the believer and very sacred is the spot last touched by the Redeemer's feet, where a pledge was given that as he departed so surely shall he one day come again. Some connect with this return the prediction of Zech. xiv. 4. This, however, cannot be discussed here. See Henderson, *Minor Prophets*, pp. 437, 438.

Christ did not ascend from the spot whereon now stands the church of the Ascension: it was rather from some point over the summit, near upon Bethany (Luke xxiv. 50, 51). The views from this mount in different directions are extensive: you look into Jerusalem on one side, while on another there are the dreary hills over which the road passes to Jericho, with the northern end of the Dead sea visible, and the mountains of Moab beyond. The highest point of Olivet is 2397 feet above the sea-level, or according to Van de Velde 2724.

OLYM'PAS. A Christian at Rome, to whom St. Paul sent salutation (Rom. xvi. 15).

OLYM'PIUS, JU'PITER (2 Macc. vi. 2). See JUPITER.

OMAE'RUS (1 Esdr. ix. 34). Corrupted from Amram (Ezra x. 34).

O'MAR (perhaps *eloquent*). One of the descendants of Esau (Gen. xxxvi. 11, 15; 1 Chron. i. 36).

O'MEGA (*great O*). The last letter of the Greek alphabet (Rev. i. 8, 11, xxi. 6, xxii. 13). See ALPHA.

O'MER (*a handful*) (Exod. xvi. 16, 18, 22, 32, 33). See MEASURES.

OM'RI (perhaps *pupil of Jehovah*).—1. The captain of the host of Israel, who, when Zimri had killed king Elah, and occupied his throne, marched with the army to Tirzah, besieged Zimri, and reduced him to such straits, that after a miserable reign of seven days he fired the palace and perished in the conflagration. Omri was supported in his pretensions to the vacant throne, it would seem ,by the army; but a competitor, Tibni, had a large part of the people with him. The struggle continued for some years, from 928 to 925 B.C.: then Omri prevailed, and Tibni died. From this time Omri reigned with full authority till 918, twelve years in all. His conduct was ungodly; and he left his crown to his weak and wicked son Ahab. It was this king who, having purchased the hill Samaria from its owner Shemer, built thereon the splendid city which was ever after the capital of the kingdom of the ten tribes (1 Kings xvi. 16-30; 2 Kings viii. 26; 2 Chron. xxii. 2; Mic. vi. 16). It appears from the treaty of Ben-hadad with Ahab that Omri had been engaged in an unsuccessful war with Syria.—2. A Benjamite (1 Chron. vii. 8).—3. A descendant of Judah (ix. 4).—4. The ruler of Issachar in the time of David (xxvii. 18).

ON (*strength*). A Reubenite who joined with Dathan and Abiram (Numb. xvi. 1). As his name is not again mentioned, it has been supposed that he separated himself in time from those who persisted and perished in their rebellion.

ON (*light*, or specially *the sun*?). An ancient and celebrated city of Lower Egypt. Here was a famous temple of the sun; and the priests that officiated in it were highly distinguished. Joseph married the daughter of one of these priests (Gen. xli. 45, 50, xlvi. 20); an alliance which must have contributed greatly to his credit with the Egyptians, but which some have looked to as the reason of that fatal tendency manifested by the Ephraimites his descendants to favour Egyptian idolatry. The scripture, however, is perfectly silent as to any such influence existing in Joseph's family from his marriage. From the worship paid at On to the sun (under different forms, as Ra, the sun simply, and Atum, the setting sun), the city was called Beth-shemesh, *house of the sun*, by the Hebrews (Jer. xliii. 13), and from the vanity of idol-worship it was termed Aven in Ezek. xxx. 17. It was rendered Heliopolis, *sun-city*, by the Septuagint translators, and was known under that name to Greek writers, as one of the four great Egyptian cities which were centres of religious solemnities. Heliopolis gave name to the district or 'nome' surrounding it; and it was at Leontopolis, said (though it is alleged incorrectly), to have been in the Heliopolitan nome, that the Jewish high priest Onias, excluded from his dignity in Jerusalem, erected a temple under the auspices of Ptolemy Philometor, and established regular service there, which continued till the days of Vespasian. Onias alleged that he thereby fulfilled a prophecy (Isai. xix. 18, marg.): see IR-HA-HERES. This city suffered much from the Persian invasion; and works of art were carried from it to enrich first Rome and afterwards Constantinople. In the time of Strabo it was but a mass of splendid ruins, among which some of those halls could be traced in which Greek sages as well as Egyptians had studied. The site is still marked by low mounds enclosing a space of about three quarters of a mile long and half a mile broad: the only remnant of ancient magnificence amid the utter desolation is an obelisk of red granite, sixty-eight feet high, attributed to the reign of Osirtesen I. These ruins lie two hours, or nearly ten miles, north-east of Cairo, six hours from ancient Memphis. In the neighbouring village of Matariyeh is a fountain called 'Ain-Shems, *sun-fountain*, the Arabic name of the city. And hard by is an old sycamore, under which according to tradition the holy family rested when they came into Egypt.

O'NAM (*strong, stout*).—1. One of the descendants of Seir the Horite (Gen. xxxvi

23).—2. A descendant of Judah, son of Jerahmeel (1 Chron. ii. 26, 28).

O'NAN (*id.*). One of the sons of Judah, who died by God's visitation for his criminal evasion of the levirate law (Gen. xxxviii. 4, 8, 9, xlvi. 12; Numb. xxvi. 19; 1 Chron. ii. 3).

ONE'SIMUS (*useful*). The slave of Philemon who had fled from his master, but was converted by means of St. Paul, who sent him back from Rome with a letter to Philemon (Col. iv. 9; Philem. 10). Tradition says that he was afterwards made bishop of Berea, and ultimately martyred at Rome. See Winer, *Bibl. RWB.*, art. 'Onesimus.'

ONESIPH'ORUS (*bringing profit*). A Christian who had been serviceable to St. Paul at Ephesus. He also sought him out when a prisoner at Rome, and ministered to him (2 Tim. i. 16-18, iv. 19).

ONIA'RES (1 Macc. xii. 19). This word is corrupt. With a slight alteration it would be 'Areus to Onias.'

ONI'AS.—1. A Jewish high priest, successor of Jaddua, about 330-309 B.C.: it is he that most probably is referred to in Ecclus. l. 1, as the father of Simon the Just, who was father of a second Onias.—2. Another high priest, the third of the name, about 198-171 B.C., grandson of the Onias, son of Simon the Just. It must have been with him that the correspondence of the Lacedonians and the Jews commenced (1 Macc. xii. 7, 8, 19, 20). He was unjustly deposed and murdered (2 Macc. iv. 33-38). He is said to have appeared in a vision to Judas Maccabeus (xv. 12-16). His brother bore the same name, but exchanged it for Menelaus. See *MENELAUS*. It was the son of this Onias who fled into Egypt, and founded a temple at Leontopolis: see ON.

ONION. One of the plants which the Israelites in the wilderness regretted. They had eaten it in Egypt, and they murmured for want of it (Numb. xi. 5). The *Allium cepa*, or common onion, has been cultivated in Egypt from time immemorial, and there attains its greatest excellence. Its leaves and roots are annual, dying in the course of a summer, after perfecting a bulb. But the bulb is biennial, and will put forth roots and leaves in the following season, when it increases in size. Onions will thrive in any good rich soil.

O'NO (*strong*). A city built by the Benjamites (1 Chron. viii. 12), some of the citizens of which returned from captivity with Zerubbabel (Ezra ii. 33; Neh. vii. 37). The plain near it bore its name (vi. 2), and it was re-occupied after the captivity by Benjamites (xi. 35). It must have been in the immediate neighbourhood of Lod or Lydda, with which it is almost always named. It possibly may be the modern *Kefr 'Ana*; but this is uncertain.

O'NUS (1 Esdr. v. 22). Ono.

ON'YCHA. One of the ingredients in the sacred perfume (Exod. xxx. 34). It is the shell or operculum of a species of mussel, the *Murex ramosus* of Linnæus, found in the waters of India, also in the Red sea, and on the Arabian coast. When burned it emits a sweet musky odour. It is known as the *Unguis odoratus*, the *Blatta Byzantina* of the shops. See Winer, *Bibl. RWB.*, art. 'Teufelsklaue.' But according to Duns it is rather the gum of some tree, perhaps the gum-benjamin, *Styrax benzoin* (*Bibl. Nat. Science*, vol. ii. p. 64).

ONYX. The Hebrew word *shôham* is thus rendered (Gen. ii. 12; Exod. xxviii. 9, 20, xxxv. 9, 27; 1 Chron. xxix. 2; Job xxviii. 16; Ezek. xxviii. 13). Opinions differ as to the gem intended by this word: some prefer translating it 'beryl.' But Duns defends the version of our translators (*Bibl. Nat. Science*, vol. i. pp. 98, 99). The onyx has its particles arranged in parallel layers; white alternating with blue, grey, or brown. It was much used by the ancients for cameos; the device being cut out of the opaque white, while the darker part formed the ground.

O'PHEL (*a hill*). A hill or ridge on the east of mount Zion, surrounded and fortified by a separate wall (2 Chron. xxvii. 3, xxxiii. 14; Neh. iii. 26, 27, xi. 21). After the return from captivity, the Nethinim had their habitations here. Robinson identifies Ophel with the continuation of Moriah, southward towards Siloam, between the valley of Jehoshaphat to the east, and the Tyropœon to the west. It is about 1,550 feet in length, and 290 in breadth, and ends in a rocky bluff, forty or fifty feet above the pool of Siloam. The ground is tilled and planted with olive and other fruit-trees (*Bibl. Res.*, vol. i. p. 267). In the margin of our version the word is rendered 'tower,' also in 2 Kings v. 24; where either the hill on which Samaria was built is meant, or the well-known hill by the prophet's habitation.

O'PHIR (*abundance?*). A descendant or son of Joktan, of the family of Shem (Gen. x. 29; 1 Chron. i. 23).

O'PHIR (*id.*). A country peopled by the posterity of Joktan's son. There is much difficulty in determining the region designated in scripture by this name. It was a place whence the navies of Solomon and Hiram, sailing from a port on the Red sea, brought gold, precious stones, ivory, almug-trees, apes, and peacocks (1 Kings ix. 26-28, x. 11, 22; 2 Chron. viii. 18, ix. 10). It would seem that the voyage lasted three years; though some have inferred from certain passages (1 Kings x. 14; 2 Chron. ix. 13) that an annual voyage was made to Ophir and back. Jehoshaphat attempted to renew the communication; but his ships were wrecked at Ezion-geber (1 Kings xxii. 48). The gold procured from this region was peculiarly valued (1 Chron. xxix. 4; Job xxii. 24, xxviii. 16; Psal. xlv. 9; Isai. xiii. 12); so that 'gold of Ophir' was proverbial for gold of the most precious kind.

Now, as to the situation of this country, no difficulty need be felt on account of its being said that ships of Tarshish were engaged in the Ophir trade; as if Tarshish and Ophir were near. Large vessels were called 'ships of Tarshish;' or the vessels used might be those that had been employed in voyages to Tarshish or Tartessus. Ophir is often placed on the African coast, and identified with Sofala, or Zanguebar, where it is said there is a gold dis-

trict called Fura. But this district is 200 miles from the coast, and the name Sofala cannot at all be connected with Ophir, the significations being quite different. Besides Ophir is named (Gen. x. 29) between Sheba and Havilah, that is, in Arabia. And, indeed, there is at present an Arabian town Ophar, in the province of Oman; though, to be sure, the names are not so closely allied in the original as they appear to be in English. The long time consumed in the voyage to a country comparatively so near as Arabia, may be accounted for by the slowness of ancient coast navigation; and, besides, commodities might be exported, as well as others imported, and thus a longer delay be necessary at the ports. Neither is the fact that some of the articles imported are not now found in Arabia decisive. Ophir might be an emporium where trade from the east and west might meet; and thus Indian treasures might be procured there.

These reasons are very strong for identifying Ophir with some part of Arabia. Still the Septuagint translators frequently render Ophir by a word understood to mean India; and Josephus favours this interpretation (*Antiq.*, lib. viii. 6, § 4). And the argument of Prof. Max Müller is most weighty. He observes that the Hebrew expressions for apes, peacocks, sandal-wood, and ivory, are clearly of a foreign cast, that there is every reason to believe that they are Sanscrit, or of Sanscrit origin: hence he concludes that these things must have come from the country from which they brought their names. Ophir, therefore, is India (*Lect. on Science of Language*, pp. 189-191). Still the proof that some of the commodities imported came from India is not decisive to show that Ophir was in India. It is conclusive for the country from which the commodities originally came, not for the place where the Hebrews obtained them. As above stated, Ophir might be an emporium, where Indian and Hebrew merchants met. The theory that there were two Ophirs, one in India one elsewhere, is destitute of sufficient foundation. See on this vexed question Winer, *Bibl. RWB.*, art. 'Ophir;' Kalisch, *Comm. on Old Test. Gen.*, pp. 281, 282; Duns, *Bibl. Nat. Science*, vol. ii. pp. 274-279.

OPH'NI (*mouldy*). A town of Benjamin (Josh. xviii. 24). Perhaps the modern *Jifna*, two or three miles north-west of Beth-el.

OPH'RAH (*female fawn*). A name in the genealogies of Judah (1 Chron. iv. 14).

OPH'RAH (*id.*).—1. A town belonging to the tribe of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). This has been supposed identical with Ephrain or Ephron (2 Chron. xiii. 19), and Ephraim (John xi. 54). See EPHRAIM. Perhaps it may be the village *et-Taiyibeh*, on a hill north-east of Beth-el. —2. A city in the territory of Manasseh, west of the Jordan, the residence of Gideon (Judges vi. 11, 24, viii. 27, 32, ix. 5). It has not been satisfactorily identified.

ORACLE. This word is sometimes used to denote the sanctuary of the tabernacle and of the temple, where the special presence of Jehovah dwelt (1 Kings vi. 16, viii. 6; 2 Chron. iv. 20; Psal. xxviii. 2). Divine communications were made to persons enquiring of the Lord: hence 'the counsel of Ahithophel' was accounted so judicious, 'as if a man had enquired at the oracle (or word) of God' (2 Sam. xvi. 23). In the New Testament the revelations of God in his holy word are denominated 'oracles' (Acts vii. 38; Rom. iii. 2; 1 Pet. iv. 11). They were the true testimony of him who cannot lie.

But by oracle ordinarily is understood that power of utterance ascribed to heathen deities when interrogated by their worshippers, the word being loosely applied sometimes to the response itself, and sometimes to the place where the response was delivered. The Greek oracles were of chief note. The mind of the Greeks was specially inquisitive into futurity; and the multiplicity of the gods they worshipped would furnish facilities for communications with them. The most celebrated oracle was that of Apollo at Delphi. Here the Pythia—in early times a young maiden, later a woman of fifty, of low origin and uneducated, but of unsullied moral character—was supposed to have the divine inspiration. She prepared herself by chewing laurel leaves, and drinking from the Castalian fountain. She then mounted a tripod, placed over a chasm, from which ascended an intoxicating vapour, which she received and under its influence uttered incoherent words. These were arranged and interpreted by a prophet and five assistants, and formed the oracular response. Other noted oracles were three, also of Apollo, in Asia Minor, at Didyma, Claros, and Patara; that of Zeus or Jupiter at Dodona; and that of Ammon in Libya. Unquestionably imposture was practised: dubious replies were given, which the superstition of enquirers disposed them to accept, when the result did not agree with the anticipation; and it is likely that oracles were not always inaccessible to bribery. But after every allowance of this kind the whole mystery of them is not solved. Some have imagined that they kept up a system of wide espionage for the sake of obtaining information. If in certain cases this were so, it could not have been effectively carried out for several generations. Is it too much to suppose, when adoration was paid to demons instead of to the living God, that the dark power of evil was permitted to exercise some mysterious influence over his votaries?

The Greek oracles decayed or were extinguished in the last days of the Roman republic, and those of the early emperors. In the time of Adrian, indeed, and of the Antonines, with the convulsive struggle of paganism, oracles in some measure revived, ere long entirely to pass away. The fact of their gradual extinction is puzzling. May we suppose that he who had winked at earlier ignorance (see Acts xvii. 30) was now resolved, on the promulgation of Christ's gospel, that the vanity of all opposing power should be manifested, when he 'commanded all men everywhere to repent?' See Döllinger, *The Gentile and the Jew*, *transl.*, book iv. 2, vol. i. pp. 209-219; book viii. 2, § 6, vol. ii. pp. 202-206.

ORATOR. So Tertullus is called in Acts

xxiv. 1. Here is an example of a hired advocate being employed, according to the forms of the Roman law. In Isai. iii. 3 the word may be used in a bad sense, perhaps with reference to divination.

ORCHARD. See GARDEN.

ORDAIN. This term in a general sense means to command or appoint (Numb. xxviii. 6; Dan. ii. 24; 1 Cor. ix. 14). Our translators have used it to express several different words of the original. With regard to some of them, the theological meaning has caused much discussion. Thus the apostles are said to 'have ordained elders in every church' (Acts xiv. 23; Tit. i. 5), implying that certain persons were solemnly set apart for ecclesiastical offices. The questions relating to the mode and manner of this ordination cannot be determined here: they are treated at length by Bingham (*Orig. Eccles.*, book iv.).

Again, there are passages (Acts xiii. 48; Jude 4) in which some have found a predetermination of God influencing men's eternal destiny for life or death. It may be sufficient on the first of these texts to cite a few sentences from Dr. Alford's note upon it. 'The meaning of this word must be determined by the context. The Jews had *judged themselves unworthy of eternal life*: the Gentiles, "as many as were disposed to eternal life," believed. *By whom* so disposed is not *here* declared; nor need the word be in this place further particularized. *We know that it is God who worketh in us the will to believe*, and that the preparation of the heart is of him.' Dr. Alford proceeds to enumerate the different opinions which have been held upon the subject. In Jude 4 the word properly means 'before written,' with a reference probably to the Old Testament prophecies.

ORDINANCE. A word used for general laws, whether of God (Isai. xxiv. 5; Ezek. xi. 20), or of civil governors (1 Pet. ii. 13), to which due obedience must be paid. It also sometimes occurs in our version for the ceremonies or regulations of divine worship (Heb. ix. 1, 10).

O'REB (*a raven*). One of the two princes of Midian whom the Ephraimites took and slew, sending their heads to Gideon (Judges vii. 25, viii. 8; Psal. lxxxiii. 11).

O'REB (*id.*). A rock, so called because Oreb was slain there (Judges vii. 25; Isai. x. 26). It is probable that it was to the west of the Jordan; but see Winer, *Bibl. RWB.*, art. 'Oreb.'

O'REB (2 Esdr. ii. 33). Horeb.

O'REN (*the pine*). A descendant of Judah (1 Chron. ii. 25).

ORGAN. A wind-instrument invented by Jubal (Gen. iv. 21). It was, no doubt, at first of very simple construction, a single reed with holes. But afterwards the reeds or pipes were multiplied into what is called the *syrinx*, or Pandean pipe, a mouth-organ in which the number of reeds varied from five to twenty-three. It is still common in western Asia. When mentioned in the later books of scripture we may suppose it to have attained its more complex form (Job xxi. 12, xxx. 31; Psal. cl. 4). Some have thought it identical with the 'dulcimer of Dan. iii. 5, 10, 15. See DULCIMER.

ORI'ON. A well-known brilliant constellation, south of Taurus and Gemini, and partly on the equator. It bears this name from a Greek legendary story, which with its variations must be sought in classical dictionaries. The word occurs three times in our version (Job ix. 9, xxxviii. 31; Amos v. 8) as the rendering of the Hebrew term *chesîl*; and there can be little doubt that the translation is a just one. In the Persian mythology Orion was identified with Nimrod; and the same notion seems to have prevailed among the Arabians and Chaldeans, who called this constellation the hero or the giant, assigning him Sirius as a dog for his companion. The plural is found in Isai. xiii. 10, 'constellations.' See Henderson, *Isaiah*, pp. 119, 120.

ORNAMENT. A fondness for personal ornament has always distinguished oriental nations; and it exists unchecked to the present day. Both by particular description and from incidental notices of scripture we learn how, generally, the Hebrews and their neighbours, male and female, decked themselves with ornaments, such as anklets, armlets, bracelets, ear-rings, nose-jewels, &c., &c., descriptions of which will be found under the respective articles. In times of festivity of course they were specially used (Isai. lxi. 10; Jer. ii. 32; Hos. ii. 13), and in times of mourning they were taken off (Exod. xxxiii. 5, 6). Censures were directed against extravagance in ornament (1 Tim. ii. 9, 10; 1 Pet. iii. 3, 4). The ornaments of grace are infinitely more precious. See DRESS, STONES, PRECIOUS.

OR'NAN (*active*). (1 Chron. xxi. 15-28; 2 Chron. iii. 1). See ARAUNAH.

OR'PAH (*mane, forelock*, or, according to some, *fawn*). A Moabite female, wife of Chilion son of Elimelech and Naomi. She at first intended to accompany Naomi to Beth-lehem, but was persuaded to return to her own people (Ruth i. 4-14).

ORPHAN. The fatherless and the widow were equally regarded in the Mosaic law (e.g. Exod. xxii. 22; Deut. x. 18). A fatherless child among the Jews had two guardians. He became of age at the time appointed by his father's will (Gal. iv. 2); but, if his father died intestate, the minority terminated at the usual age of thirteen years and one day, if the signs of ripeness of age then appeared; if not, it might be protracted till the youth was twenty, or, it is said, sometimes thirty-five (see Kitto, *Pict. Bible*, note on Gal. iv. 2).

ORTHO'SIAS (1 Macc. xv. 37). A city of Phœnicia, north of Tripolis.

OSAI'AS (1 Esdr. viii. 48). Probably Jeshaiah (Ezra viii. 19).

OSE'A (2 Esdr. xiii. 40). King Hoshea.

OSE'AS (2 Esdr. i. 39). The prophet Hosea.

OSE'E (Rom. ix. 25). Hosea.

OSHE'A (*deliverance, safety*). The original name of Joshua (Numb. xiii. 8, 16). See JOSHUA.

OSPRAY. An unclean bird (Lev. xi. 13; Deut. xiv. 12). There is a difference of opinion in respect to it; but it very pro

bably is the *Pandion haliœetus*. This is a very powerful bird, sometimes weighing five pounds: its limbs are muscular, and its feet adapted for retaining firm hold of its prey. It feeds on fish, and is therefore found in the vicinity of lakes and rivers. It pounces upon its prey with sudden dash, and carries it off in its talons. It is found in all the various quarters of the world.

OSSIFRAGE (*bone-breaker*). An unclean bird (Lev. xi. 13; Deut. xiv. 12). This is believed to be the *Gypaetos barbatus*, the lämmergeier of the Germans, and in our nomenclature the bearded vulture. It is large and powerful, measuring four feet from the point of the bill to the end of the tail: the head and neck are not, as in vultures generally, naked, but covered with whitish narrow feathers; and there is a beard of bristly hair under the lower mandible. It is now rare in Europe: it frequents mountainous countries, and is found among the craggy rocks on the borders of the Red sea. It lays two white eggs, marked with brown blotches. This bird is bold in its predatory habits, seizing animals larger than itself, the mountain hare, the wild goat, the young chamois, and various kinds of birds. It devours its prey, when it has seized it, on the spot, and refuses flesh when in a state of putrefaction; and hence, by a wise provision, its numbers are limited, while vultures, which are to clear off animal matter in a state of decomposition, largely multiply.

OSTRICH. A large bird, the *Struthio camelus* of Linnæus, of the order *Cursores*, belonging to the family *Struthionidæ*. The Hebrew words, *ya'ĕn, bath-hayya'ănah*, signifying probably, 'voracious,' 'the daughter of the voracious,' describe this bird, the flesh of which was forbidden as food (Lev. xi. 16; Deut. xiv. 15), where in our version 'owl'; but in several places 'ostriches' is given rightly in the margin (e.g. Job xxx. 29; Isai. xiii. 21, xxxiv. 13, xliii. 20). There is another word, *rânân* or *rĕnanâh*, implying a wailing cry, which though our translators make it 'peacocks' (Job xxxix. 13) certainly denotes the ostrich. The verse is rendered by Carey, 'The wing of the ostrich thrilleth joyously: is the feather and plume [that] of the stork?' (*Book of Job*, p. 152). The description given in the succeeding verses (14-18) has caused some perplexity. Naturalists describe the bird as the largest of the feathered tribe, exceedingly swift, employing its wings which are useless for flight to aid it in running. It is voracious, and will swallow any hard substance, as stones or metal; but these are to assist the action of the gizzard. Sometimes, however, it is said that its indiscriminating appetite proves fatal to it. Several female ostriches lay their eggs in a single nest, a mere shallow hole in the sand, and then carefully cover them. In very hot climates the sun's heat on them is sufficient in the day-time without incubation by the parent birds; but in less sultry regions both male and female are said to sit upon the eggs. There are also other eggs scattered near which are apparently neglected, but are really designed for the food of the young birds when hatched. These habits are the result of the instinct with which the Deity has endowed the ostrich; but some of them are so strange as to have given rise to an Arabian proverb, 'As foolish as an ostrich.' And this is sufficient to justify the statement in the book of Job. Scripture must of course be composed in popular language; and the meaning here is evidently not that the bird is through stupidity unfaithful to its instinct, but that that instinct is of a kind which seems to imply want of forethought and natural care. And it is worth notice that another bird of the same family, the *rhea*, or American ostrich, as described by Darwin, leaves about great numbers of eggs, which are useless and become putrid, but does not desert her young more frequently than other wild birds when their nests have been disturbed. The ostrich is a native of Africa, Arabia, and the Syrian deserts: the feathers are much prized.

OTH'NI (*lion of Jehovah*). A Levite, one of the porters (1 Chron. xxvi. 7).

OTH'NIEL (*lion of God*). A son of Kenaz younger brother of Caleb, of the tribe of Judah. It has been with less reason supposed that Othniel himself was Caleb's brother. He took Kirjath-sepher, and so obtained the hand of Achsah, Caleb's daughter (Josh. xv. 17; Judges i. 13; 1 Chron. iv. 13). Afterwards, when Chushan-rishathaim had subjected the Israelites, Othniel was the instrument of their deliverance, and was the first of their judges (Judges iii. 9-11). The name is again mentioned in 1 Chron. xxvii. 15; possibly Heldai there spoken of was a descendant of Othniel.

OTHONI'AS (1 Esdr. ix. 28). Mattaniah (Ezra x. 27).

OUCHES (Exod. xxviii. 11, 13, 14, 25, xxxix. 6, 13, 16, 18). The settings or bezels in which gems are fixed.

OVEN. See BREAD, FURNACE.

OWL. The characteristics of the family of the *Strigidæ*, to which owls belong, are that they have large heads, with great eyes directed forward, and surrounded by a disk of loose delicate feathers; this disk being more or less developed according to the nocturnal habits more or less of the species: they have raptorial beaks, crooked claws, and a downy plumage, generally speckled or barred with shades of brown and yellow. Species are found almost everywhere.

Owls are several times mentioned in scripture: mistakes, however, have unquestionably been made by the translators of our version. Thus the 'owl' forbidden as food (Lev. xi. 16; Deut. xiv. 15) is certainly the ostrich, and is so rendered in other passages: see OSTRICH. 'The great owl' is among the birds enumerated as unclean (Lev. xi. 17; Deut. xiv. 16); and the same original word, *yanshôph*, or *yanshâph*, occurs in Isai. xxxiv. 11, where it is translated simply 'owl.' It has been supposed that a marsh or water-fowl must be here intended; and some have suggested a species of crane or heron. The Septuagint translators call it the ibis, the Egyptian sacred bird; and the Vulgate adopts this

rendering. But then there is the objection not easily got over that the ibis is unknown in Palestine. It is little likely that a law intended to be permanent would forbid a kind of food which the people would never find in their own country. If, however, the word be taken really to signify the ibis, we may add this as another proof of the Mosaic authorship of the Pentateuch. For unquestionably no later compiler, living in Canaan, would have introduced an entirely foreign bird into his lists. Another bird forbidden is 'the little owl' (Lev. xi. 17; Deut. xiv. 16). The Hebrew word *cós* signifies a cup or receptacle; and hence it has been thought that the pelican must be meant. But in another place (Psal. cii. 6) the *cós* is distinguished from the pelican. It is likely therefore that the term designates some kind of owl; but the particular species can only be conjectured. Duns suggests *Athene noctua*, or *Athene meridionalis* (*Bibl. Nat. Science*, vol. ii. p. 86). There is another word, *lilith*, rendered 'screech-owl' (Isai. xxxiv. 14). The rabbinical story of a night-spectre lying in wait for children may safely be dismissed; though certain critics have imagined that the prophet really meant some such being by the word he uses. It implies doubtless some nocturnal creature, and is very probably an owl, the *Strix flammea*, or *Bubo maximus*. Irby and Mangles found owls in the very locality described, at Petra: 'The screaming of eagles, hawks, and owls, who were soaring above our heads, in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene:" comp. Kitto, *Pict. Bible*, note on the place. In Isai. xxxiv. 15 we have 'the great owl' as the translation of the Hebrew *kippóz*, which is said to imply darting: consequently Henderson renders 'arrow-snake,' after Gesenius; but in the connection in which the word occurs it is more likely to mean a bird. What bird can only be guessed at: it may have been some kind of owl. The *ochim* (Isai. xiii. 21, marg.) are supposed by Gesenius to be howlets or owls. It is but a conjecture. More probably any howling creatures are meant.

OX, OXEN. Oxen constituted a large part of the wealth of an agricultural people (Job i. 3). Sometimes they were fed in pastures, sometimes stall-fed (1 Kings iv. 23; Prov. xv. 17). Oxen were used for food, for draught, and for sacrifices. See BULL, BULLOCK. The wild ox is enumerated among the animals which were clean, whose flesh might be eaten (Deut. xiv. 5). The same Hebrew word occurs in Isai. li. 20; where it is rendered a 'wild bull:' it implies swiftness, and denotes a species of antelope, probably the *Antilopus leucoryx*, or abu-harb of Sennaar and Kordofan, where it lives in large herds. It is a powerful animal, with the horns, which are long and sharp, slightly bent backwards. Delineations of it are common on the ancient monuments of Egypt and Nubia.

OX-GOAD. See GOAD.

OX (Judith viii. 1). Judith's grand father.

O'ZEM (*strong*). 1. One of the sons of Jesse (1 Chron. ii. 15). 2. A son of Jerahmeel of the posterity of Judah (25).

OZI'AS (Matt. i. 8, 9). Uzziah.

OZI'AS.—1 (2 Esdr. i. 2). Uzzi (Ezra vii. 4, —2 (Judith vi. 15, 16, 21, and elsewhere). One of the governors of Bethulia.

OZ'IEL (Judith viii. 1). One of Judith's ancestors.

OZ'NI (*the hearing*). A son of Gad (Numb. xxvi. 16), called Ezbon in Gen. xlvi. 16.

OZ'NITES. A Gadite family descended from Ozni (Numb. xxvi. 16).

OZO'RA (1 Esdr. ix. 34).

P

PA'ARAI (probably for Naarai) (2 Sam. xxiii. 35). See NAARAI.

PA'DAN-A'RAM (*the plain of Syria, Aram of the fields*). A district (it is usually said) of Mesopotamia, viz. that lying round the city Haran, which is seated in a wide fertile plain, bounded by mountains (Gen. xxv. 20. xxviii. 2, 5, 6, 7, xxxi. 18, xxxiii. 18, xxxv. 9, 26, xlvi. 15, xlviii. 7, in which last place it is Padan only). But there is strong reason for doubting whether Padan-aram lies in Mesopotamia, properly so called, that is, the country between the rivers Tigris and Euphrates: it has been with much probability supposed rather to be 'those extensive plains of well-watered and luxuriant pastures which are now well ascertained to extend for more than three days' journey eastward beyond the Jebel Hauran': see MESOPOTAMIA; and comp. Miss Corbaux in *Journ. of Sacr. Lit.*, Jan. 1852, pp. 386, &c.

PA'DON (*deliverance*). One whose children, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 44; Neh. vii. 47).

PAG'IEL (*event of God*). The prince of the tribe of Asher in the wilderness (Numb. i. 13, ii. 27, vii. 72, 77, x. 26).

PA'HATH-MO'AB (*governor of Moab*). One whose descendants returned to Jerusalem with Zerubbabel (Ezra ii. 6, viii. 4, x. 30; Neh. iii. 11, vii. 11, x. 14). It has been conjectured that, as some of the Shilonite family of Judah had, at some unknown time, 'the dominion in Moab' (1 Chron. iv. 22), the name Pahath-moab might attach to their descendants. It is as likely a conjecture that, as Moab was subjected by David (2 Sam. viii. 2), and remained a vassal state

till after Ahab's death (2 Kings i. 1), the name was derived from an Israelitish governor placed over the Moabites.

PAI (*a bleating*) (1 Chron. i. 50). See PAU.

PAINT, PAINTING. There is no reason to suppose that the art of painting was cultivated among the Hebrews. The prohibitions of the law would discourage the production of pictures. And, though according to our translation there is mention in Isai. ii. 16, of 'pleasant pictures,' yet the original words can hardly admit such a meaning. Henderson renders 'vessels of delightful appearance' (*Isaiah*, p. 23). But buildings were decorated with painting. The walls and beams of houses were coloured with vermilion (Jer. xxii. 14). Figures, probably of idols, were so depicted on the walls of temples (Ezek. xxiii. 14); and idols themselves seem to have been thus coloured (Wisd. xiii. 14). The Assyrian discoveries have illustrated these customs. Dr. Layard found the walls of various chambers in the palaces of Nimroud, constructed of sun-dried brick, covered with plaster coating, on which were painted figures and ornamental devices. The colours, he says, were blue, red, white, yellow, and black, arranged with considerable taste. But the laws of perspective and proportion do not seem to have been understood. On the walls of Egyptian monuments, also, paintings have been discovered. For eye-painting see EYE.

PALACE. This word often denotes the entire mass of buildings, courts, and gardens contained within the external wall enclosing a royal residence (Dan. i. 4, iv. 4, 29). Sometimes, however, it designates a citadel or fortress, like the keep of a more modern castle, the strongest part of the king's house (1 Kings xvi. 18; 2 Kings xv. 25); where some have imagined, but probably not on sufficient grounds, that the harem, or women's apartment, was meant. In Isai. xxv. 2 the name is used for the citadel of a hostile metropolis. The expression 'Shushan the palace' (Esth. i. 2, 5) must have implied that quarter of the city where the royal residence was. See SHUSHAN. Elsewhere, and specially in the New Testament the name was given to the residence of a man of rank or wealth (Matt. xxvi. 3; Mark xvi. 66; Luke xi. 21; John xviii. 15). Solomon is said to have built a magnificent palace (1 Kings vii. 1-12). This structure was no doubt of great size and costly materials. It occupied thirteen years in building; and we may readily suppose, from the unlimited resources at the sovereign's command, that it equalled, probably exceeded, any palace of which history gives account. The hall of judgment, the house for Pharaoh's daughter, and, it may be, the house of the forest of Lebanon, were all portions, more or less connected, of this vast edifice. Modern plans of it have been drawn: they are, however, almost entirely conjectural. Josephus attempts to describe it (*Antiq.*, lib. viii. 5, § 2), but professes himself unable to tell the numbers of its halls and chambers, and the riches with which it was adorned. The 'palace' of Phil. i. 13 must have been the barrack of the Prætorian guards attached to the emperor's palace. Herod's palace at Jerusalem (Josephus, *Bell. Jud.*, lib. v. 4, § 4) was occupied by the Roman governor.

PA'LAL (*judge*). One who helped to repair the wall of Jerusalem (Neh. iii. 25).

PALESTI'NA (Exod. xv. 14; Isai. xiv. 29, 31). See next article.

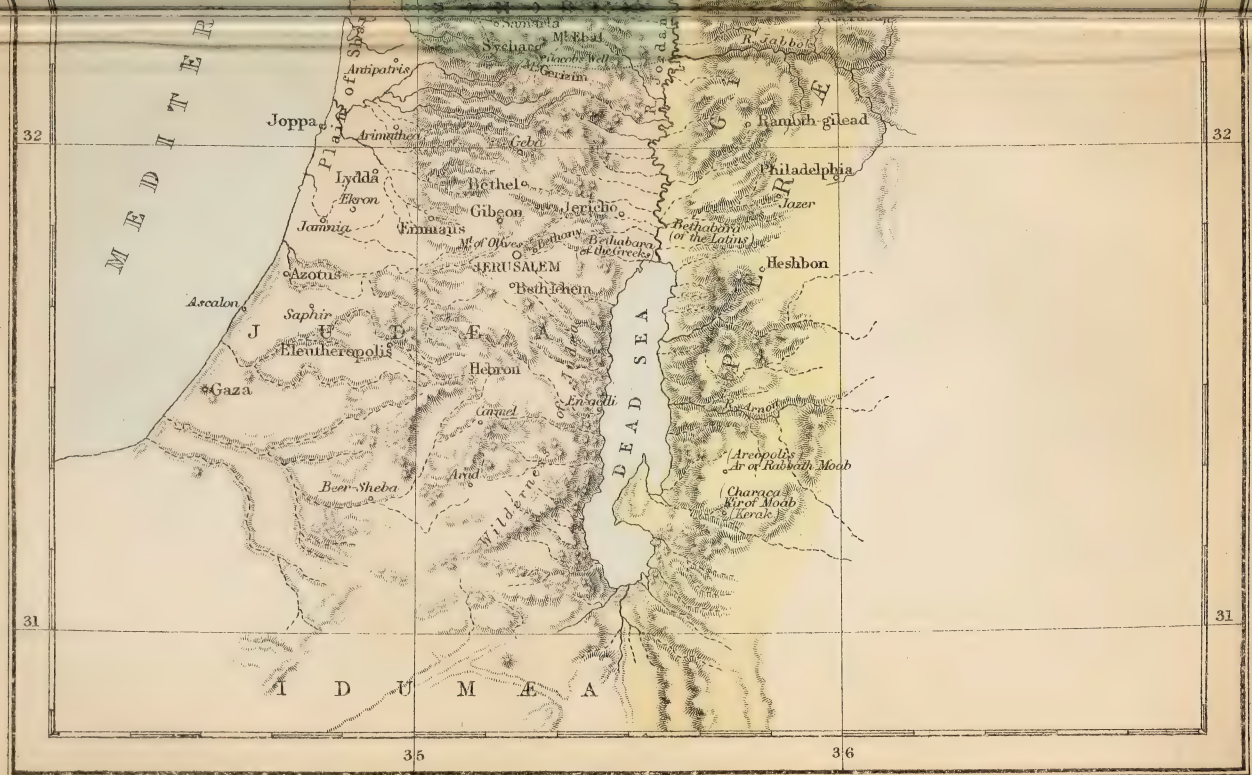
PAL'ESTINE (*land of strangers*, or *sojourners*). A region, comprising the southern portion of the coast and plain of Canaan, along the Mediterranean, which was hence called 'the sea of the Philistines,' from Ekron to the border of Egypt. The inhabitants of this district were termed Philistines; and at various times they pushed their conquests and held possession of large portions of the interior. See PHILISTINES. From the Hebrew *Pelesheth* came the Greek *Palæstina*; and this name was frequently by ancient writers (Josephus among the number, *Antiq.*, lib. viii. 10, § 3) applied to the whole land of Israel. Palestine is also the common modern appellation. See CANAAN, LAND OF.

The different districts of Palestine have been described, as assigned to the respective tribes, in the articles headed by the names of the tribes. The natural features, the inhabitants and the cities, the productions, the climate, the manners and customs, &c., are more or less minutely treated of; and to such notices the reader must be referred. But it may be desirable in the present article to give a brief general view of the country, comprising in an orderly enumeration those particulars which are scattered elsewhere.

Palestine, though but a small region, is admirably situated for acting, as it was intended to act, upon the great nations of the world. At the extremity of Asia, closely connected with Africa, lying on the shores of the Mediterranean, which washed many of the most important states of Europe, not far either from that extended gulf by means of which intercourse could be held with India, it yet was compact and defensible, a kind of citadel from which influence and authority might flow forth, but which, except for one weak point, the lowland near the coast, other nations could not successfully assail. In length it is about 140 miles, in average breadth not more than forty between the Mediterranean westward, and the deep Jordan valley to the east, while to the north it is closed in by Lebanon and Anti-libanus, and bordered on the south by the desert.

The physical structure of Palestine is peculiar. It is mountainous, the highlands of Lebanon extending (so to speak) in subordinate eminences through the whole country; but among these mountains are plains and valleys and torrent-beds. And the mountain-mass which occupies the central region is bordered on each side east and west by a lowland belt. On the west the plains of Philistia and Sharon lie between the Mediterranean and the hills, interrupted by a ridge which, shooting out from the main highlands, terminates in the bold promontory of Carmel. To the north of this ridge the low plain widens

PALESTINE,
IN THE TIME OF
OUR LORD.
English Miles
10 20 30 40
Geographical Miles
10 20 30 40
Roman Miles
10 20 30 40
35
36
33
33
ANEAN SEA
Sidon
Sarepta
Tyre
Mt. Lebanon
Abila
R. Abilene
DAMASCUS
Mt. Hermon
Cesarea Philippi
Kedesh
Upper Galilee
Achzib
Accho
Chorazin
Capernaum
Bethsaida
Mandala
Arbela
Tiberias
Emmaus
Cana
Nazareth
Mt. Tabor
Japhia
Naim
Plain of Esdraelon
Jezreel
(Eschaelon)
Scythopolis
Dor
CÆSAREA
R. Jordan
Sea of Galilee
Lot Cinnesareth or Tiberias
Hippos
Golan? (Gaulan)
Ashteroth?
Gaulanitis
Ituræa
Trachonitis
(Canatha)
Abila
(Gadara)
Capitolias
Dion
Pella
Bostra
Salcah



Edwd Weller F.R.G.S.

and extends in one part its undulating surface quite across the country to the Jordan. And still farther to the north is Phœnicia with headlands down to the sea. The eastern depression is much more remarkable than that just noticed on the west. It is a deep cleft in which lie a chain of lakes, connected by the Jordan. And the bottom of this cleft is not only below the mountains and the eastern plain, but far, in its lower part, below (2,625 feet) the level of the Mediterranean sea. It is, in fact, a part of that great valley which, with certain interruptions, extends from the north of Syria to the head of the eastern gulf of the Red sea, comprising Cœle-syria, the Ghor, and the Arabah. Owing to this extraordinary depression, the slopes on the eastern side of the central elevated land are much more abrupt and rugged than on the west.

The mountain-mass of Palestine is limestone with basaltic and other deposits. It is much disturbed, but whether by volcanic or other action no conjecture can be here hazarded. This, however, may be said—that the extraordinary cleft described above is probably not paralleled elsewhere.

The southern hill-country is dry and bare. There is little wood: it is near upon the desert, and possesses few springs of water. The hill-tops are rounded and monotonous; the eastern part of the tract being but an arid wilderness. And a note-worthy feature in these hills is the abundance of caverns, partly natural, partly, perhaps, artificial. As the traveller journeys northward the country improves. There are more and more frequently fertile plains winding among the hills which present a more varied aspect. There is more vegetation and more wood, till in the north the swelling hills are clothed with beautiful trees, and the scenery is described as pleasing, oftentimes romantic. In central and north Palestine, too, there are gushing fountains of water, imparting fertility to the valleys through which they pour their streams. Fertile, indeed, still are the lowlands which, it has been said, border the hill-country. The Philistine plain is one vast corn-field, yielding the most abundant increase. And dry and barren as are many of the hills at present, there is evidence enough that in earlier happier days they were terraced, wooded, and productive, so that the encomium bestowed upon the country was not too high: 'a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey . . . a land whose stones are iron, and out of whose hills thou mayest dig brass' (Deut. viii. 7-9).

Of course, with the differences of altitude above noticed, the climate varies much in different parts of Palestine; a circumstance favourable for a variety of natural productions. Four regions have been marked out, distinguished by difference of climate: 1. Region of Ghor and Wady el-Arabah, depression 1 to 1,300 feet, mean annual temperature 75° to 70°; 2. Littoral plains, elevation 1 to 500 feet, mean temperature 70 to 68°; 3. Table-lands, elevation 2000 to 3000 feet, mean temperature 63° to 60°; 4. Lebanon, 4000 to 10,000 feet, mean temperature 35 (Peterman, *Phys. Atlas*, p. 135). Hence there are to be found in this country the productions of the tropics, and of alpine regions. Indeed, in its physical character, Palestine presents a kind of miniature of all the countries of the world, highland and desert, maritime and inland, arctic and tropical, pastoral, arable, and volcanic. 'This fact, which has rendered the allusions in the scriptures so varied as to afford familiar illustrations to the people of every climate, has had its natural effect on the zoology of the country. In no other district, not even on the southern slopes of the Himalaya, are the typical fauna of so many distinct regions and zones brought into such close juxta-position. The bear of the snowy heights of Lebanon, and the gazelle of the desert, may be hunted within two days' journey of each other: sometimes even the ostrich approaches the southern borders of the land: the wolf of the north, and the leopard of the tropics, howl within hearing of the same bivouac: while the falcons, the linnets, and buntings, recall the familiar inhabitants of our English fields, the sparkling little sun-bird, and the grackle of the glen, introduce us at once to the most brilliant types of the bird-life of Asia and South Africa' (Smith's *Dict. of the Bible*, vol. ii. p. 691). Similarly with lower forms of animals and insects, the natives of different lands meet in Palestine.

Lists of the beasts and birds mentioned in the bible have been elsewhere given: see BEASTS, BIRDS. Some species, heretofore not uncommon, have now disappeared. Thus the lion is no longer found; but bears, panthers, hyænas, wolves, foxes, jackals, wild boars, squirrels, hares, rats, mice, porcupines, badgers, &c., occur, and, of domestic animals, camels, horses, asses, mules, buffaloes, oxen, sheep, and goats. Among the birds are eagles, vultures, falcons, kites, and different kinds of owls, also ravens, crows, partridges, quails, storks, herons, sea-swallows, gulls, doves, and various song-birds. Of reptiles there are lizards and serpents, tortoises, frogs, and toads. The Mediterranean and inland lakes yield fish; while, of insects, scorpions, spiders, bees, locusts, and butterflies abound.

Of trees there are oaks, carob or locust-trees, planes, the sycamore-fig, walnut, tamarisk, olive, oleander, the vine, and the fig-tree, the crops from which are large and most important to the people: there are also mulberry-trees, quinces, almonds, bananas, pomegranates, and other fruit-trees. The prickly pear is used for fences; and its fruit is acceptable. Palm-trees are now rarely seen. Of flowering plants there are abundance: see FLOWERS: and the prolific yield of corn in the lowlands has been already noted. Palestine is not, properly speaking, a mining country: for a notice of the metals known there see METALLURGY.

Palestine was early inhabited by seven tribes of the stock of Ham. These are enumerated as Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Deut. vii. 1); and other tribes are

also noted as occupying adjacent regions, and in a greater or less degree pushing themselves into this country (Gen. x. 15-19, xv. 18-21; Numb. xiii. 28, 29): for some notice of these see EARTH, and the articles under the names mentioned respectively. It became afterwards the land of Israel; but, when judgment fell upon the Hebrews for their sins, they were removed, and there was at different times a large influx of foreign population, eastern nations (2 Kings xvii. 24; Ezra iv. 9, 10), Greeks, &c.; so that even in our Lord's time the inhabitants of Palestine were of a mixed character; and in later ages additional foreign elements were introduced.

After the Hebrew conquest, Palestine, together with the trans-Jordanic territory (for which see BASHAN, GILEAD), was divided among the twelve tribes. Subsequently it was split into the two kingdoms of Israel and Judah (see ISRAEL, and JUDAH); and in our Lord's time the whole country, that beyond the Jordan inclusive, was distributed into Judea, comprising the territories of Judah, Benjamin, Simeon, and part of Dan; Samaria in the central part of the country, and nearly corresponding to the territories of Ephraim and Manasseh; Galilee, embracing the districts occupied by Issachar, Zebulun, Naphtali, Asher, and northern Dan; Perea, including Abilene, Trachonitis, Iturea, Gaulanitis, Batanæa, and Perea properly so called; to which some geographers add Decapolis. Idumea, it may be noted, had encroached on Judea in the south.

Reference must be made to other articles for an account of the mountains of Palestine (see MOUNTAINS), of its lakes, and streams, cities, generally upon hills, which will be found noted under their respective names; and for its history such articles as ISRAEL, JUDAH, JEWS, KINGS, *MACCABEES*, &c., may be consulted.

Most highly honoured of the regions of the world has been Palestine. Therein the wonder-working hand of God has most visibly displayed itself, and therein he specially dwelt as King of its inhabitants. In that land the Word took flesh, and was 'found in fashion as a man;' and its present state is the fulfilment of prophecy, the corroboration of the sacred writings. Perhaps it may recover its beauty and dignity, and be again the acknowledged heritage of the Great King. But man must not presume to map out the future. Time alone will show.

PAL'LU (*distinguished*). A son of Reuben (Exod. vi. 14; Numb. xxvi. 5, 8; 1 Chron. v. 3), called Phallu in Gen. xlvi. 9.

PAL'LUITES. A family of Reuben, descended from Pallu (Numb. xxvi. 5).

PALM, PALM-TREE. There are many species, several hundreds, it is said, of palm; but the *Phœnix dactylifera*, or date-palm, is that which, growing in Palestine, is referred to in scripture. It is highly valued by eastern nations; and travellers tell us that its fruit furnishes a considerable part of their subsistence to the inhabitants of Egypt, Persia, and Arabia. A conserve is also made of it with sugar; while the stones are ground in the hand-mills for the food of camels. Baskets, bags, mats, &c., are manufactured of the leaves: the trunk is split up, and is serviceable in various ways: the web-like integuments at the bases of the leaves are twisted into ropes: the sap is collected, and is at first a sweetish mild beverage, but afterwards ferments, and a kind of arrack is produced from it by distillation. Every part, therefore, of the tree has its use.

Formerly palm-trees abounded in Judea; a fact sufficiently proved by the names of several localities, into which the word *tamar*, a palm, enters, as Baal-tamar, Hazezon-tamar, &c. And it is very probable that Phœnicia is so called as the palm-country; *phoinix*, or *phœnix*, being the Greek for palm. Jericho, again, was celebrated for its palm-groves, so that it was termed 'the city of palm-trees' (Deut. xxxiv. 3; Judges iii. 13; 2 Chron. xxviii. 15). And Bethany was 'the house of dates.' Few palms, however, are now left, except in gardens about Jerusalem and elsewhere, and in the Philistine plain.

The palm furnishes several allusions for the sacred writers. The scripture notices of it are well illustrated in Moody's *The Palm Tree*, 1864, pp. 333-448. Thus a lady is sometimes likened to a palm (Sol. Song vii. 6, 7); and we find its name, Tamar, borne by several ladies (Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). The expressions of the psalmist are note-worthy: 'The righteous shall flourish like the palm-tree . . . those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing (Psal. xcii. 12-14). 'The palm,' says Dr. Thomson, 'grows slowly but steadily. . . . It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and the burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. They "bring forth fruit in old age." The allusion to being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces, and in all "high places" used for worship. This is still common: nearly every palace, and mosque, and convent, in the country has such trees in the courts; and, being well protected there, they flourish exceedingly. Solomon covered all the walls of the "holy of holies" (1 Kings vi. 29) round about with palm-trees. They were thus planted, as it were, within the very house of the Lord; and their presence there was not only ornamental, but appropriate and highly suggestive—the very best emblem, not only of patience in well-doing, but of the rewards of the righteous, a fat and flourishing old age, a peaceful end, a glorious immortality. The Jews used palm-branches as emblems of victory in their seasons of rejoicing (Lev. xxiii. 40; Neh. viii. 15; John xii. 13); and Christians do the same on Palm-Sunday, in commemo-

ration of our Saviour's triumphal entry into Jerusalem. They are often woven into an arch, and placed over the head of the bier which carries man to his "long home," and speak sweetly of victory and eternal life' (*The Land and the Book*, pp. 49, 50). In allusion to this Jewish custom, and to the giving of palms to victors in the games, the great company whom the apocalyptic writer saw had palms in their hands (Rev. vii. 9). In the medal of Vespasian (see JERUSALEM, p. 456), the daughter of Judah is represented as mourning under a palm-tree. It is an expressive and appropriate emblem.

PALMERIST (Jonah iv. 6, marg.). See GOURD.

PALMER-WORM (Joel i. 4, ii. 25; Amos iv. 9). See LOCUST.

PALMO'NI (Dan. viii. 13, marg.). A Hebrew word used (as well as some kindred terms, *pelóni* and *almóni*, of which it is compounded) to denote an unnamed person; as we say 'such a one.'

PALSY. Palsy or paralysis (which last is a Greek word, signifying a loosening or relaxation) is a disease in which sensation or the power of motion is lost in some part of the body. There is a distinction between nerves of sensation and of motion; hence, according as one or other is affected, paralysis is loss of sensation or *anæsthesia*, or incapacity of moving. The two, however, may be affected together, and power of motion and sensation be both lost. The disease varies in intensity and in the extent to which it prevails. Sometimes it is complete, all power sensational or motive being destroyed; sometimes incomplete, the powers being only impaired. It may be partial, a single nerve being touched, or it may affect half the body, *hemiplegia*, or the lower parts, *paraplegia*. Again, it may be general, almost every member being more or less incapacitated. Other varieties of the disease need not be mentioned here. Many persons described as palsied or paralytic were cured by our Lord (e.g. Matt. iv. 24, viii. 5-13, ix. 2-7; Mark ii. 3-11; Luke vii. 2-10), and by the apostles (Acts viii. 7, ix. 33, 34). Probably the word is used in scripture in an extended signification. Dr. Harle (*Essay on the State of Physic in the Old and New Test.*, &c., pp. 126, 127) imagines that it includes apoplexy. In one case racking pain was felt (Matt. viii. 6): perhaps the disorder was attended with violent cramps or neuralgia. See Barnes, *Notes on the New Test.*, note on Matt. iv. 24.

PAL'TI (*deliverance of Jehovah*). The spy from the tribe of Benjamin (Numb. xiii. 9).

PAL'TIEL (*deliverance of God*). A chief of Issachar, selected to superintend the division of Canaan (Numb. xxxiv. 26).

PAL'TITE. The designation, it is unknown whence derived, of one of David's warriors (2 Sam. xxiii. 26). He is elsewhere called the Pelonite (1 Chron. xi. 27).

PAMPHYL'IA. A maritime province of Asia Minor, having to the south that part of the Mediterranean called the Pamphylian sea (Acts xxvii. 5), Cilicia to the east, Pisidia to the north, whence we find St. Paul passing through Pisidia to Pamphylia (xiv. 24), and from Pamphylia to Pisidia (xiii. 14); to the west it bordered on Lycia. Pamphylia was a small slip of country, lying, so to speak, on the slope of the Taurus, which stretched in a north-westerly direction, and along the heights and in the hollows of which was Pisidia; it was fruitful, well watered, and possessed some navigable rivers and considerable towns. Under the Syrian kings it was with more extended boundary to the north a notable province of their empire: when subjected to Roman rule it had sometimes its own governor and was sometimes held in conjunction with Galatia. It was united by Claudius to Lycia and part of Pisidia. The cities of Pamphylia mentioned in the New Testament are Perga and Attalia (ii. 10, xiii. 13, xiv. 25, xv. 38). Many Jews had settled there: comp. 1 Macc. xv. 23.

PAN. Several Hebrew words are thus rendered in our version. That which occurs most frequently, from a root which signifies 'to cook,' probably meant a cooking-pan or frying-pan (Lev. ii. 5, vi. 21, vii. 9; 1 Chron. xxiii. 29). It was sometimes made of iron (Ezek. iv. 3), and was probably a flat or nearly-flat plate. A derivative of the same root is used (1 Chron. ix. 31) to denote the things cooked on such an utensil. The 'pans' of 2 Chron. xxxv. 13 were pots for boiling. The same original word signifies 'ash-pans' which were of copper (Exod. xxvii. 3). Those in Numb. xi. 8 were also pots for boiling, saucepans. We have another word in 1 Sam. ii. 14, a basin or fire-pan for cooking. The 'pan' of 2 Sam. xiii. 9 was a metal pan, which probably had its name from its being kept bright. The 'fire-pans' (Exod. xxvii. 3), from a root implying to take up, were fire-shovels in which coals were taken up, or incense kindled. The 'frying-pan' (Lev. ii. 7, vii. 9) was a kettle or pot for boiling.

PAN'NAG. A word occuring only once in scripture (Ezek. xxvii. 17), in respect to which nothing satisfactory can be said. Henderson on the passage is inclined to consider it a place. Gesenius, after the Targum, imagines it to mean a kind of pastry or sweet cake. The Septuagint translates the word *cassia*, the Vulgate *balsam*. Various other conjectures have been proposed; sufficiently showing that we have not at present the proper information to decide what Pannag really was.

PAPER (2 John 12). See WRITING.

PAPER-REEDS. The word so rendered in Isai. xix. 7 signifies naked places, without trees: it means here the grassy places on the banks of the Nile used for meadows or pasturage. The 'paper-reed' or papyrus is elsewhere alluded to, but the word in the original is different, and is translated 'rush' or 'bulrush:' see BULRUSH, REED.

PA'PHOS. A city of Cyprus, over-against Pamphylia (Acts xiii. 6, 13). It is New Paphos that is here meant, a sea-port with a good harbour on the western coast of the island, which under the Roman dominion was made the capital and the seat of the proconsul. It was about seven or eight miles north of the Old Paphos, so celebrated for the temple of Venus. New Paphos, too, had a splendid temple. In the reign of

Augustus it was overthrown by an earthquake, but was restored by the emperor. The modern name is *Baffa*, where there are ruins existing.

PARABLE. This word is variously used in scripture, denoting 'a proverb or short saying (Luke iv. 23); a famous or received saying (1 Sam. x. 12; Ezek. xviii. 2); a thing gravely spoken, and comprehending important matters in a few words (Numb. xxiii. 7, 18, xxiv. 3, 15; Job xxvii. 1; Psal. xlix. 4); a thing darkly or figuratively expressed (Psal. lxxviii. 2; Ezek. xx. 49; Matt. xiii. 35); a visible type or emblem, representing something different from and beyond itself (Heb. ix. 9, xi. 19); a special instruction (Luke xiv. 7); and a similitude or comparison (Matt. xxiv. 32; Mark iii. 23)': see Horne's *Introd.*, vol. ii. p. 344, edit. Ayre. In some of these places the word parable is not used in our version, but 'proverb' or 'figure;' but the original words are always the same, *mâshâl* and *parabolê*. A parable in its more definite signification may be called the continued narration of something fictitious, used to illustrate by way of simile an important truth. Thus there are three things to be specially regarded in it: the representation or external narrative, which is employed for illustration; the truth or inner sense, which is illustrated or taught; and the parallelism or similitude between them; or, as Dr. Davidson describes them, (1) the thing to be illustrated, (2) the example illustrating, (3) the similitude between them (*Sacr. Herm.*, chap. ix. p. 311). Abp. Trench well says: 'The parable differs from the fable, moving as it does in a spiritual world, and never transgressing the actual order of things natural—from the mythus, there being in the latter an unconscious blending of the deeper meaning with the outward symbol, the two remaining separate and separable in the parable—from the proverb, inasmuch as it is longer carried out, and, not merely accidentally and occasionally, but necessarily, figurative—from the allegory, comparing as it does one thing *with* another, but . . . . preserving them apart as an inner and an outer, and not transferring, as does the allegory, the properties and qualities and relations of one *to* the other' (*Notes on the Parables*, chap. i. pp. 9, 10, edit. 1855.

The mode of teaching by parables is of great antiquity. We find it in the Old Testament, as in the address of Nathan to David (2 Sam. xii. 1-4), the artifice of the woman of Tekoah (xiv. 6, 7), the prophet's rebuke of Ahab (1 Kings xx. 39, 40), and the denunciation of Isaiah (Isai. v. 1-7); and it appears to have been very generally afterwards adopted by the Hebrew doctors. There was an advantage in it; and therefore we need not be surprised at finding that our Saviour largely employed it. But yet there were peculiar reasons for what he did. He did not commence his ministry with parables. So far as we can arrange chronologically his instructions, he spoke at first very plainly. The exposition of Isai. lxi. 1, 2, in the synagogue of Nazareth (Luke iv. 16-27), the Sermon on the Mount (Matt. v., vi., vii.), contained no regular parables. And this was perhaps one of the characteristics in which the people contrasted his teaching with that of the scribes. But then his testimony was not received: his plain dealing only provoked opposition. And, therefore, while doubtless there were many advantages in parables as arousing the attention and likely to dwell in the memory, they had in some respects a judicial character. The Jews rejected our Lord's doctrine: it was therefore to be clothed in figurative speeches. Had they been docile hearers, they should have had everything explained: they shut their eyes and hardened their hearts, and so truth assumed a veiled form, which the careless did not choose to search into, and only the earnest-minded desired to understand. Our Lord gave this reason to his disciples when they questioned him, and showed that besides the intrinsic beauty of the parable it tested the hearts of those to whom it was spoken (xiii. 10-17).

Very beautiful indeed are the parables of Christ. And, when we really seek to understand them, and use for this the key which he himself delivered, we may find in them treasures of instruction, from which all classes may derive the highest profit.

But in the interpretation of parables we must take care not just to indulge our own fancy. Well-meaning men have supposed that the circumstances of the parable, the drapery of the figure presented, have in every particular a symbolical meaning, apart from the principal illustration, thus making the whole a collection of riddles, on which ingenuity may amuse itself, but which common sense repudiates. The general scope, therefore, of a parable must be ascertained, and the attendant circumstances interpreted only as they bear on this. With this as a guiding principle, we may properly adopt Dr. Tholuck's rule: 'A similitude is perfect in proportion as it is on all sides rich in applications; and hence, in treating the parables of Christ, the expositor must proceed on the presumption that there is import in every single point, and desist from seeking it only when it does not result without forcing, or when we can clearly show that this or that circumstance was added merely for the sake of giving intuitiveness to the narrative. We should not assume anything to be non-essential except when, by holding it fast as essential, the unity of the whole is marred and troubled' (*Auslegung der Bergpredigt*, p. 201).

A single illustration may be given. No sound expositor will doubt that there is a deep spiritual sense under-lying the narrative of the 'Good Samaritan,' though he may not be inclined to suppose an allegorical meaning of every particular in the description. It is not fanciful to see in the wounded traveller the race of man despoiled and maltreated by spiritual foes, deriving no consolation or cure from the observances and deeds of the Levitical law, but kindly cared for and abundantly supplied by him who (called in bitter scorn a 'Samaritan') came to bind up the broken-hearted, and who, when he quitted the world, commissioned his servants to deal out to the needy and

suffering the precious gifts he left in their charge, the faithful disposal of which he will at his coming again acknowledge and richly recompense.

The number of our Lord's parables is considerable. More or fewer are enumerated, according to the wider or narrower application of the term. And some writers have gathered them into groups. Mr. Westcott has constructed a table in which he classifies—i. parables drawn from the material world; ii. parables drawn from the relations of man; with a variety of subdivisions, and a few over which he cannot conveniently get into his synopsis (*Introd. to the Gospels*, append. F. pp. 450-452). They are ranged here as they occur in the Gospel narrative.

They are these—

1. The sower (Matt. xiii. 3-8; Mark iv. 3-8; Luke viii. 5-8).
2. The wheat and the tares (Matt. xiii. 24-30).
3. The mustard-seed (Matt. xiii. 31, 32; Mark iv. 30-32).
4. The leaven (Matt. xiii. 33).
5. The hid treasure (Matt. xiii. 44).
6. The pearl of great price (Matt. xiii. 45, 46).
7. The net cast into the sea (Matt. xiii. 47, 48).
8. The lost sheep (Matt. xviii. 12, 13; Luke xv. 4-6).
9. The merciless servant (Matt. xviii. 23-34).
10. The labourers in the vineyard (Matt. xx. 1-16).
11. The two sons (Matt. xxi. 28-30).
12. The vineyard let to husbandmen (Matt. xxi. 33-39; Mark xii. 1-9; Luke xx. 9-15).
13. The marriage-feast (Matt. xxii. 2-14).
14. The wise and the foolish virgins (Matt. xxv. 1-12).
15. The talents (Matt. xxv. 14-30).
16. The sheep and the goats (Matt. xxv. 31-46).
17. The seed cast into the ground (Mark iv. 26-29).
18. The two debtors (Luke vii. 41, 42).
19. The good Samaritan (Luke x. 30-35).
20. The importunate friend (Luke xi. 5-8).
21. The rich fool (Luke xii. 16-20).
22. The return from the wedding (Luke xii. 35-40.)
23. The fig-tree (Luke xiii. 6-9).
24. The great supper (Luke xiv. 16-24).
25. The lost piece of money (Luke xv. 8, 9).
26. The prodigal son (Luke xv. 11-32).
27. The unjust steward (Luke xvi. 1-8).
28. The rich man and Lazarus (Luke xvi. 19-31).
29. The unjust judge (Luke xviii. 2-5).
30. The Pharisee and the publican (Luke xviii. 10-13).
31. The pounds (Luke xix. 12-27).

It will be observed that there are no parables in St. John's Gospel. It is true that the word occurs in our version (John x. 6, xvi. 25, 29, marg.); but the original term differs from that used by the other evangelists.

The excellent work of abp. Trench, *Notes on the Parables*, frequently re-printed, may well be recommended to the reader.

PARADISE. A word derived from the Sanscrit *paradêça*, 'a region of surpassing beauty': the Hebrew *pardes* is rendered in our version 'forest' and 'orchard' (Neh. ii. 8; Eccles. ii. 5; Sol. Song iv. 13); while the Greek *paradeisos* is classically used to designate the parks or pleasure-grounds stocked with wild animals attached to the palaces of Persian monarchs. In ordinary speech we understand by paradise the happy garden in which our first parents were originally placed—and so the term is used in the Septuagint—a spot which curious enquirers have vainly striven to identify. See EDEN. But the word has not this meaning in scripture. It occurs in our translation only three times (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7). Jewish writers had fanciful notions of it, but generally they understood by paradise the place where the souls of the righteous were collected (see Buxtorf, *Lex. Talm. &c.*, col. 1802); and it is so to be understood in our Lord's address to the penitent thief. St. Paul would seem to mean the heavenly abode; and the promise in the Revelation must apply to some happier state of which Eden was but an image, where the true tree of life grows and yields fruit for ever, to be freely enjoyed by the glorified denizens: comp. Rev. xxii. 1, 2.

PA'RAH (*heifer-town*). A town of Benjamin (Josh. xviii. 23); perhaps in the modern *Wady Farah*, south-east of Beth-el.

PARALLEL, PARALLELISM. See POETRY.

PA'RAN (perhaps *region with caverns*). A desert region inhabited by nomad tribes Paran is celebrated in sacred song as the spot whence in close connection with the solemn legislation of Sinai the glory of the Lord shone forth (Deut. xxxiii. 2; Hab. iii. 3). In this wilderness in later times David took refuge after Samuel's death (1 Sam. xxv. 1). It lay to the south or south-west of Palestine, in the neighbourhood of Beer-sheba and Kadesh (Gen. xxi. 14, 21; Numb. xiii. 3, 17, 26), between Egypt and Edom, or Midian (1 Kings xi. 18). The Israelites traversed it in their journey from Sinai, from which it was three days' march (Numb. x. 12, 33); and from it the spies were despatched into Canaan (xiii. 3, 26). Paran therefore may be regarded as that elevated desert tract, now called *et-Tih*, which extends from the wilderness of Shur in the west to the ridge Jebel ét-Tih in the south, the land of Edom in the east, and Canaan in the north, intersected by the Wady el-Arish the direction of which is north-west. In the south and west it sinks into a sandy plain towards the Mediterranean: in the north-east it is rugged and mountainous; hence we find 'mount Paran' spoken of. In its wider sense it included the deserts of Zin and Kadesh; and at the point where it reached northward to the wilderness of Judah was an oak: to this, El-Paran, the invasion of the confederate kings (Gen. xiv. 6) reached. Josephus mentions a Pharan, towards Idumea, a valley with caverns (*Bell. Jud.*, lib. iv. 9, § 4): it may have been a part of the ancient Paran; and some have proposed to identify it with Wady Feiran in the Sinaitic peninsula; but this is very

doubtful. See Winer, *Bibl. RWB.*, art. 'Paran'; Kalisch, *Comm. on Old Test. Gen.*, p. 353. A writer in Smith's *Dict. of the Bible*, vol. ii. p. 707, placing generally the wilderness of Paran north of the et-Tîh range, and that of Sinai on the south, supposes that mount Paran was one of the Sinaitic group: Wilton believes it at the north-east corner of the desert of Paran, now termed the mountains of the 'Azâzimeh (*The Negeb*, p. 124).

PAR'BAR (perhaps *an apartment open to the light and air*). According to Gesenius the open porticoes surrounding the temple courts, from which was the entrance to the various chambers (1 Chron. xxvi. 18). The same word is, in 2 Kings xxiii. 11, translated 'suburbs'; though possibly the same place may not be meant in both cases. Mr. Grove, in Smith's *Dict. of the Bible*, vol. ii. p. 708, takes a somewhat-different view from that of Gesenius, and would identify 'the Parbar with the suburb mentioned by Josephus in describing Herod's temple (*Antiq.*, lib. xv. 11, § 5), as lying in the deep valley which separated the west wall of the temple from the city opposite it; in other words, the southern end of the Tyropœon, which intervenes between the wailing-place, and the (so-called) Zion.

PARCHED GROUND. The word thus rendered (Isai. xxxv. 7) refers to a phenomenon, frequent in the deserts of Arabia and Egypt, of India and Persia, and occasionally witnessed in the south of France, which is usually known by the name *mirage*. It is produced by the refraction of the rays of light during the exhalation of vapours by the excessive heat of the sun; an inverted image of the sky being formed and mingled with ground-scenery. The desert thus wholly or in part presents the appearance of a sea or lake; surrounding objects being apparently reflected in the water. So complete is the illusion that experienced travellers have often been deceived, and hurrying on to enjoy the proffered shade and refreshment have found nothing but an arid waste. The meaning of the prophet, then, is that the vapoury illusion shall become actually a lake, the desert sands shall be real water.

PARCHMENTS (2 Tim. iv. 13). 'The parchments, which as more costly probably contained the more valuable writings, perhaps the sacred books themselves' (Alford).

PARDON. See ATONEMENT, FORGIVENESS, JUSTIFICATION.

PARLOUR. There are three words so translated. That in Judges iii. 20, 23-25 meant there perhaps a hall of audience; the term properly denoting an upper room: another was literally a bed-chamber, designated in 1 Sam. ix. 22 an eating-room. The parlours of 1 Chron. xxviii. 11 were interior or withdrawing rooms.

PARMASH'TA (*superior*). One of Haman's sons (Esth. ix. 9).

PAR'MENAS (*constant*). One of the seven selected to administer the secular business of the church (Acts vi. 5).

PAR'NACH (*nimble?*). The father of a chief of Zebulun (Numb. xxxiv. 25).

PA'ROSH (*a flea*). One whose descendants returned from captivity with Zerubbabel and with Ezra (Ezra ii. 3, viii. 3, where Pharosh; Neh. vii. 8), several of them married foreign wives (Ezra x. 25): one is mentioned as repairing the wall of Jerusalem (Neh. iii. 25); and the name is found among those who sealed the covenant (x. 14).

PARSHANDA'THA (*an interpreter of the law*, or, possibly, *given by prayer*). One of Haman's sons (Esth. ix. 7).

PAR'THIA, PAR'THIAN. Parthia was the designation of an Asiatic country south-east of the Caspian, called also Parthyæa and Parthyene. The name was originally given to a mountainous and woody region, the boundaries of which appear to have varied at different times. Pliny describes it as bordered on the east by the Arii, on the south by Carmania and the Ariani, on the west by the Medi Pratitæ, and on the north by the Hyrcani, encircled everywhere by deserts (lib. vi. 29). This country was peopled by an uncivilized and needy tribe, probably of Scythian origin. They were subject to the Persian kings, and passed over to the Macedonians at the conquest, Parthia and Hyrcania forming a single satrapy. Afterwards Parthia revolting from the Syrian rule became the nucleus of a great monarchy, the Parthian empire. It was founded by Arsaces I. about 256 B.C., and ultimately comprised the provinces of the earlier Persian kingdom (see 1 Macc. xiv. 2), extending itself westward till it met the Roman power on the Euphrates. The sovereigns are known as the line of the Arsacidæ, after the founder of the monarchy. The struggles of Parthia with Rome were long-continued, with varied fortune; their chief force being horsemen, using bows and arrows with great skill; but this eastern empire was never conquered or dismembered by the masters of the western world. It continued till the reign of Artabanus, 226 A.D.; when Artaxerxes who had served in this king's army, asserting that he was a descendant of the ancient Persian sovereigns, founded the new Persian empire under the race of the Sassanidæ. The Parthians came little into contact with the Jews: they did, however, maintain the party of Antigonus against Hyrcanus, and took Jerusalem 40 B.C. See Winer, *Bibl. RWB.*, art. 'Parther.' There were Jews who had settled in Parthia who resorted at the feasts to Jerusalem (Acts ii. 9).

PARTITION. Christ is said to have broken down the middle wall of partition, or the fence which was between Jew and Gentile (Eph. ii. 14). Reference has been supposed here to the rending of the temple veil at the crucifixion; but that denoted the removal of every obstacle to free access to God by men in general: here the apostle is touching a different topic; and the fence is rather that wall which separated the court of the Israelites from that of the Gentiles. It was broken down; that is, in Christ Jew and Gentile are equally regarded in the sight of God.

PARTRIDGE. The original word for the bird so called implies 'the crier.' It is clear that a species of the family *Tetraonidæ*, including grouse, partridges, is intended;

but it is difficult to say which. The *Pterocles alchata*, or pin-tailed sand-grouse, is now called *katta* by the Arabs from its cry. These birds abound in Palestine, and deposit on the ground two or three eggs of a greenish-black colour and about the size of a pigeon's: the dangers to which they are exposed of being driven from their nests sufficiently illustrate what is said of the partridge in Jer. xvii. 11. The Arabs collect large quantities and eat them fried in butter. The red-legged partridge, *Perdix rubra*, is also, according to Kitto (*Pict. Bible*, note on 1 Sam. xxvi. 20) common in Palestine. It is partial, he tells us, to upland brushwood, and is a powerful runner. The Arabs hunt these birds by approaching a covey secretly, underneath an oblong piece of canvas, stretched over two reeds or sticks. They thus get near enough to fire with effect; and then, as the partridges become wearied after being put up two or three times, the hunters run in on them and knock them down with clubs. This bird, therefore, would seem to correspond well with the mention in 1 Sam. xxvi. 20. And Dr. Thomson describes their being hunted with falcons (*The Land and the Book*, pp. 208, 209). But other writers deny that the red-legged partridge is to be found in Palestine. Mr. Tristram seems to consider the bird in question the *Caccabis saxatilis*, or the *Caccabis Heyii*. See the matter discussed by Duns (*Bibl. Nat. Science*, vol. ii. pp. 249-254), who properly discredits the oriental legend that the partridge steals eggs from other nests to hatch than for her own, and illustrates the passage of Jeremiah as above.

PARU'AH (*blossoming*). The father of one of Solomon's officers (1 Kings iv. 17).

PARVA'IM (*oriental regions*). A word occurring in 2 Chron. iii. 6 to describe the gold used for the construction of the temple. Some have believed Parvaim identical with Ophir: more probably the term signifies 'gold of the eastern regions,' the finest gold. See Winer, *Bibl. RWB.*, art. 'Parvaim.'

PA'SACH (*cut off*, or *torn asunder*). An Asherite chief (1 Chron. vii. 33).

PAS-DAM'MIM (*boundary* or *cessation of blood*) (1 Chron. xi. 13). See EPHES-DAMMIM.

PASE'AH (*lame*).—1. One of Judah's posterity (1 Chron. iv. 12).—2. One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 49); in Neh. vii. 51 called Phaseah.—3. The father of one who helped to repair the wall of Jerusalem (Neh. iii. 6). Perhaps the reference is to no. 2.

PA'SHUR (*prosperity round about*).—1. A priest (1 Chron. ix. 12; Neh. xi. 12), probably the same with the person mentioned in Jer. xxi. 1, xxxviii. 1.—2. Another priest, governor of the temple, descended from Immer. Because he put Jeremiah in the stocks, a fearful sentence was denounced against him: see MAGOR-MISSABIB (xx. 1, 2, 3, 6). Possibly he was the father of Gedaliah (xxxviii. 1); but it is not clear whether it was his posterity or that of no. 1 that returned from captivity with Zerubbabel (Ezra ii. 38; Neh. vii. 41); some of whose sons had married foreign wives (Ezra x. 22), and of whom the representative sealed the covenant (Neh. x. 3).

PASSENGERS, THE VALLEY OF THE. A place where the multitude of Gog were to be buried (Ezek. xxxix. 11), so called in reference to its position, which was on the east of the Dead sea, on the usual route to Petra and Ezion-geber, along which many travellers constantly pass.

PASSION. In one place (Acts i. 3) the sufferings and death of Christ; elsewhere (xiv. 15; James v. 17) human feelings or nature. The original word occurs frequently, but is otherwise rendered.

PASSOVER. One of the chief yearly festivals of the Israelites. Its name expresses the great deliverance when at its first institution the Lord passed through the land of Egypt to destroy their first-born and passed over the houses in which his own people dwelt.

This was the last plague; and it forced the oppressors to let go their captives. The event was, therefore, to be commemorated for ever, and the month in which it occurred to be the first of the Hebrew (ecclesiastical) year. The directions given for the observance of the passover were these. On the tenth of Abib (or Nisan) each householder was to select a lamb or a kid, an unblemished male of the first year. But, if a family were too small, neighbouring households were to join. On the fourteenth the lamb was to be killed about sunset: 'between the two evenings' is the literal rendering of the Hebrew phrase: this is most generally understood to be the period of twilight, between sunset and dark; but according to other opinions it lasted from the sun's beginning to decline to his setting, or it was the time just before and just after sunset. It may be observed that the hour of offering the daily sacrifice was defined by the same phrase: this, however, at least in later times, was at 3 o'clock p.m. (see Keil, *Comm. on Kings*, vol. i. p. 281). Another supposition that it was the interval between the evenings of two successive days (Nisan 14 and 15), is made by Prof. Lee (*Serm. on Sabbath*, edit. 1834, pp. 22-24). The blood of the passover lamb was to be received in a basin, and to be sprinkled with a bunch of hyssop on the door-posts and the lintel. The lamb itself, of which not a bone was to be broken, was to be roasted whole, and eaten in haste with bitter herbs and unleavened bread; each who partook having his loins girt, his shoes on his feet, and his staff in his hand; and any portion of the flesh that was left was to be burnt. The Israelites obeyed: they killed the lambs on the fourteenth of the month: they ate them in the evening when the fifteenth had commenced; and at midnight the loud wail echoed through every Egyptian habitation, for the first-born in each family was dead. Then was Israel thrust out in haste; and the passover was ever after to be observed, a season of holy gladness (Exod. xii.)

There were several provisions for the future celebration of this feast, which were not applicable to that kept in Egypt. It was to last seven days from the four-

teenth of the month to the twenty-first unleavened bread was to be eaten: the first day and the seventh day of the festival were to be holy convocations, in which no work must be done; and, as connecting this feast with the gathering of the produce of the earth, the first-fruits or first sheaf of harvest was then to be presented; also special sacrifices were to be offered through all the seven days: further, the passover was to be observed in the place where the sanctuary was, and there the lambs were to be slain and the blood sprinkled on the altar (xiii. 4-10; Lev. xxiii. 5-14; Numb. xxviii. 16-25; Deut. xvi. 1-8, 16). It may be added that servants, if bought with money, and not hired, were to eat the passover; and so might a stranger or foreigner who submitted to the rite of circumcision (Exod. xii. 43-45, 48, 49). Modifications were afterwards enjoined or permitted. Thus, any one unclean or on a journey was to keep the passover on the fourteenth day of the second month instead of the first (Numb. ix. 4-13). According to the Talmudists, this second or little passover was to be observed only one day. Also, though females might and did go up to the sanctuary at the great feasts, yet the obligation was laid on only the males: on men, therefore, alone was it absolutely incumbent to keep the passover. It is probable, too, that the original rule that none should leave the house till the morning was relaxed: the lamb also does not appear to have been selected four days before; and, instead of the haste as prepared for a march which characterized the first passover, the feast was afterwards partaken in a sitting or reclining posture, thus betokening the condition of rest to which God had brought his people.

Very many particulars in regard to the celebration of the paschal feast are enumerated by the Talmudists: some of the principal alone can be noticed here. The priests were arranged in two rows in the court of the temple, provided with basins of silver and of gold. The people were admitted in three divisions; and, as each killed his lamb, the blood was received into a basin, which was passed up to the priest nearest the altar, who cast the blood thereon. The lamb was then prepared for roasting, while the hallel or psalms of praise were sung, the fat being burnt with incense that evening on the altar. A skewer or spit of pomegranate wood was thrust through the lamb when taken away for roasting, or, according to some authorities, two skewers crossed. The oven used was of earthenware; and care was taken that the lamb did not touch its sides. The unleavened bread was usually of wheat-flour, made quickly that no fermentation might begin: the houses, the evening before the fourteenth of Nisan, were carefully searched for any piece of leavened bread which might remain; and all that was found was burned by the sixth hour of that day. Endive, chicory, wild lettuce, &c., were used as the bitter herbs; and a kind of sauce was made of vinegar and water, or, as some say, vinegar, dates, figs, almonds, and spice, beaten into the consistency of mustard, to represent the clay in which their ancestors were made to work: this was eaten with the lamb and the other viands. There were also to be not fewer than four cups of wine: it was red, and was drunk mixed with water. Such were the materials of which the paschal feast was composed.

The order of partaking it is thus described. The company, who had not eaten since mid-day, assembled in the evening, and took their places on couches. They were usually not under ten in number: they might be more, twenty, even one hundred, as many as the lamb would supply with a piece as large as an olive. A cup of wine was first mixed with water, over which the master of the household or the person who presided pronounced a thanksgiving for the day, and for the wine, which was then drunk. All next washed their hands, another benediction being pronounced. The different dishes of the feast, the lamb, the unleavened bread, the bitter herbs, and the thick sauce, were next placed on the table; and the president first, and afterwards the rest of the company, dipped some of the bitter herbs in this sauce and ate them. Then the dishes were removed; in order that the children might enquire the reason of such a festival; and a second cup of wine was drunk; and, the dishes being re-placed, the import of them was explained and a thanksgiving uttered, followed by Psalms cxiii., cxiv. The hands were again washed, with a brief prayer; and then the president broke a cake of unleavened bread, which he blessed; and all partook of it, dipping the portions with the bitter herbs into the sauce. Then the lamb was eaten; and another blessing pronounced, when the third cup or cup of blessing was handed round. This was succeeded by the fourth, termed the cup of hallel or of song, because Psalms cxv.-cxviii. (the rest of the hallel) were recited with a prayer. A fifth cup of wine might be introduced, provided what was called the greater hallel, Psalms cxx.-cxxxvii., were sung over it. So the celebration concluded. We may believe, from many expressions used in the Gospels when describing the last supper, that this substantially was the mode of celebration in our Lord's time.

One adjunct of the passover, the offering of the first-fruits of harvest, has been already mentioned: there was another—certain voluntary peace-offerings, which seem to have accompanied all the festivals (Numb. x. 10; 2 Chron. xxx. 22); these followed the general rule given in Lev. iii. 1-5, vii. 16-18, 29-34. Certain portions were to be assigned to the priest; and the rest might be eaten by the offerer, and apparently formed part of the paschal feast. At the passover, too, a criminal was released (Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17; John xviii. 39); it is uncertain whether by Roman courtesy, or by ancient Israelitish custom.

There are several special notices of passover celebrations in scripture history. It seems indeed probable that after the second year of their departure from Egypt the observance was suspended; more especially as the children born in the wilderness were not circumcised (Josh. v. 2-9). But, as soon

as the proper time came after the Jordan was crossed, the festival was kept (10, 11). It is not distinctly mentioned again for a very considerable period; but, as the resort of pious Israelites to the sanctuary is repeatedly alluded to (1 Sam. i. 3, 7, 21; 1 Kings xii. 27; Psal. cxxii. 4), we cannot doubt that this great feast was generally observed (though perhaps imperfectly and with mutilation of the rites), at least in Judah. A very remarkable one was celebrated in the reign of Hezekiah, extending over fourteen days. It was, however, held in the second month, because the priests and people were not sufficiently prepared at the statutable time (2 Chron. xxx.). This exceeded all passovers since the days of Solomon. There was another still more noticeable passover in the eighteenth year of Josiah, more solemn than any since the time of Samuel (xxxv. 1-19). Another great passover was held after the return from Babylon (Ezra vi. 19-22). On these three occasions the Levites killed the lambs, because many of the people were ceremonially unclean. In the New Testament we find this feast regularly observed (Luke ii. 41); and our Lord's attendance during his public ministry is specially noted.

With regard to the last passover, at which time Christ's passion and death occurred, there is much difficulty in reconciling the accounts given by the different evangelists. The difficulty arises, no doubt, from our want of full information; so that, had two or three additional links of the narrative been supplied, all would be clear. The law prescribed that the passover should be kept on the fourteenth of Nisan, and called the fifteenth 'the feast' (Numb. xxviii. 16, 17). Now it is reasonable to suppose that the sabbath during which Jesus lay in the grave was Nisan the fifteenth, for it is called 'an high day' (John xix. 31), and, besides, Friday, according to all the evangelists, was the 'preparation' or 'preparation of the passover' (Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 14, 31, 42); how was it then that our Lord and his disciples ate the passover on the Thursday evening, while the Jews generally, it is evident, had not eaten it, because on Friday morning they would not go into Pilate's judgment-hall, lest they should be defiled, and be thereby incapable of partaking of the holy meal (xviii. 28)? A variety of solutions have been proposed, such as that our Lord's was not the actual paschal feast, that he observed it at the true time which the Jews somehow mistook, that the passover which they intended to eat when they feared defilement was not the lamb, but the peace-offerings, &c. &c. A full discussion of the subject is impossible in this place, but some few considerations shall be offered which may tend to elucidate it; and the reader shall be referred to other authorities.

Dr. Fairbairn (*Herm. Manual*, part ii. sect. ix.) proposes a very ingenious explanation. He believes that the Jews—understanding by the term that comparatively-small faction who took an active part in the seizure and trial of Christ—would have eaten the passover on Thursday night, had not the communication made to them by Judas hurried their proceedings. They had before (Matt. xxvi. 5) resolved to defer our Lord's apprehension till the feast was over. But suddenly an opportunity presents itself. Judas goes to the elders and promises to lead them that very night to a retired place where they would find their victim. Their resolve must be immediate: if they let slip this favourable occasion, they might never have such another. And the whole business might probably be despatched in a few hours. They would delay their paschal supper till it was over. And, even though the time wore on, and morning dawned, still they did not relinquish their intention of eating the passover, and would keep themselves undefiled for it. The precise legal time, indeed, was past; but that was of less importance, since they would have secured the destruction of Jesus. This explanation, however, necessarily gives up the view generally adopted, that Christ suffered on the day legally appointed for slaying the paschal lamb, type and Anti-type being thus brought into closest coincidence. And besides, if Friday were the feast, Nisan 15, how could the disciples imagine late on Thursday evening, when according to Jewish calculation the sacred day had already begun, that Jesus was directing Judas to make purchases for the feast (John xiii. 29)? It would seem, then, most probable that the meal eaten by Christ and the apostles was before the paschal meal of the generality of the Jews. But yet so exactly do the accounts we have of it tally with the ordinary ceremonies, as above described, of the passover, that we can hardly avoid the conclusion that it was, in some sense or way, the passover itself. It has been already observed that the Jews commenced a fresh day at sunset; so that from sunset on Thursday to sunset on Friday was Nisan 14, a day including what we should call portions of two days, including, therefore, the supper and the crucifixion. Some writers have maintained that the passover was ordinarily eaten at the beginning of the fourteenth, i.e. after the sunset of the thirteenth. This is very unlikely; but may the notion be so far adopted as to consider the whole of the twenty-four hours of Nisan 14 the statutable time for celebrating the passover; so that the actual meal might be eaten at the beginning, as well at the commencement as at the close, without exciting wonder or being deemed a breach of the law? If provision was made in some cases, as noted above, for deferring the passover a month, it could not be deemed surprising if the latitude of a few hours was, on good reasons, allowed, merely different parts of the same day selected. And it will be observed that Christ seems to allege such a reason more than once. When he sent the disciples to prepare, he desired them to say 'The Master saith, My time is at hand' (Matt. xxvi. 19), i.e. I have urgent affairs pressing me: I must take the first hour I legally can. And again, when sitting down with the twelve he gave them a kind of ex-

planation why he had put his meal so early, 'With desire I have desired to eat this passover with you before I suffer' (Luke xxii. 15). If this hypothesis be allowed, we see that our Lord's meal preceded that of most of the Jews, yet that it was really and truly an eating of the passover, and with no transgression of the legal directions. Various minor details cannot be examined here; and for further information on the whole subject the reader may be referred to Browne, *Ordo Sæclor.*, part i. chap. i. sect. ii. pp. 53-62; Robinson, *Harm. of the Gosp.*, notes, part viii. §§ 133-158; Davidson, *Introd. to New Test.*, vol. i. pp. 102-109; Alford, note on Matt. xxvi. 17-19; Horne, *Introduct.*, edit. Ayre, vol. ii. pp. 475-478; Ellicott, *Hist. Lect.*, lect. vii. pp. 322, 323.

Of course since the destruction of Jerusalem and the overthrow of the Jewish polity the sacrificial offering has ceased. The mode, however, in which to this day the Jews eat the paschal meal so nearly resembles that which has been already detailed, that it would be a mere repetition to describe it at length. It will be sufficient to note some particular alterations and additions. Three unleavened cakes are placed in one dish, a fourth being ready in case one of the three should be broken. 'In another dish is put a shank-bone of a shoulder of lamb, having a small bit of meat thereon, roasted quite brown on the coals, and an egg roasted hard in hot ashes. The bone is to commemorate the paschal lamb; and the egg to signify that it was to be roasted whole.' Besides the bitter herbs and sauce, there is a cup of salt water or vinegar, in memory of the passage through the Red sea. 'An extra cup of wine is always placed on the table for Elias the prophet, who is expected as the forerunner of the Messiah, to visit them in course of the evening.' And just before the fourth cup of wine is filled all sit in profound silence, looking for the prophet's approach, the doors being set open for him; and then Psal. lxxix. 6, 7, and Lam. iii. 66 are repeated. And before the wine is drunk it is said, 'The year that approaches, we shall be in Jerusalem' (see Mill's *British Jews*, pp. 190-206).

By the institution and continued observation of the passover there is the strongest corroboration of the reality of the facts which it commemorated. No man could persuade a nation to commence and perpetuate such an observance, if there were no truth to ground it on. Herein, as in so many other respects, the Jews are a proof of the credibility of the bible.

The symbolical and typical meaning of this rite is full of interest. It was instituted, as we have seen, at the deliverance from the bondage of Egypt; and the sprinkling of the blood of the lamb was a sign and an assurance of the preservation of the Hebrew first-born, while those of their oppressors were cut off. And many attendant circumstances, as the hard bondage and the haste of the departure, were signified. The celebration was, therefore, a standing memorial of the Lord's mercy and the Lord's power; and we may well conceive the glowing triumph with which the pious Hebrew, questioned as to the meaning of such rites by his children would describe the wonderful works done of old time for their fathers. But, besides the retrospective meaning, the passover had also a future aspect. It was to read lessons for the present and the coming time. It was to point to a yet greater deliverance, and to teach the befitting temper and purity of heart which God demands. These lessons are brought out by the apostle Paul, who speaks of Christ as 'our passover sacrificed for us,' and exhorts to 'keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (1 Cor. v. 7, 8). Thus then, as the lamb without blemish was selected, slain, and roasted whole, its blood being accepted as a propitiation, and all its flesh being eaten by the household, so Christ, a pure and spotless victim, designated by his Father, was sacrificed for his people, not a bone of him was broken, for he was a complete offering, and his blood sprinkled is of precious power, and he is received whole and undivided by his people's faith, who feed on him and are nourished thereby to salvation and eternal life. And, as bitter herbs were eaten, symbolizing the hard bondage of Israel, so the power of sin and the miserable captivity in which it leads its victims will be felt by those who are taught to appreciate the Saviour's sacrifice. Bitter will be their grief, deep their repentance for what they have done amiss under the yoke of Satan. And, as all leaven was to be cleared away, so will he who partakes the benefit of Christ's atonement purge out and cast off everything which defiles and swells, fermenting and festering against the holy law of God In sincerity, and truth, and pureness he is taught to adorn his profession. And the presentation of the first-fruits, and the sacrifice of peace-offerings, may also have their meaning. The believer brought nigh by the blood of Christ has peace with God, whom now, in his new position, he regards as his Father reconciled, and he will present himself, the first and best, yea, all he has and is, a thank-offering, a living sacrifice to the Lord.

Such are some of the lessons which this holy feast inculcates. The reader may find them more fully drawn out by Dr. Fairbairn (*Typol. of Script.*, book iii. chap. iii. 9, vol. ii. pp. 404-410).

PASTOR. A word equivalent to shepherd (Eph. iv. 11). See SHEPHERD. It is used figuratively for minister or teacher.

PASTURAGE, PASTURE. We find it noted that the early patriarchs sowed and reaped an abundant harvest (Gen. xxvi. 12); but for the most part they are described as possessors of flocks and herds, for which they must provide pasture. Sometimes, therefore, they had to travel far for convenient places. Thus Jacob's sons led their flocks from Hebron to Shechem and Dothan (xxxvii. 12, 17). Generally speaking, the southern parts of Palestine and the neighbouring wilderness were well adapted for pasturage—hilly ranges abounding in herbage and shrubbery, or sandy plains, on

which during the moister parts of the year abundant food for cattle was produced.

PAT'ARA. A large sea-port town of Asia Minor, to which St. Paul went from Rhodes (Acts xxi. 1). It was in Lycia, lying east of the mouth of the river Xanthus. It had a celebrated temple and oracle of Apollo. Considerable ruins of it still exist.

PATHE'US (1 Esdr. ix. 23). Pethahiah (Ezra x. 23).

PATH'ROS (*region of the south*, or *the abode of Hat-her*, the Egyptian Venus). The proper name of what is said to be the native land of the Egyptians (Ezek. xxix. 14). It is ordinarily used to signify a part of Egypt, viz. Upper Egypt or Thebaid (called by the Arabs *Said*), as distinguished from Mazor, Mizraim, Lower Egypt (Isai. xi. 11; Jer. xliv. 1, 15; Ezek. xxx. 14). The inhabitants of Pathros were one of the tribes descended from Ham, and are found in the genealogical list of nations, under the domination of Pathrusim. Mr. R. S. Poole, in Smith's *Dict. of the Bible*, vol. ii. pp. 727, 728, considers Pathros but a small part of Upper Egypt, and would trace the name in the Pathyrite nome. It may be added that he thinks it questionable whether Mazor or Mizraim is ever used for Lower Egypt.

PATHRU'SIM (Gen. x. 14; 1 Chron. i. 12). The people of Pathros.

PATIENCE. A quality, or grace, sometimes ascribed to God, who, out of his illimitable love, not willing to punish, bears long with men, and sends messengers and warnings (Gen. vi. 3; Jonah iii. 1), that his forbearance may lead them to repentance (Rom. ii. 4). The grace of patience in men is exhibited in bearing trial with meekness (v. 3, 4; 2 Tim. iii. 10), and in a submissive waiting for the accomplishment of God's promises (Rom. viii. 25; Heb. x. 36; James v. 7, 8). Patience must also be exercised by one man towards another (Matt. xviii. 28-34; 1 Thess. v. 14).

PAT'MOS. A small island, one of the Sporades off the south-western coast of Asia Minor, about thirty miles south of Samos. It is a continuous rock, fifteen miles (according to Winer, *Bibl. RWB.*, art. 'Patmus,' thirty Roman miles) in circumference, for the most part rugged and barren: the coast is lofty with many capes and several good harbours. The only town stands on a high rocky eminence rising abruptly from the sea: it contains about four hundred houses: there are fifty at La Scala, the landing-place; and these may be said to be the only habitations in the island. In the middle of the town is the monastery of St. John, a massive building erected by the emperor Alexius Comnenus. About half-way up the mountain, between La Scala and the town, is a natural grotto, where it is said St. John had his apocalyptic visions. A small church is built over it. Patmos was a place to which persons were banished; and here St. John was exiled (Rev. i. 9), most probably in Domitian's reign. See JOHN, 2, REVELATION, THE BOOK OF. It is now called *Patino*.

PATRIARCH (*head of a tribe or family*) [Acts ii. 29, vii. 8, 9; Heb. vii. 4). By this word are now commonly understood those eminent persons who lived in the earlier ages of the world, specially before Moses: notices of them will be found under their respective names.

The religious knowledge and worship of the patriarchs was of an incomplete and introductory type. Great truths were communicated to them, but not in their full development. For the teachings of God have always been of a gradual character, exercising the faith and patience of the church (xi. 13). But these fathers looked beyond the transitory promises, and were enabled to fix their eye on the future glory. Some notice of the principles they held may be found in JOB, THE BOOK OF, which see. The longevity of the patriarchs must be conceded by those who do not deny the credibility of the scripture history.

PAT'ROBAS (*one who treads in his father's steps*). A Christian at Rome whom St. Paul salutes (Rom. xvi. 14).

PATROC'LUS (2 Macc. viii. 9). The father of Nicanor, an adversary of Judas Maccabeus.

PAU (*a bleating*). A place in Idumea (Gen. xxxvi. 39); also called Pai (1 Chron. i. 50).

PAUL (*small*). This eminent apostle, originally named Saul, was a Jew of pure Hebrew descent, of the tribe of Benjamin, circumcised according to the law when eight days old. He was born at Tarsus in Cilicia, and was by birth a free Roman citizen. Possibly his father or some ancestor had obtained the right for service performed, or by purchase: see Alford's note on Acts xxii. 28. He was taught, according to Jewish custom, a manual employment—that of tent-maker, i.e. the manufacturing of goats' hair cloth, commonly used for tents. But he was early sent to Jerusalem, where he was trained under the famous doctor of the law, Gamaliel (xxi. 39, xxii. 3, 27, 28; Phil. iii. 5). Of his family we know nothing, save that he had a nephew, who detected a conspiracy against his life (Acts xxiii. 16-22).

The future apostle appears first in the New Testament history after the ascension of our Lord, being then a young man, we may suppose about thirty. He was attached to the stricter sect of Jews, 'a Pharisee, the son of a Pharisee' (6), and naturally, being very zealous for the law, he set himself to oppose the Christian doctrine. It has been questioned whether or no he was a member of the sanhedrim. There is some presumption that he was; for he subsequently says that when the saints were put to death he 'gave' his 'voice against them' (xxvi. 10). If one of the council, he must have been a married man. But it is more probable that without being an actual member he was a trusted agent of the sanhedrim, carrying out with excessive rigour the persecuting measures devised under the authority of the rulers for extinguishing the religion of Jesus.

At the martyrdom of Stephen, Saul was present, the witnesses having laid down their clothes at his feet. Exasperated, it would seem, by Stephen's constancy, Saul bestirred himself yet more actively: he arrested men and women in their own

houses, he had them beaten in the synagogues; and, though no other death than that of Stephen is related in the history, yet there must have been cases in which capital punishment was inflicted (vii. 58, viii. 1, 3, xxii. 19, 20, xxvi. 9-11; Gal. i. 13). Saul was not content with what he could do at Jerusalem. The violence used had dispersed the infant church, but, instead of extinguishing, it contributed to spread the gospel more widely (Acts viii. 4, xi. 19-21). He resolved, therefore, being armed with letters from the high priest, to repair to Damascus, and there apprehend and carry to Jerusalem those whom he found professing the faith of Christ (ix. 2).

But a crisis was at hand. We may imagine the eagerness with which the zealot pressed onwards to the Syrian city. Perhaps the believers there knew not of their danger; or perhaps it was whispered among their circles that he who had been so ruthless in Judea was on his way to them. He was coming: he was near: he was close upon the city-gate. He rode at the head of a company. Escape was hopeless: resistance they might not offer. It was at mid-day; and the sun was shining in his strength, when suddenly a blinding light, more brilliant than the sun, burst forth; and Saul in terror fell to the earth, while a strange voice addressed him in the Hebrew tongue, a glimpse of the Speaker being perhaps for a moment caught. The men of his party, too, saw the light; and they heard the sound of speech but understood not what was said. Then thrilling words reached his ear: 'Saul, Saul, why persecutest thou me?' In an agony of amazement, he asked who it was that spoke. 'I am Jesus, whom thou persecutest.' It was true, then! the Crucified One, against whom he had been so mad, and whom, thinking to do God service, he had reviled and blasphemed, was at the right hand of power. O wondrous fact! Was ever truth so utterly confounding to man's principles and prejudices as this? Jesus of Nazareth, the Son of God! The glory passed away; and the voice was still. But, blind and helpless, Saul was taken up and carried into the city; and for three days he ate nothing. Perhaps in that time some communications were made to his perturbed mind, for he prayed for mercy; some vision, peradventure, was shown to the inward eye; but those around could not instruct him nor console him; till on the third day Ananias, a Christian, entered the house—it was in Straight street, and belonged to one Judas—and, going up to the prostrate man, he laid his hands on him, as he had been divinely directed, and said, 'Brother Saul, receive thy sight.' Then scales fell from the eyes that had been closed: he sat up, he was baptized, he took meat and was strengthened; and speedily he who had come to destroy the church at Damascus preached the gospel there (3-22, 27, xxii. 6-16, xxvi. 12-20; 1 Cor. ix. 1, xv. 8).

There hardly ever was so wonderful a revulsion of judgment. How was it? What occasioned it? Was it a trick played upon the persecutor by those he came to harass? Was it the weak fancy of a fanatic? Or was it a tale devised to cover the resolution previously taken of going over to the persecuted party? None of these suppositions will account for the circumstances. You cannot doubt the fact. For there are letters extant by the man himself, the authenticity of which not even the most determined sceptic can object to, in which he refers to the change produced in him. It could not be with the expectation of worldly advantage. For the followers of Christ were as yet a small and uninfluential body, unable to protect themselves from any outrage that bigotry and malice might plan against them. And Saul was already in high favour with the ruling party in church and state; all the rewards which usually allure ambitious men being most surely in his grasp by pursuing his present career. And he was not an unstable man. Had he through any pique deserted the chief priests, we should assuredly have found him vacillating and changing sides on subsequent occasions. It is useless to say that he was deceived by trick. And to imagine that the vision was the figment of his own brain, or that he magnified some ordinary natural phenomenon into a miraculous interposition, would be to adopt a theory which a child might refute. The character of Paul, as described in the Acts, and to be gathered from his own writings, utterly destroys such a notion. The idea, that he who answered for himself before Agrippa, and penned the epistle to the Romans, was but a dreamy enthusiast, is perfectly preposterous. There is but one sound conclusion, then. It is that by the divine voice Saul was taught to recognize in Jesus of Nazareth that Messiah for whom the ancient seers had taught the nation to look forward. Some minute philosophers, indeed, have amused themselves by picking out discrepancies between the various accounts of this remarkable event. On their principles any man's life and letters laid together might be pronounced antagonistic, and every fact of most certain history proved to be 'unhistoric.' These criticisms cannot be elaborately investigated here: it needs but common sense to detect their worthlessness; and such books as Paley's *Horæ Paulinæ*, and Blunt's *Undesigned Coincidences*, will satisfy any reasonable mind of the harmony of all that the sacred writers have recorded of St. Paul. And, whenever through the course of his life we have a difficulty, it is no other than what fuller knowledge would enable us to solve. The narrative, therefore, remains one of strong corroborative proof of Christianity.

The date of Saul's conversion is variously fixed. Some, as Browne (*Ordo Sæclor.*, p. 102), place it as early as the beginning of 30 A.D.: Wieseler, on the other hand (see the chronological table at the end of his *Chron. des Apost. Zeit.*), brings it down to 40 A.D.; and others would place it still later. But of this somewhat more below.

Divinely commissioned, Saul began to preach in the synagogues of Damascus, for how long we do not know: it is in one place said to be for 'many days.' But of course such a mighty revolution could not pass

unnoticed; and the Jewish party in the city determined to put an end to the new convert's zeal. They took their measures well; and it was only by being let down over the wall in a basket that Saul escaped the watch that was prepared to arrest him at the city-gates. He retired into Arabia, unless his sojourn there is to be assigned to the period immediately after his conversion, for he returned from Arabia to Damascus. At all events, the time of preaching at Damascus, with the Arabian visit, and possibly visits elsewhere, was in all three years (Acts ix. 23-25; 2 Cor. xi. 32, 33; Gal. i. 17, 18). It was perhaps while in Arabia that the revelations of 2 Cor. xii. 1-4 were vouchsafed.

And now he turned his face to the holy city. Three years, as just observed, had elapsed since he left it the agent of the high priest for persecution: he returned, persecuted himself, the preacher of that faith he had so violently opposed. Little was known of him by the disciples whom he desired to join. They saw him last their haughty foe: they could not think he was now their friend; and they shrunk from him, as if he had some covert purpose to ensnare them. But Barnabas, it matters not how, was acquainted with him, and was aware of his story; and so he brought him to the apostles. Few of these were then in Jerusalem; only Peter, it would seem, and James. And Saul's stay was short, a single fortnight. For there of course curiosity and opposition would be roused; and his life was not safe. Besides, he had a divine intimation that his mission was to be more specially to the Gentiles. Accordingly the brethren hurried him away; and he went by Cæsarea to his birth-place, Tarsus (Acts ix. 26-30, xxii. 17-21; Gal. i. 18, 19, 21-24.

We cannot suppose Saul idle whilst at Tarsus: he no doubt embraced every opportunity of preaching Christ; and perhaps as his worldly prospects were blighted by his conversion he maintained himself here, as we know he did elsewhere, by working at the craft he had been taught (Acts xviii. 3). But a larger field of usefulness was being prepared. The gospel had reached Antioch; and the apostles at Jerusalem had despatched Barnabas thither, who, delighted with the opening prospect, went to Tarsus and brought back Saul as his fellow-labourer; and for a twelvemonth the two diligently preached in that great city, where the name 'Christians' was first infixed on the disciples, then a word of reproach, afterwards most glorious as pointing out the Master whom they rejoiced to serve. The fruits of faithful teaching were soon apparent. On the prediction of Agabus that there would be a famine, the disciples at Antioch raised a contribution for the relief of the Judean brethren, and sent as the bearers of it Barnabas and Saul (xi. 22-30). How long they continued at Jerusalem we do not know: probably it was no great time. But it is likely that while they were there the martyrdom of James and the imprisonment of Peter by Herod Agrippa occurred. Returning to Antioch they took with them another helper, John Mark, the nephew of Barnabas (xii. 25).

There were many distinguished teachers at Antioch; and hitherto Saul had ranked but as one of them, and probably not the foremost. His peculiar designation by the Lord himself was not unknown; but it was not yet seen that he was to stand forth a burning and a shining light, independent of men, at least the equal of any of the great apostles and pillars at Jerusalem. But now the Holy Ghost intimated that Barnabas and Saul must leave Antioch and deliver a testimony elsewhere. So the church fasted and prayed; and hands were laid upon them, not to communicate authority, but as a formal designation to this particular mission. And they took John Mark with them and sailed to Cyprus, Barnabas's own country. Hitherto it had been 'Barnabas and Saul:' now it is almost exclusively, 'Paul and Barnabas.' For Saul among the Gentiles was Paul; and he was the principal speaker. In Cyprus he confounded before the proconsul a sorcerer called Elymas; and, when they returned to the continent, where at Perga John Mark left them, Paul preached at Antioch in Pisidia to the Jews in their synagogue; and, as they contradicted and blasphemed, the two apostles boldly uttered the ominous words, to be ever afterwards the maxim of their work: 'It was necessary that the word of God should first have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' The further incidents of the narrative, how they visited Iconium, and Lystra, and Derbe, how they were taken for gods at Lystra, Barnabas with his grave aspect being called Jupiter, and Paul with his fluent tongue being supposed to be Mercury, how Paul was stoned and left for dead, but, supernaturally perhaps, was restored to strength, how through several provinces the Lord was pleased to bless his message, and how churches were formed and pastors ordained over them cannot be particularly noted here. With glad hearts the apostolic missionaries returned to Antioch, and told out to the rejoicing disciples there that God 'had opened the door of faith unto the Gentiles.' For a while then they rested at Antioch (xiii., xiv.).

But there was fresh work for them. Men came down from Judea—Christians in profession, but deeply imbued with Jewish prejudice, and insisted on the necessity of circumcision for salvation. Paul and Barnabas opposed the dogma; but so great was the importance of the crisis that it was deemed necessary to send the question to Jerusalem for solemn consideration and resolution by the apostles and elders there. Paul and Barnabas therefore with certain other delegates journeyed into Judea; and, if this visit be the same with that he mentions in Gal. ii. 1-10, a divine admonition was not wanting for it. Of Paul's more private communications with James, Peter, and John, of the attitude he assumed towards them in their harmonious arrangement, of his public address in the council, and his bold determination for Christian liberty in refusing to have Titus circum-

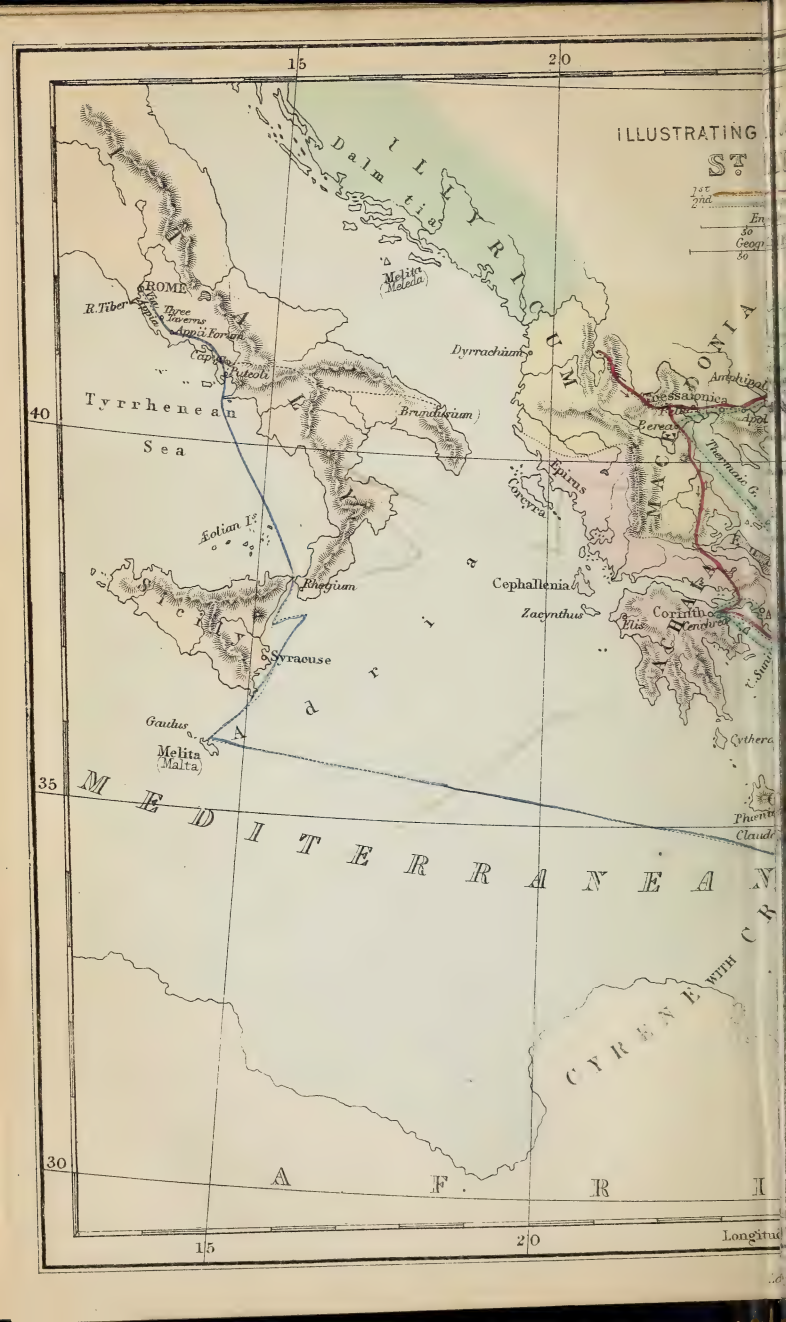
cised, and of the decree adopted, nothing can be here said. Paul and Barnabas returned with thankful hearts to Antioch, proclaiming as they went the decision arrived at at Jerusalem, which they read in full assembly to the church at Antioch gathered to receive them. They had been accompanied by Judas and Silas, who were commissioned to confirm the account of what had been resolved on, and one of these, Silas, became afterwards the missionary companion of Paul (Acts xv. 1-35).

For soon there was a disagreement between Paul and Barnabas; and we know not whether they met again (36-41). It was, therefore, probably before this separation that Peter paid a visit to Antioch. For Barnabas was yet there at the time, and was influenced by Peter's example to yield a point which would seriously have compromised the purity of Christian doctrine. But Paul maintained his ground, and faithfully rebuked Peter for his vacillation; and meekly did the elder apostle seem to have borne the reproof (Gal. ii. 11-21).

Paul's second missionary journey must be very briefly touched. He had proposed it to Barnabas, but on account of a dispute about John Mark he took Silas as his companion. His course lay through Syria and Cilicia, to Derbe and Lystra, where Timothy, son of a Greek father and a Hebrew mother, joined the party; Paul having had him circumcised, that no reasonable offence might be given to the Jews. Then guided by the divine Spirit the apostle traversed Galatia, Phrygia, and Mysia to Troas. Here he had a notable vision. Not yet had he proclaimed the gospel in Europe. But a Macedonian seemed to cry for help. It was the Lord's suggestion. So from Troas the heralds of salvation crossed the sea to Neapolis and Philippi; and there they preached the word of life. The conversion of Lydia, the cruel punishment inflicted by the magistrates on Paul and Silas, and the gaoler's baptism followed. And herein Paul showed again his independent spirit. He had been unjustly beaten, and yet he sang praises to God in the prison at midnight. Persecution he gladly endured for Christ's sake. But he felt it right to make the magistrates ashamed of their conduct; and they, so arbitrary one day, had to come the next crouching to the men they had abused (Acts xvi.). Then Paul and Silas went through Amphipolis and Apollonia to Thessalonica and Berea; and, disturbances being stirred up, Paul was by the kind care of the brethren hurried off alone to Athens (xvii.). His address there would of itself stamp him as no common man. From Athens he repaired to Corinth, where Timothy, whom he had sent from Athens to Thessalonica, and Silas rejoined him. There he continued a year and six months, founding and tending a noble church. There, too, he wrote his earliest apostolic letter, the first to the Thessalonians (xviii. 1, 5; 1 Thess. iii. 1-6), and no long time after the second. Subsequently he visited Ephesus; but, being anxious to be at Jerusalem at an approaching feast, probably pentecost, his stay was short. From Jerusalem, he went by Cæsarea to Antioch (Acts xviii. 1-22). A brief record remains of the journey thus completed; but vast were the results of it. The apostle's faith and patience were sorely exercised; yet he ceased not from his labours. He cheered the churches he had previously founded: he carried the banner of the cross to a fresh continent: he preached in licentious Corinth, in philosophic Athens, in luxurious Ephesus; and it was on this journey that Christian bodies were gathered in so many cities, to whom afterwards those inspired letters were directed which have ever since been so choice a treasure of Christian doctrine. Labour indeed he did, and more abundantly than other teachers.

It might be thought that he would now take rest. Years must be beginning to tell on him; and the hardships he had endured had perhaps enfeebled him. But Paul would not rest on earth. Rest is in heaven. It was not long before he commenced his third missionary journey. Passing through Galatia and Phrygia (23), he came, as on his previous visit he had promised he would, to Ephesus. His epistle to the Galatians was written after the visit just referred to, possibly from Ephesus. And in the last-named great city a marvellous work was accomplished. The deepest impression was made upon multitudes. Special miracles were performed by the hands of Paul; and many converts gave the best proof of their sincerity by publicly burning their valuable unlawful books. The apostle's three years' sojourn at Ephesus was brought to a close by the great tumult incited by Demetrius (xix.). But very likely in this time he made short excursions elsewhere. Thus it is not improbable that he then visited Corinth: see CORINTHIANS, THE EPISTLES TO THE, p. 181. It was from Ephesus that the first epistle to the Corinthians was written; the second after leaving Ephesus, when he had reached Macedonia. Thence he visited Greece proper, and from Corinth wrote his letter to the Romans; then, retracing his steps through Macedonia, he sailed from Philippi to Troas. His preaching there, with the accident to Eutychus, his voyage to Miletus, where the Ephesian elders met him and received a most pathetic farewell, his further course till he reached Cæsarea can be only alluded to here (xx., xxi. 1-8). In this last journey much had been accomplished in both Europe and Asia. The settlement of the church at Ephesus, a centre of religious influence for the Asiatic districts, was most important: abuses elsewhere were rectified; and during this portion of the apostle's life some of the most weighty of his letters, as above noted, were penned. Again we may say he was in labours most abundant.

It was with mournful feelings that he ended this missionary tour. He had told the Ephesians that they should see his face no more; and at Cæsarea, in Philip the evangelist's house, Agabus from Judea warned him that if he went to Jerusalem his arrest was certain. Vainly did his company dissuade him with tears from prosecuting his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journey. The apostle, feeling as a man, was determined as a follower of Christ. 'What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' He went up, therefore, to the city and was received joyfully by the brethren and lodged at the house of Mnason, an aged man of Cyprus, who was of his company (9-17).

The predicted storm soon burst upon the apostle. He had, upon the advice of James, joined in a legal ceremony, when, being in the temple, a riot was suddenly raised, because it was fancied that one of his Gentile associates with whom he had been seen walking in the city had accompanied him into the holy house. The entire population were at once in uproar; and, had not the Roman tribune hurried down with troops, Paul would have been torn to pieces. As it was, he was with difficulty rescued, and carried into the castle or tower of Antonia, from the steps of which he was permitted to harangue the crowd (18-40). At first, as he spoke in Hebrew or Syro-Chaldaic, he was listened to, but as soon as he related the divine command to him to go to the Gentiles the tumult re-commenced; and the tribune, thinking him some demagogue, ordered him into the castle to be scourged that the truth might be extracted from him. This, however, Paul prevented by his claim of Roman citizenship; which made the tribune tremble for the length to which he had already gone. Still he detained him, and the next day placed him before the Jewish council (xxii.). The details of his behaviour and treatment there, and how he was rescued from the villanous plot to assassinate him, and sent under a guard to Cæsarea, are full of interest (xxiii.); but they cannot be given here. The active missionary was now perforce stationary. For two years he was kept in custody by the governor Felix; and the only incidents recorded of the period relate to the court held when the high priest and elders came down to prosecute him with a hired advocate, and the conversations he had with Felix, whose guilty conscience reproached him when Paul reasoned of righteousness, temperance, and judgment to come. Yet the apostle was not altogether secluded: his friends might have access to him; and doubtless his converse instructed and comforted many (xxiv.). Festus, who succeeded Felix as governor, found Paul still a prisoner. And, though so long a time had passed, the Jews were as eager as ever to have him condemned; and, on Festus enquiring whether he would go to Jerusalem for formal trial, he exercised his right of appeal, and transferred his cause to the hearing of the Roman emperor. Then followed his wonderful address before Agrippa, so forcible, so truthful, so persuasive, that the governor and the king agreed that but for the appeal, which removed Paul from local jurisdiction, he might have been freed at once (xxv., xxvi.).

Long before this the apostle had expressed his intention of visiting Rome (xix. 21; Rom. i. 9-15, xv. 22-24, 28, 29). He had thought of going thither at his own will: but he was to be carried as a prisoner to the imperial city. The history of the voyage is given with great minuteness by Luke, who was on board the vessel (Acts xxvii.); and it has been well illustrated by Mr. Smith in his *Voyage and Shipwreck of St. Paul.* The officer in command soon perceived that he had no ordinary man under his charge; and the calmness and faith exhibited by the apostle not only served for the preservation of the ship's company and passengers, whose lives the Lord in vision told him he had given him, but have also left a noble example for succeeding generations of the church. Cast on the island of Malta, at a spot which may yet be identified, now called St. Paul's bay, he was the messenger of blessing to the people there, and ultimately he arrived in Rome, cheered by the brotherly love of the Roman Christians who had gone far to meet him. The Jews there had not been apprised by those in Palestine of the charges against Paul. They heard him, therefore, at first with less prejudice; and to them, so far as they would listen, and to the Gentiles he was permitted to preach freely. For after being reported to the captain of the guard, the celebrated Burrus, he was allowed to hire a house and live only under the charge of a soldier (xxviii.). And this continued for two years.

At this period we lose the guidance of St. Luke; and Paul's subsequent history is uncertain and disputed. During his enforced stay at Rome he wrote letters to the Ephesian and Colossian churches, and also to Philemon, and probably later, when he was in stricter custody, to the Philippians. Moreover, if that to the Hebrews is from his pen, it must have been composed during his imprisonment. But then the question is, Was he ever released? Ecclesiastical history, which cannot reasonably be doubted, records his martyrdom at Rome: Did he return thither? or was his death the close of this single confinement? Able critics maintain both sides of the alternative. But after the fullest consideration it must be said that the evidence preponderates in favour of Paul's release, of extended further labours, of a second apprehension, and then of the martyr's crown.

Mr. Browne argues very strongly that the pastoral epistles entirely forbid the supposition of a single imprisonment: 'We know from the epistle to the Philippians that Timothy was with the apostle during part at least of one imprisonment: now, 2 Timothy is addressed as to one who needed to be informed of the writer's situation and prospects. But suppose that imprisonment to have lasted several years; so that Timothy was at Rome when the epistle of the Philippians was written, and then returned to Ephesus, whence, towards the close of the imprisonment, and in the near prospect of his martyrdom, St. Paul now summoned him by this second epistle, still how is this to be reconciled with the instructions about the cloak and books and parchments which were left at Troas with Carpus (2 Tim. iv. 13), and the information at 20: 'Erastus abode at Corinth; but Tro-

phimus have I left at Miletus sick'? When were the cloak and books left at Troas? Why, on this hypothesis, at latest when Paul was on his way from Corinth to Jerusalem (Acts xx. 6), at least three years before the earliest date that can be assigned to this epistle. Again, that Erastus abode at Corinth, if this refers to St. Paul's final departure from Corinth on that occasion (4), it was superfluous to inform Timothy, who was on that very occasion with St. Paul, and equally superfluous to inform him, the bishop of Ephesus, that Trophimus was on that same voyage left sick at Miletus, besides the incongruity and unmeaningness of thus adverting to matters which happened so long ago' (*Ordo Sæcl.*, p. 140). It may be added that Trophimus was *not* on the supposed occasion left at Miletus; for he accompanied Paul to Jerusalem; and it was his presence there that gave rise to the tumult when Paul was apprehended (Acts xxi. 29). Ingenious attempts, it is true, have been made to evade this objection: but they are not satisfactory.

There are two classes of critics who maintain that the apostle was but once a prisoner at Rome. Some would deny the authenticity of the pastoral epistles. Little notice can here be taken of these. Competent scholars have demonstrated the fact that these pastoral epistles were penned by St. Paul. Dr. Alford, for example, carefully investigates the whole question, and comes to the conclusion that (1) 'External testimony in favour of the genuineness is so satisfactory as to suggest no doubt on the point of their universal reception in the earliest times. (2) The objections brought against the genuineness by its opponents, on internal grounds, are not adequate to set it aside, or even to raise a doubt on the subject in a fair-judging mind' (*Proleg. on the Past. Epistles*, chap. vii. 1): see also TIMOTHY, THE EPISTLES TO; TITUS, THE EPISTLE TO.

Other critics there are, who, admitting the authority of the pastoral epistles, strive to reconcile their contents with the hypothesis of a single imprisonment. Perhaps the strongest point in favour of their theory is the fact that St. Paul had expressed to the Ephesian elders his full conviction that they should see his face no more (Acts xx. 25); whereas, if released from the original imprisonment, he visited Ephesus again. But this really cannot be admitted to be decisive; because if the apostle was never released there were other assertions, pretty nearly as confident, which must then have been unfulfilled. For example, he purposed and expected to visit Spain (Rom. xv 24, 28): if there were but one imprisonment, he could not have visited Spain. Again, he said he knew that he should continue with the church, and trusted that he should soon be at Philippi again (Phil. i. 23, ii. 24): if there were but one imprisonment, he did not continue to live and labour after the writing of that epistle, and did not go to Philippi again. Still further, he expected to visit Philemon, at Colosse, or Laodicea (Philem. 22): if there were but one imprisonment, he never did visit Philemon. His confident anticipations, like those of any other man, were modified by events, nor did he in uttering them profess to speak by the prophetic Spirit. For what can be said in favour of a single imprisonment the student may consult Wieseler, *Chronol. des Apost. Zeitalt.*, pp. 521-551; and Davidson, *Introd. to New Test.*, vol. ii. pp. 96-106, vol. iii. pp. 48-62.

On the whole, it is reasonable to believe from the considerations above stated, from the internal character of the pastoral epistles, as well as from external notices—a belief corroborated by ancient tradition—that St. Paul was at liberty at a period subsequent to the imprisonment mentioned in the latter part of Acts, that he resumed his labours and preached again the gospel both in the east and in the west. We may in some measure trace his course. He visited Asia and Greece (1 Tim. i. 3), perhaps being at Ephesus more than once (iv. 13; 2 Tim. i. 18). He went to Crete, where he left Titus (Tit. i. 5), and intended to winter at Nicopolis (iii. 12). He passed through Miletus, Troas, and Corinth (2 Tim. iv. 13, 20), and had to lament the defection of the Asiatic churches (i. 15). At last he was in Rome well-nigh alone, yet stoutly maintaining the faith and expecting soon his crown of righteousness (ii. 9, iv. 6-8, 10, 11, 16, 17).

Of his labours in the west we have less certain information, nor can we tell where chronologically to place them, whether after or before (though more probably the latter) those just referred to in the east. But, when Clement, his contemporary, declares that he preached to the bound of the west (*Epist. i. ad Cor.* 5), and other early writers distinctly say that he visited Spain (see various authorities in Jacobson's *Patres Apost.*, note, tom. i., p. 26), we can hardly doubt the fact. Some believe that he was in Britain: see Savile's *Introduction of Christianity into Britain*, 1861, and Morgan's *St. Paul in Britain*, 1861, two works which, widely differing in many important particulars, agree in maintaining that the apostle visited this island, and supply generally the evidence on which that opinion is based. Still, more cannot well be said than generally that such a visit is not impossible, and on particular parts of the history we must not be confident.

Thus the chronology of St. Paul's life is very uncertain: the following table, however, may not be unuseful to the student. The second and third columns are variations of date according to Conybeare and Howson's *Life of St. Paul*, vol. ii. pp. 665-667, and Davidson's *Introd. to New Test.*, vol. ii. pp. 111, 112.

	A.D.	A.D.	A.D
Paul's conversion . .	35	36	38
First subsequent visit to Jerusalem . .	38		41
Journey to Antioch .	42	44	43
Visit with Barnabas to Jerusalem, and return to Antioch . .	44	45	
First missionary tour commenced . . .	45	48	
Second missionary tour	50	51	
Third missionary tour	54		

	A.D.	A.D.	A.D.
Arrival at Jerusalem .	58		
Arrival at Rome . .	61		
Release	63		
Martyrdom (June 29) .	66	May or June, 68	64

Of the circumstances attending the death of the great apostle scarce anything can be certainly known. We may well believe that it was a day of gladness to him. He—who had long before expressed 'a desire to depart to be with Christ' (Phil. i. 23), who had been ever pressing 'towards the mark for the prize of the high calling of God in Christ Jesus' (iii. 14), who was little moved by the hardships of the contest, anxious only to finish his course with joy (Acts xx. 24), who, as the tedious night of storm was passing off, could fix his eye with triumphant hope on the near brilliance of everlasting day (2 Tim. iv. 6-8)—*he* could not have dreaded the conflict with the last enemy. 'The sting of death is sin'; and his sin was blotted out by the blood of the Lamb: 'the strength of sin is the law,' which his Surety had fulfilled: doubtless then he realized his own inspired exclamation: 'Thanks be to God which giveth' me 'the victory through our Lord Jesus Christ' (1 Cor. xv. 56, 57).

His last imprisonment is traditionally said to have been very different from the mild coercion of the former. No longer in his own hired house, he is thought to have been confined in the Mamertine dungeon. It still exists, comprising two large apartments, built of uncemented stones, one below the other. Into this last (called the Tullianum, from the king Servius Tullus, by whom, as the story goes, it was constructed), accessible only through a hole in the floor of the upper chamber, a place characterized by ancient historians as most foul and loathsome, the apostle was thrust. No man had stood with him on his trial; but he was not alone, for his Lord was there (2 Tim. iv. 16, 17). From this dungeon he was dragged to Aquæ Salviæ, on the Ostian road, two miles beyond the limits of the present city, and was there beheaded. Glorious martyr! Doubtless fresh strains of gratulation poured from heavenly harps when Saul of Tarsus, a chief of sinners, a chief of saints, was borne by angelic ministers into the Everlasting Presence, there to receive his crown; and wondrous sweet—may fancy be allowed thus far?—must have been the recognition of Stephen and Saul, the martyr and the persecutor a martyr too, as bound in the tie of indissoluble love they together adore the grace of Him who hath placed them near his throne to behold his countenance for ever.

Of St. Paul's personal appearance tradition has preserved some features. He is said to have been short of stature, of strongly-marked Jewish type of countenance, to have had a long face with high forehead, an aquiline nose, a clear complexion; his beard being long and thin, his head bald, his eyes grey, beneath thickly-overhanging eyebrows, with a cheerful and inviting expression, easily showing the quick changes of his feelings. Probably his body was disfigured by some lameness or distortion. But the characteristics of his mind are of yet greater interest. Ardent in disposition, with much tenderness of heart, he was fearless, determined, patient, courteous, and of honourable bearing, with clear logical grasp of truth, which he could illustrate with commanding eloquence; and he united intellectual qualities of different kinds, impulsive zeal with practical good sense and a singleness of purpose which, in any walk of life, would have ensured distinction. How much more when all these natural endowments were sanctified and directed by the highest wisdom, even the guidance of God's Spirit, to the highest end.

A meet vessel indeed—so made by divine grace—was this to proclaim the everlasting gospel. And faithfully did he bear the message. His lucid expositions of divine truth have always occupied a foremost place among the standards of Christian doctrine. Some, indeed, have chosen to represent him as inconclusive and vacillating; and some have dwelt upon the difference in type of his teaching from that of other of the apostles. To the first charge only a decided negative can be opposed; and to the alleged variation it must be said that different aspects of the same truth may be presented without opposition, nay, that they *must* be presented if we would apprehend the whole. There was but One who could exhibit a complete picture, giving to every part its due prominence, and leaving nothing to be supplied. What the Master has done by a single touch the disciples could do only in conjunction and by repetitions, each illustrating a part or parts which, collected, form a perfect image. Doubtless those who learned from them have often failed to combine their teachings; and hence there have been divisions, one of Paul, another of Apollos, and another of Cephas. But this has been man's infirmity: it was one Spirit that originally breathed in all of them his harmonious gifts. None of the sacred writers has more thoroughly illustrated the great Christian doctrine of the atonement than the apostle Paul. The work and offices of Christ, justification by faith in him, are prominent topics in his productions. And again and again does he break off from the main thread of his discourse to dwell upon the exceeding great love of his Master and only Saviour.

His history and writings furnish a proof not to be gainsaid of the truth of Christianity. If the facts of Paul's life be admitted—and how can they be questioned?—it is clear that we have not been deceived, but that Christ did indeed die for our sins and rise again for our justification (Rom. iv. 25).

The various works of St. Paul are noticed under their respective headings. A large list might be given of writers who have treated on his life, character, and works: it must be sufficient here to name Conybeare and Howson's *Life and Epistles of St. Paul*, and Paley's *Horæ Paulinæ*. Several editions of both these standard books have appeared.

PAUL'US, SER'GIUS (Acts xiii. 6-12). See SERGIUS PAULUS.

PAVEMENT (John xix. 13). See GABBATHA.

PAVILION. We ordinarily use this word to indicate a superior kind of tent. For the most part when it occurs in our version it is as the equivalent of a Hebrew term signifying a booth, or hut, and frequently translated 'tent' or 'tabernacle' (1 Kings xx. 12). The 'pavilion' of Psal. xxvii. 5 is an enclosure or covert. The word rendered 'royal pavilion' in Jer. xliii. 10 means the ornament or tapestry with which a throne is spread or decorated. See TENT.

PEACE. A Christian grace (Gal. v. 22). The carnal mind being described as 'enmity against God' (Rom. viii. 7), and men under the dominion of sin being enemies (v. 10), he of his great mercy has proclaimed peace through the redemption effected by Christ Jesus (Luke ii. 14; Acts x. 36; Eph. ii. 17). Those, then, that are justified by faith have peace with God (Rom. v. 1); and, as it is by virtue of what Christ did and suffered that this peace is obtained (Col. i. 20), he is sometimes called 'our peace' (Eph. ii. 14), reconciling men to God, and forming them, once separated and apart, into one united body. The word 'peace' is often used to express temporal, and still more spiritual, prosperity. It was a common form of salutation and blessing to say, 'Go in peace' (Exod. iv. 18; Mark v. 34), or 'Peace be unto you' (Luke x. 5; John xx. 19, 21; Rom. i. 7). To enquire after the peace of another was to ask if he was well (Gen. xxix. 6, marg., xxxvii. 14, marg.; 2 Kings x. 13, marg.). And to die in peace described the happy end of God's servants (Gen. xv. 15; Isai. lvii. 2; Luke ii. 29).

PEACE-OFFERING. See OFFERINGS.

PEACOCK. A well-known bird, brought in Solomon's fleets to Judea (1 Kings x. 22; 2 Chron. ix. 21). There seems no reason to doubt that the peacock, *Pavo cristatus*, is really here intended, though some critics have suggested parrots, and others pheasants. Peacocks are said to be great destroyers of serpents in India, even of the most venomous kind, which they will fearlessly attack, confusing them with their rapid evolutions, and usually despatch with a blow upon the head. 'Peacocks' is the rendering in our version of another word (Job xxxix. 13); but the female ostrich is meant: see OSTRICH.

PEARL. This substance is mentioned but once in our version of the Old Testament (Job xxviii. 18); but the word so translated there is more likely to be crystal: see, however, Carey, *Book of Job*, notes, p. 328. Some have imagined that the 'rubies' in the same place are pearls; but this is questionable; and Lam. iv. 7, where the same word is found, seems to offer an insuperable objection. If, then, 'bdellium' (Gen. ii. 12) be not pearl, of which there is some probability (see BDELLIUM), the Old Testament writers do not mention it at all. In the New Testament, however, we repeatedly find pearls, put for jewels or precious things generally, or, possibly, wise sayings (Matt. vii. 6), as choice and sought-for articles of costly merchandise (xiii. 45, 46; Rev. xviii. 12, 16), as used ornamentally by females (1 Tim. ii. 9; Rev. xvii. 4). The gates of the heavenly Jerusalem also are described as each one several pearl (xxi. 21): see Winer, *Bibl. RWB.*, art. 'Perlen.' The mother-of-pearl shell is from the *Avicula margaritifera*, or pearl-oyster, belonging to the genus *Avicula* of bivalve mollusks. Fisheries of this are established in various parts of the world: the principal are near Ceylon, Cape Comorin, and in the Persian gulf. Pearls hold a high place among the decorations of an eastern monarch. See Duns, *Bibl. Nat. Science*, vol. ii. pp. 607-610.

PEDA'HEL (whom *God delivers*). A chief of Naphtali, appointed to superintend the division of Canaan (Numb. xxxiv. 28).

PEDAH'ZUR (whom *the rock*, i.e. God, *delivers*). Father of Gamaliel, prince of Manasseh (Numb. i. 10, ii. 20, vii. 54, 59, x. 23).

PEDAI'AH (whom *Jehovah delivers*).—1. The father of Zebudah, Jehoiakim's mother (2 Kings xxiii. 36).—2. The father of Zerubbabel (1 Chron. iii. 18, 19).—3. Father of Joel, ruler of the half-tribe of Manasseh in David's reign (xxvii. 20).—4. One who helped to repair the wall of Jerusalem (Neh. iii. 25).—5. A Levite (probably) who stood by Ezra when he read the book of the law (viii. 4). The person named in xiii. 13 may be the same.—6. A Benjamite (xi. 7).

PEDIGREE (Numb. i. 18; Ezra ii. 59, marg.; Neh. vii. 61, marg.). See GENEALOGY.

PE'KAH (*open-eyed*). The son of Remaliah, a captain in Pekahiah's army who conspired against his master, slew him, and reigned over Samaria in his stead for twenty years (758-738 B.C.). His conduct was evil: he maintained the sinful worship set up by Jeroboam I. In the latter part of his reign, about the seventeenth year, he allied himself with Rezin, king of Syria, against Judah, over whom he gained a great victory; but he was himself attacked and his kingdom dismembered by Tiglath-pileser, king of Assyria. And then he was slain by conspirators headed by Hoshea, who afterwards obtained the crown (2 Kings xv. 25-38, xvi. 1-9; 2 Chron. xxviii. 6; Isai. vii. 1-16, viii. 6).

PEKAHI'AH (*Jehovah has opened his eyes*). The son of Menahem, king of Israel. He succeeded his father and reigned wickedly two years (760-758 B.C.). He was murdered in his palace by Pekah, one of his officers (2 Kings xv. 22-26).

PEKO'D (*visitation, punishment?*). A name allegorically given to Babylon, perhaps in anticipation of her destruction, the city to be visited and punished (Jer. l. 21; Ezek. xxiii. 23): comp. Psal. cxxxvii. 8. But the meaning seems to vary in the two passages in which the word occurs.

PELAI'AH (whom *Jehovah makes distinguished*).—1. One of David's posterity (1 Chron. iii. 24).—2. One of the Levites who expounded the law, and sealed the covenant (Neh. viii. 7, x. 10).

PELALI'AH (whom *Jehovah judges*, i.e. whose cause he protects). A priest (Neh. xi. 12).

PELATI'AH (whom *Jehovah delivers*).—1. One of David's posterity (1 Chron. iii. 21).—2. A Simeonite captain (iv. 42).—3. One who sealed the covenant (Neh. x. 22).—4. A prince

of the people, against whom Ezekiel was commanded to prophesy for his wicked counsel, and who died while the prophet was speaking (Ezek. xi. 1, 13).

PE'LEG (*division*). One of the sons of Eber (Gen. x. 25, xi. 16, 17, 18, 19; 1 Chron. i. 19, 25). His posterity may be supposed to have settled in various parts of Arabia Deserta. The expression, 'in his days the earth was divided,' has given rise to much conjectural discussion; and it has been imagined that some literal disruption of the earth's surface then occurred. But it is perhaps most satisfactory to adopt the explanation of Kalisch, who, tracing the dispersion of the progeny of Arphaxad, says: 'From the boundaries of Armenia, his immediate descendants, the Salahites, *spread* (*Salah*) along the eastern side of the Tigris, and on the mountains of the Median highlands: a part of their population gradually wandered and settled *beyond* (*Eber*) the Tigris and Euphrates; whilst the chief stock of the latter, no doubt urged on and accompanied by a general commotion of nations, was the origin of *extensive* and *distant* colonies (*Peleg*) in the wide tracts of Arabia, to the Indian ocean in the south, and the Mediterranean sea in the west (*Comm. on Old Test. Gen.*, p. 278).

PE'LET (*deliverance*).—1. One of Judah's posterity (1 Chron. ii. 47).—2. A Benjamite chief, who joined David at Ziklag (xii. 3).

PE'LETH (*swiftness*).—1. A Reubenite (Numb. xvi. 1).—2. A descendant of Judah (1 Chron. ii. 33).

PEL'ETHITES (*runners*). (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 17). See CHERETHITES. A writer in Dr. Smith's *Dict. of the Bible* doubts the etymology of the names given here, and conceives that the Cherethites and Pelethites were of tribes kindred to the Philistines. Cherethim, probably Cretans, were employed as mercenaries by some Egyptian kings (vol. ii. pp. 766, 767).

PELI'AS (1 Esdr. ix. 34). Perhaps a corruption of Bedeiah (Ezra x. 35).

PELICAN. The *Pelecanidæ* are a family of the *Palmipedes*; including a variety of swimming birds, pelicans, cormorants, &c. The genus *Pelecanus* comprises many species. The pelicans are large and heavy birds, with a great extent of wing, and are excellent swimmers. Their expansive pouch will hold a considerable number of fish: in it they dispose of the superfluous quantity taken during fishing expeditions, for their own future consumption, or the nourishment of their young. The male, too, is said to supply the wants of the female when sitting. In disgorging the contents of the pouch, the under mandible is pressed against the neck and breast; and during this action the red nail of the upper mandible, it would seem, comes in contact with the breast: this probably is the foundation of the fable that the pelican feeds its young with its blood. The neighbourhood of rivers and lakes, also sea-coasts, and marshes are the haunts of pelicans. Burckhardt describes them as abounding in Idumea. The *Pelecanus onocrotalus*, common pelican, and the *Pelecanus crispus*, are common in Palestine and the adjacent countries. The general aspect of this bird is said to give the notion of thoughtfulness or melancholy. The Hebrew term for it signifies 'vomiter,' most probably from its disgorging what it has swallowed. It was forbidden as food (Lev. xi. 18; Deut. xiv. 17: see also Psal. cii. 6; Isai. xxxiv. 11; Zeph. ii. 14: in the two last-named places our version has 'cormorant' in the text).

PEL'ONITE. The designation of some of David's warriors, of which the origin is unknown (1 Chron. xi. 27, 36, xxvii. 10). See PALTITE, and comp. PALMONI.

PELU'SIUM (Ezek. xxx. 15, 16, marg.). The Greek name of SIN, which see.

PEN (Judges v. 14; 3, John 13 and elsewhere). See WRITING.

PEN'IEL (*face of God*). The place where Jacob had his mysterious conflict: he wrestled through the night; and, though the might of his antagonist was manifested by a touch upon Jacob's thigh, yet the patriarch had power with God, and prevailed: at day-break he received a blessing; and his name was changed from Jacob to Israel, from the *supplanter* to the *prince of God* (Gen. xxxii. 24-30). The spot must, in all probability, have been to the south of the Jabbok. From early times it had a tower or castle called Penuel: this tower Gideon destroyed (Judges viii. 8-17); and the city was afterwards re-built or fortified by Jeroboam I. (1 Kings xii. 52).

PENIN'NAH (*coral*). One of the wives of Elkanah, the father of the prophet Samuel (1 Sam. i. 2, 4).

PENNY, PENNYWORTH. The Roman denarius (Matt. xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15; Luke xx. 24; John vi. 7; Rev. vi. 6). See DENARIUS, MONEY.

PENTATEUCH, THE. The name by which the first five books of the Old Testament, commonly ascribed to Moses, are collectively designated. The word is of Greek origin, implying five books or volumes. In scripture various appellations are given to the Pentateuch, such as 'the law,' 'the law of Moses,' 'the book of the law of the Lord,' &c., &c. (Deut. xxviii. 61; 2 Kings xxii. 8, 11; 2 Chron. xvii. 9, xxxiv. 14, 15; Neh. viii. 1, 3, 18; Luke xxiv. 44, and elsewhere); and by the rabbins it is termed 'the five-fifths of the law.' It forms to the present day but a single roll or volume in the Jewish manuscripts, distributed into 54 larger *perashioth* or sections, and into 669 smaller ones, called open or closed, according as they commence respectively at the beginning or in the middle of lines. It is not agreed when the five-fold division was made. Some scholars consider it original: others would attribute it to the Alexandrian translators. It is at any rate of great antiquity; for it is mentioned by Josephus (*Contr. Apion.*, lib. i. § 8).

The authorship, date, integrity, and credibility of the Pentateuch have often been keenly discussed. It is only a compendious account of the discussion that can be given in the present work. The observations to be made shall be ranged under two heads —(1) the Mosaic authorship; (2) the truthfulness of the record.

1. The current of external evidence is

very strongly in favour of the Mosaic authorship. That great law-giver is said to have been 'learned in all the wisdom of the Egyptians' (Acts vii. 22). Now it is notorious that the art of writing was known and was continually practised in Egypt prior to the time of Moses. See, for full confirmation of this fact, Dr. Bartlett in *Biblioth. Sacr.*, Oct. 1863, p. 803, cited above, p. 608. It was among such a people that Moses was reared, and in such wisdom he must have been trained. When, then, the stirring events of the exodus occurred, when a nation was to be organized, laws to be promulgated, and customs to be established, it is a moral certainty, apart from the consideration of any divine command, that such a man would take care to chronicle passing events, and to have his laws a written code.

Perfectly reasonable, therefore, are the notices which we find in the Pentateuch itself (Exod. xvii. 14, xxiv. 3, 4, 7, xxxiv. 27, 28; Numb. xxxiii. 2; Deut. i. 5, xvii. 18, xxviii. 58, xxxi. 9-11, 22, 24-26), which go to show that Moses was in the habit of committing things to writing, for preservation to succeeding ages. Some of these notices, indeed, refer to particular historical events, or to a compendium of laws. But others furnish a strong presumption that the entire Pentateuch was intended. Thus, when it is said that 'the book of the law' was to be placed beside the ark of the covenant (26), a natural conclusion is that this was the complete roll. So, when, the 'law' was ordered to be read to the people at the feast of tabernacles (9-11), it could hardly be a mere fragment. The Jews, it is true, have a notion that Deuteronomy alone was meant. But when the reading is afterwards mentioned we find that precepts from Leviticus were rehearsed (Neh. viii. 14, 15). Besides, the length of time devoted to this reading was several hours a day for eight days. Less than the entire Pentateuch would not have lasted so long.

If we pass to the following books of the Old Testament we have a chain of evidence for the existence of the Pentateuch. There are several notices in Joshua of 'the book of the law,' sometimes expressly called 'the law of Moses' (Josh. i. 8, viii. 30-32, 34, xxiii. 6, xxiv. 26). And that such a volume continued to exist, and was often appealed to, the following references will prove (1 Kings ii. 3, viii. 53; 2 Kings xi. 12, xiv. 6, xxi. 8, xxii. 8, 10, 11, 16, xxiii. 24, 25; 1 Chron. xvi. 40, xxii. 12, 13; 2 Chron. xvii. 9, xxiii. 18, xxv. 4, xxx. 16, xxxi. 3, xxxiii. 8, xxxiv. 14, 15, 16, 18, 19, 21, 24, 30, xxxv. 6, 12, 26; Ezra iii. 2, vi. 18, vii. 6; Neh. i. 7, 8, viii. 1-3, 5, 8, 14, 15, 18, ix. 3, x. 34, 36, xiii. 1-3; Dan. ix. 11, 13; Mal. iv. 4). The testimony may be traced still farther. For, though soon after the return from captivity the Spirit of prophecy ceased, yet there were Jewish secular writers of credit who preserved and carried on the record which they had received from their fathers. They bear witness to the existence of the book in their days, and to the fact that it was attributed to Moses. Proofs have been elsewhere (see CANON OF SCRIPTURE, p. 134; and comp. p. 110) produced from the Apocrypha and from Josephus, and they need not be repeated here. But it is necessary to advert to the mention of the Pentateuch, and of Moses as its author, found in the New Testament. For this the following passages may be examined: Matt. xix. 7; Mark x. 3-5, xii. 19, 26; Luke xvi. 29, 31, xxiv. 27, 44; John i. 45, v. 46, 47, vii. 19, viii. 5; Acts iii. 22, xv. 21, xxvi. 22, xxviii. 23; Rom. x. 5; 2 Cor. iii. 15; Heb. vii. 14.

Scarcely for any other ancient book can such a continuous line of witnesses be produced. It is indeed alleged that they are not all relevant, that the law-book, so called by the earlier, is not identical with the law-book (acknowledged to be the Pentateuch) of the later, that it is by a series of accretions that some fragmentary original grew into a volume. The burden of proof may well be laid upon those who maintain this hypothesis. And historical proof they have none: their theory is based on certain internal characteristics, which they think betoken a less remote age than that which must be claimed for the Pentateuch if it was really the work of Moses.

Let this for the present pass. Attention must be called to the mode in which Christ speaks of the Pentateuch. Some indeed object to this witness being produced. It is hard to say why. If Christ were but an ordinary writer; were he only like the Jewish historian Josephus, no man would dream of putting aside his testimony. It is hard to see why, because he is invested with a higher character, because he is the founder and teacher of the new dispensation, because he speaks with an authority which no mere man can claim, his judgment is not to be appealed to. Surely, if we want to decide rightly any disputed matter, we ought to avail ourselves of *all* the evidence which can in any way bear upon it.

But then our Lord's evidence is represented as not so very conclusive. It cannot be denied that the Pentateuch in his hands was the Pentateuch we have; but it is alleged that he was not better acquainted with its origin than other Jews of his time, or that he spoke in accommodation to Jewish notions, or that, when he referred to Moses as the author, he did not refer to the entire book. We are gravely warned to beware of trenching on the truth of Christ's perfect manhood if we ascribe to him more than the ordinary knowledge of the men of his day; just as if we should not be trenching on the truth of his Godhead if we did not ascribe to him far higher knowledge. In fact, to put the matter on the lowest ground, if Christ were unable to detect what modern critics declare to be so patent to their eyes, if he were misled in attributing to Moses laws which Moses never penned, and prophecies which Moses never uttered, there can surely be little dependence placed on his own fitness as a teacher, little reason to bow to the authority of the gospel dispensation which he promulgated and based upon the earlier record. Of this further use will be made. At present it must be enough to refer to Porter's *Pentateuch and the Gospels*, 1864, in which our Lord's testimony to Moses is amply vindi-

cated, and to some sensible observations by bp. Browne in *The Pentateuch and the Elohistic Psalms*, lect. i., pp. 10-15: see also a very excellent summary of the external evidence for the Mosaic authorship by Dr. Bartlett, *ubi supr.*, pp. 811-840.

Besides the direct evidence, there are various collateral proofs of the antiquity of the Pentateuch. Thus the whole body of the later writings of the Old Testament is in accordance with what we find therein. The customs of the Pentateuch are observed, the laws of it are acknowledged, the history it details is referred to, its phraseology colours the style of every Hebrew author. It would be very difficult to account for this, if the book itself were not at the time in existence, if there were merely some floating traditions or unauthorized documents, which were not till a later period formed into a collected consistent whole. It is not merely that, as has been shown, there is distinct mention of a law-book, but the rest of the Old Testament is, so to speak, impregnated with the Pentateuch. Detailed proof of this obviously cannot be produced here; but it has been gathered by various critics, and may be seen drawn out at some length in Horne's *Introduct.*, vol. ii. edit. Ayre, pp. 598-603. Of course exception is taken against many of the presumed allusions. It is said that the number of them is exaggerated: it is affirmed, by a cool begging of the question, that the fragmentary parts of what afterwards became the Pentateuch furnished ground enough for all these references. Little notice need be taken of such allegations. But there is much more to be said. There are archaisms in the language of this book which are for the most part wanting in other books of the bible. These archaisms run through even those portions, Deuteronomy may be instanced, which are frequently called most modern. The fact cannot be denied, even by critics like Hupfeld, nor can it be evaded by his childish supposition that the author or editor was possessed with a wonderful passion for uniformity, or had, mayhap, a fancy for imitating the phraseology of old books (see Horne's *Introd.* p. 605; and Bartlett, *ubi supr.*, pp. 841-844, for various examples of archaic phraseology). Then, again, there is the use of Egyptian words, of which some became incorporated into the language, while others subsequently disappeared. This fact, of which Bartlett produces examples (pp. 844-846), is reasonable enough on the ground of the Mosaic authorship, but is not readily to be explained on any other hypothesis. Still further, a vast deal of Pentateuchal legislation is suitable to the wilderness life of the Israelites. There are statutes for their then circumstances and position, with prospective changes and modifications in regard to their future residence in Canaan (e.g. Numb. xv. 1-31; Deut. vii. 1-5, xii.). It is unreasonable to believe that these things were devised by a later writer. Stronger, if possible, is the evidence of progressive legislation. God treats his creatures as sentient reasonable beings. He lets them find out their wants, and make application to him for their supply. So the daughters of Zelophehad conceived it hard that their father's house should lose name and inheritance because he had no son; and therefore it was provided that daughters should inherit. Subsequently, the tribe of Manasseh objected that, by the unrestrained marriage of heiresses, an inheritance might pass from tribe to tribe; it was provided therefore that such should marry only with their own tribesmen (Numb. xxvii. 1-11, xxxvi. 1-12). It was natural to chronicle these things as they happened: it is preposterous to suppose that they were devised centuries after they are said to have occurred (comp. also Exod. xii. 3, 6, 25; Numb. v. 1, 2, ix. 1-13). Add to all this the fact that in the Pentateuch there is no distinct enunciation of the soul's immortality. 'But if we read from Genesis through the history, the devotional poetry, the prophetical utterances of scripture, we see an orderly development. The future world, distant and darkly hinted at first, draws nearer and nearer: the veil is gradually lifted; and flashes of the inner glory shine more brightly forth. So that David could gaze upon the path of life, and anticipate the pleasures at God's right hand for evermore; while the prophets describe exultingly the spiritual and endless magnificence of Messiah's salvation. All is in order—the church advancing, God's purposes ripening, as the ages rolled on. But now put the Pentateuch in the time of the prophets, even in David's time, and you have a vast anomaly. A compiler, sitting down then to construct the guide-book of the nation, the laws and the ordinances and the covenant, even if he had used older documents (and these older documents are placed by the new critics very late), could not have thrown back his mind, and have shut out that blessed light which was glowing around him. It is impossible to account for the phenomena of the Pentateuch in regard to the great doctrine of the soul's immortality, if you bring down its composition to a late period' (see Horne, *ubi supr.*, pp. 605, 606).

There is no growth of law and legislative enactments after the settlement of Israel in Canaan. In the history of other states we find this growth; nay, we may see it during Moses' life-time as the circumstances of his people changed. Why was there no subsequent advance? Why, rather, on the contrary, are there laws remaining in the statute-book, the strictness of which—the punishment decreed against adultery is an example—had ceased? Surely, if a compiler in the time of the judges or the kings—such is the allegation of certain critics—had for his own purposes reduced old documents into a code, he would have been succeeded by others who would have tried to improve upon his labours. But we find no trace of this. Not even did David or Solomon presume to make new laws. They accepted those already existing; and in the revivals and reformations of later kings, directed and aided by prophetical men, we find only the ancient authority re-asserted—the regulations not going beyond the orderly assignment of the already-prescribed

duties of priests and Levites. In what time could a compiler live who could so fix the whole worship and polity of the nation?—in the disturbed period of the judges, when there was hardly ever a central government, and separate tribes made separate wars uncontrolled, and suffered under separate captivities? in Saul's reign? who can believe that? in David's or any of his successors? we should have had particular notice of the fact then. It is hard therefore to fix on any date for the Pentateuch save that to which it has by the voice of ages been ascribed; and almost as well might we imagine the New Testament written in medieval times as, taking all the circumstances into consideration, the Pentateuch in the later days of Israel's history.

Besides, look at its particularity, consisting, a very large part of the last four books, of words distinctly said to be uttered by God to Moses, or by Moses to the people. Who could chronicle these? They must have been recorded at the time, or else they must have been dictated by special revelation to some later prophet. Will the modern critics accept the latter branch of the alternative? If not, they must have another offered. A subsequent author must have devised mainly from his own mind those sacred conversations, those authoritative utterances which are presented to us with such minuteness as the very words of God. Some have actually embraced this theory, and have fixed on the prophet Samuel as the guilty man. For guilty, in spite of all the explanations offered, he must be called, who dared to publish as the very words of God what God never uttered. The sin of Hananiah (Jer. xxviii.) was not so deep: the presumption of Korah (Numb. xvi.) was not so daring.

Such is a very compendious sketch of the evidence direct and indirect for the Mosaic authorship of the Pentateuch: it is necessary now to see how far it is neutralized by the objections which are commonly made to such a theory. These objections are taken mainly from internal phenomena. They are grounded on the use in these writings of different divine names, on alleged variations in the style, on imagined repetitions, and discrepancies, on the assumed improbability of Moses writing certain parts, on the traces of several hands throughout the work, on the supposed introduction of topics and events reasonably thought to be posterior to the age of Moses. Let it be at once admitted that there can be no objection to the freest examination of these and kindred matters, provided it be conducted in a reverent spirit. Truth, even if it involve the relinquishing of long-cherished prejudice, must fearlessly be accepted. But then we must not be overborne by confident assertion, even though it be made by men of greatest erudition, whose knowledge of the Hebrew language, in spite of the paucity of its remains, is so comprehensive and so delicate that they can strike out every word or phrase which Moses would not have used, whose judgment can decide exactly what Moses ought to have written, whose privilege, too, it is to vary from one another and call it unanimity, nay, individually to maintain different opinions at different periods, and to require the same deference to be paid to each.

Let us look at what they allege.

The Pentateuch is not a whole from a single hand. Floating suspicions of this kind had been long entertained. Writers, both Jewish and Christian, were inclined to believe that earlier documents were incorporated. This is what we find not unfrequently in other books of scripture. The decree of Cyrus, for example, was obtained from what we may call the state-paper office at Ecbatana (Ezra vi. 1-5); and the genealogies in the Gospels (Matt. i. 2-16; Luke iii. 23-38) were copied, there is no doubt, from carefully-preserved records. But two names, it was observed, were given to the Deity. Tertullian, Augustine, Chrysostom noticed this. It was not, however, till the middle of the last century that Astruc, a Belgian physician, ventured to mark out by this rule the documents which he supposed had been employed. In a work published in 1753, *Conjectures sur les Mémoires originaux dont il paraît que Moyse s'est servi pour composer le livre de la Genèse*, he maintained that Moses had compiled Genesis from two principal documents, in which the names Jehovah and Elohim were respectively used, with additions from ten others of inferior importance. It was concluded from Exod. vi. 3 that the name Jehovah was unknown to the ancient patriarchs, and that therefore the introduction of this word in early history must indicate a writer diverse from the one who used in his early description the name Elohim. From these two words the supposed two writers have been called the Elohist and the Jehovist. Here then is a principle according to which, it is said, the Pentateuch may be distributed. But this is not the only, it is not always an exact, criterion. There are other marks. Thus the Elohist is more simple and circumstantial in his style, with less polish. He abounds with repetitions, and is fond of introducing genealogical and ethnological registers. He uses many words and phrases foreign to the Jehovist; who also has his peculiar phraseology. The style of the latter is more compact and shorter, also more smooth and clear. He frequently cites proverbs and snatches of old poetry: he describes appearances of angels and of the Deity, and is careful to magnify his own nation.

It is by such indications that various scholars have attempted to divide the Pentateuch, ascribing each portion to, as they think, its suitable owner. But unfortunately they have not been successful. For, if tables are made out of their distributions, these are found marvellously at variance. Such a table is given in Horne's *Introd.* (*ubi supr.*, p. 551), where De Wette, Tuch, and Stähelin are shown to disagree. And the disagreement does not end here. Some multiply, and some diminish, the number of original writers. Some are content with an Elohist and a Jehovist, one

who produced the ground-document, and another who supplemented and completed it. Some must have an Elohist, a Jehovist, and a final editor. Others require two or more Elohists, or two Jehovists. Some introduce a Deuteronomist. Some consider one document complete in itself, and some another; while others will not allow that any is complete, so that the editor according to their notion worked from a mass of fragments. And these different writers are assigned to all possible ages, from the time of Samson to that of Jeremiah. It must not be thought that these statements are exaggerated. There are more diversities on the different points among critics of name than can possibly be here enumerated, as may be seen by any reader who will take the trouble to turn to Dr. M'Caul's Essay in *Aids to Faith*, pp. 190-193, or to Bartlett, *ubi supr.*, pp. 853, 854. 'It is self-evident,' says Dr. M'Caul, 'that criticism leading to such inconsistent conclusions must be in a high degree imaginative: a little examination shows that it is also unreasonably arbitrary.' Very often, for instance, a passage has to be cut up into fragments, because the word Jehovah appears just where it should not.

But these two names of Deity are not synonymous. They imply different notions. What then if they were introduced, not according to the varying custom of individual writers, but because the use of one or other suited best with the scope of the passages in which they respectively appear? There are scholars of the highest name who think they can trace such a propriety of use. And it is very similar to what we find in the New Testament. The names Jesus and Christ, though we now through familiar habit employ them indifferently, have each a special signification; and generally in the earlier books the change of one for another would obscure and confuse the sacred writer's meaning. In regard to the derivation and meaning of the names Jehovah and Elohim something has been said elsewhere: see JEHOVAH. And it may be added here that it by no means follows from Exod. vi. 3 that the first patriarchs were ignorant of Jehovah as a name: it was the covenant-relation implied in it which they did not comprehend. The stress of the passage lies in the term 'know,' denoting an experimental acquaintance with fulfilled promise. That it and kindred expressions mean something more than bare acquaintance is evident from such passages as the following: Exod. ii. 25, xxxiii. 12, 17, xxxv. 30; Psal. i. 6; Isai. xliii. 1, xlv. 4; Jer. i. 5; Nah. i. 7; John x. 3; 1 Thess. v. 12.

Various eminent critics, among whom Hengstenberg (*Dissertations on the Genuineness of the Pent.*), and Kurtz (*Die Einheit der Genesis*) may be specified, have undertaken to show that the two names are employed very carefully according to their respective significations. They have analyzed the sacred text, and have pointed out with a great deal of skill the peculiar fitness, as it goes along, of this or that divine appellation to the character of the narrative and the tone of thought. It is impossible to give here an exemplification of their process: it may be seen in some measure drawn out in Horne's *Introd.*, *ubi supr.*, pp. 555-561. And, though the reasoning may not appear always satisfactory, and cases may occur in which, when Jehovah is used, Elohim would be equally appropriate, yet it should be remembered that, if the book were made up from materials of a Jehovist and an Elohist, put together without much skill, it would be marvellous to detect in such a conglomerate any kind of system after which the occurrence of the names could be explained. Surely, if composed so to speak at hap-hazard, each would sometimes be found in places for which no plausible theory whatever could account. There is another point. In Gen. ii., iii. the names are combined. The combination occurs very rarely elsewhere in scripture. If we believe that there was but a single writer, we can well understand how, having shown that Elohim (the ground-notion of the name being power) created the world, and proceeding to describe the covenant-relationship in which Jehovah (the self-developer) appears and acts, he would be careful to make it known that there were not two Gods, but one, who manifests himself in different aspects. The use of Jehovah-Elohim, 'the Lord God,' sufficiently proves this. No adequate explanation of it has yet been produced by the critics who advocate the theories of fragments or documents.

Great stress is laid upon the alleged fact that two different accounts are frequently given of the same story, with such diversity, or even discrepancy, in the details, that both, it is inferred, cannot have proceeded from the same hand. Only a single illustration can here be given. We have, it is asserted, two narratives of the deluge, so inartificially combined as that in one part the command prescribes that pairs of all creatures were to be taken into the ark, in another sevens of many kinds; in one part Noah is represented as embarking seven days before the flood, in another the very day it began; in one part the rains are described as descending forty days, in another the waters prevailing one hundred and fifty (Gen. vi., vii.). Critics, it would seem, are often not well skilled in the ways of the world, and the events of common life; else they need not have stumbled at statements like these. They forget that two different communications must necessarily have been made to Noah. Again, even an ordinary flood does not cease so soon as the descending rains are stopped. Every one with eyes perceives that the inundation is not all over. So that very well, after the forty days of rain and the breaking up of the fountains of the great deep, may the waters have 'prevailed' with little or no sensible diminution three or four months longer. The narrative fairly read, and interpreted as ordinary histories are interpreted, is consistent enough, and does not require the hypothesis of two different writers to it. See these particulars more largely treated under FLOOD, p. 296, NOAH, p. 637.

Then, further, it is urged that there is a difference in the phraseology. Very little

can be said on this topic. Scholars have explained again and again that there are varying shades of meaning, which required varying phrases to express them. Yet again and again the same objection is pressed, as if no reasonable explanation had ever been attempted. The reader shall judge by a single instance. *Padan-aram*, we are told, is peculiar to the Elohist, *Aram-naharaim*, rendered 'Mesopotamia' in our version, to the Jehovist. But the names are not identical. Padan-aram is the district of Mesopotamia which lies around Haran, Mesopotamia the whole sweep of the country between the rivers. And be it known that 'Mesopotamia' occurs—a slender foundation on which to base a theory—but *twice* in the whole Pentateuch (Gen. xxiv. 10; Deut. xxiii. 4), in both which passages the name of a particular place is properly adjoined. In the first (Gen. xxiv.) the country is given from which Isaac's wife was to be brought, and then the particular 'city of Nahor' in it is specified. When the reader was once acquainted with the country and place, it was natural to employ generally the special appellation, Padan-aram. But in Deut. xxiii. Padan-aram would be inappropriate, because Balaam was of Mesopotamia indeed, but not from Haran. When, again, it is objected that different phrases for male and female are used by the two writers, the objectors are not even accurate. Both phrases occur in both. And, besides, the one distinguishes the sexes according to their physical constitution, the other according to their moral personality. Such arguments tell very little indeed for the theory they are produced to support.

It is assumed by several critics that the final compiler, having in his hands the productions of the Elohist and the Jehovist, very inartificially combined them, retaining in full the whole of each document, but distributing the portions into places which he conceived they best would fit. It is only necessary to glance at one of the tables before referred to, in order to see what trouble such a compiler must have undergone. Is it reasonable to believe that he would take that trouble? more especially as if, instead of transcribing and transposing, he had used his materials as other historians do theirs, he would with greater facility have produced a more satisfactory work. An honest and truthful writer does not combine contradictory statements by mere juxta-position, he does not, if he has lighted upon the annals of old times—instead of weighing the probability and evidence of the different stories, and selecting that which he deems the truth—set about concocting a narrative by stringing together first a piece from one, and then a piece from another, careless whether they are consistent, and presenting the same incident again and again in a different dress. This is just what a man who desired credit for his work, and was possessed of common sense, would not do. Besides, if what are called the Jehovistic and Elohistic sections were respectively picked out and laid together, it would be found that neither of them would be complete. The one requires the other in order to be perfectly comprehended. For illustration it may be remarked that only the so-called Jehovist narrates the fall of man. But how without this narration could the universal depravity noted in Gen. vi. 11-13 by the so-called Elohist be understood? Still further, the Jehovist is said to belong to a later time. Yet there are references to him in the Elohist, pre-supposing his work to have been known to the imagined earlier writer. Many such references have been pointed out by Kurtz, Keil, and others, which cannot be given here: the student will find examples in Horne's *Introd.*, *ubi supr.*, pp. 589, 590, demonstrating that the Pentateuch is the product of a single mind, not a heterogeneous composition, but a well-compacted body, the parts of which take their proper place. Surely there is proof here of the existence of a plan, laid down at first and regularly carried out.

Dr. Kurtz has carefully examined the structure of Genesis. He finds that, besides an introduction (Gen. i.—ii. 3), it comprises ten sections; as ten is the number of completeness, the author thereby perhaps intending to indicate the completeness of the work. These ten sections, moreover, have distinct and similar superscriptions: 'These are the generations,' or, 'This is the book of the generations.' Here is the list (*Der Einheit der Genesis*, pp. lxvii., lxviii.).

The generations of the heaven and the earth (ii. 4—iv. 26).
The generations of Adam (v. 1—vi. 8).
The generations of Noah (vi. 9—ix. 29).
The generations of the sons of Noah (x. 1—xi. 9).
The generations of Shem (xi. 10-26).
The generations of Terah (xi. 27—xxv. 11).
The generations of Ishmael (xxv. 12-18).
The generations of Isaac (xxv. 19—xxxv 29).
The generations of Esau (xxxvi.).
The generations of Jacob (xxxvii. 1—l. 26).

Moreover, there are certain similarities of arrangement frequently to be observed in these sections. Is it likely, then, it may be pertinently asked, if two or more hands in different ages had been employed upon it, that the work could have presented the regular structure in which we have it? The same observations may be extended to the entire Pentateuch. And, in addition to what has been previously said, it may be noted that there is a chronological thread running through the whole, according to which events are placed in orderly succession; any minor departure from this being only for the better arranging and completing of the histories to be given. There is a careful elaboration of the subject, and a consistent linking of its parts, so that the earlier sections tend forward, in preparation for what is yet to come, and the later sections, in their regular development, continually refer back, in the most natural way, to those which have preceded—the references being not of a one-sided character, but, as above noted, from the so-called supplement to the ground-work, and from the ground-work to the supplement.

The united voice of antiquity testifies to

the soundness of this conclusion. If the modern notion be adopted that the Pentateuch is an inartificial gradual compilation by different hands, and in different ages, we are entitled to ask not only how it first acquired its position as the law-book and authoritative chronicle of the Hebrew nation, but also how through times of national declension and of exile, when its enactments were felt a heavy yoke and its denunciations galling to the national spirit, how in gospel times, when the Christian scriptures among which it was incorporated were exposed to the keenest investigation, how in later days of scholarly research, it maintained its place, satisfying the most enquiring intellect, till at last, on a sudden, ancient prescription is supposed to be groundless, and the compacted edifice of the Hebrew polity is represented as something that can be crumbled into discordant fragments. Surely there would be a moral wonder in all this; and common sense revolts against the notion. Take the history of Joseph for example. Critics sitting in their studies have tried to dismember it. It is useless to argue with men who do not feel its exquisite adaptation and consistency; it must be enough to oppose to them the well-weighed opinion of a learned author, who, not denying that the writer may have availed himself of an earlier chronicle, remarks upon the excellent judgment which guided him, and declares that 'the history of Joseph is carried out with such admirable unity and precision, that all attempts of the fragmentists to dismember it have utterly failed' (Kalisch, *Comm. on Old Test. Gen.*, p. 617).

The observations hitherto offered are directed mainly against the notion that the Pentateuch is made up by accretion of ill-assorted parts, combining different and discordant traditions, so as to multiply the same event, and represent that which occurred once to a single individual, as occurring repeatedly and to different persons. They are directed against the notion which sacrifices the perfect truthfulness of the Pentateuch, and which would reduce it from the dignity of an inspired record to a mere human chronicle, imperfect through the misapprehension, and embellished according to the fancy, of the compiler. If—for the matter requires much delicacy of handling—if any one is convinced by the varied use of the divine names, by, as he believes, the perceptible difference of tone and expression, by the not-always-similar phraseology, that more than one hand may be detected in the composition, then, though many of the reasons adduced for this conclusion are very slight, and stress is often laid on matters which will not bear it, yet the conclusion is such as an earnest believer in the authority of the book may admit without compromise of principle, provided the composition be not carried down below the time of Moses. There is nothing unbecoming, nothing strange, in the admission that the great lawgiver may have interwoven—as Ezra, as Daniel, as Matthew, as Luke, and others, it has been admitted, unquestionably did—previously-existing documents into his narrative.

But then, it is alleged that there are traces of a later date, that the composition shows by its very form that it was posterior to Moses, that it uses names and refers to events of later occurrence, that it speaks of Moses as no man would have spoken of himself, and that one division, the book of Deuteronomy, is so evidently diverse from the rest that it could not have been composed till long after. These allegations must be briefly sifted.

An argument is taken from the frequently-recurring phrase, 'unto this day,' which implies, it is said, that a considerable time must have elapsed between the event recorded and the recording of it. Now the phrase appears in Gen. xix. 37, 38, xxii. 14, xxvi. 33, xxxii. 32, xxxv. 20, xlvii. 26. Every thing here alluded to occurred long before Moses' birth: Moses might very well therefore have employed the words. In Exodus, Leviticus, and Numbers, they do not appear. But we have them in Deut. ii. 22, iii. 14, x. 8, xxix. 4, xxxiv. 6. Of these passages there is but one which presents a difficulty. A bare inspection of ii. 22, x. 8, xxix. 4, will show that Moses might well have penned them. And xxxiv. 6 is necessarily excluded from the investigation, because no man supposes that Moses chronicled his own death and burial. Well, then; there is but iii. 14; and on this it may be said that the phrase had very likely come to imply little more than our 'still,' which may mean a longer or shorter period, that it is confessedly used in both the Old and New Testaments, when the interval was very short (e.g. Josh. xxii. 3; Matt. xxviii. 15). And, if this be not altogether satisfactory, it must be urged that the use of the phrase generally in the Pentateuch is what we might expect, on the presumption of the Mosaic authorship, frequently in the history of events long passed, rarely in the history of contemporaneous events, and then only in addresses made by Moses to the people. It may be fairly added that, if the author of the Pentateuch were posterior to Moses, instead of one case in which there is some difficulty, we should have found many.

It is urged again that Gen. xiii. 7 betrays a later date, that it was written after the expulsion of the Canaanites. Nay, it may be rejoined; for, as remnants of the Canaanites were in Palestine after the Babylonish captivity (Ezra ix. 1), the date would then have to be brought down to a time in which no sane man would choose to place it. Rather, we have in the words objected to the natural reason stated why Abram and Lot could not dwell together. Had there been no other settlers, there would have been room enough; but it was not so: the Canaanites and the Perizzites even then, at that early time, were there.

But it is said that places are called in the Pentateuch by names which they did not bear till after the days of Moses. Beth-el (Gen. xii. 8), Hebron (xiii. 18), and Dan (xiv. 14) are examples of the alleged anachronism. But really little stress need be laid on such objections. The title Beth-el might not be generally adopted till the Israelites had occupied Canaan, but as so solemnly given

by Jacob it is reasonable to believe that it was from his time used by his descendants. Hebron was probably the old name (its antiquity seems proved in *Journ. of Sacr. Lit.*, Jan. 1852, pp. 379, 380) of the city to which the title Kirjath-arba, 'town of Arba,' was additionally and subsequently (for not Anakim, but Hittites, dwelt there in Abraham's days) given, as that of 'the city of David' to Zion and to Beth-lehem. There is nothing to surprise in the old name's being resumed: modern examples of such a resumption might easily be produced. As to Dan, there seems to have been another place, Dan-jaan (2 Sam. xxvi. 6) so called, besides that which took its name from the tribe (Josh. xix. 47); but we have scarcely information enough to decide. After all, though the text as it is may be satisfactorily defended, yet who shall say, as it is likely that the hands of inspired men subsequently arranged some of the holy books, that a name may not have been for perspicuity exchanged; or a slight explanatory addition have been made—like the notice of Moses' death—such as those which occur in ordinary works without impeachment of their authority or good faith? Such minute objections will not in any reasonable man's mind cast doubt upon the Mosaic authorship.

The law of the king (Deut. xvii. 14-20) was written, it is said, after the establishment of the Hebrew monarchy. The real ground of objection to it is its prophetic character. That the injunction against multiplying horses and wives was not properly obeyed is no proof that there was no such early law; else every statute that ever existed in any country might be pronounced 'unhistorical'; for none has been always observed. The prophetic objection cannot be here discussed: the reasonable right of the Creator to foreshadow things to come may be found noticed elsewhere: see PROPHECY. And for a brief statement of the reasons why we receive Deuteronomy as the work of Moses see DEUTERONOMY.

One more point must be here adverted to. The writer of the Pentateuch applies the third person to Moses, and speaks of him, it is said, as he would not have spoken of himself. It is perhaps necessary to notice only that remarkable passage (Numb. xii.) which, as appearing to involve self-commendation, has created the chief difficulty. We must bear in mind that Moses shrunk from the charge laid upon him. In his earlier life, indeed, fired with a sense of his people's wrongs he had zealously stood forth as their defender (Exod. ii. 11-14). But afterwards he repeatedly declined the offered mission (iii. 11, iv. 1-17, v. 22, 23, vi. 12, 28-30). And even after the deliverance from Egypt we find Moses desiring to be relieved from his burden and rejoicing when others were called to share it (Numb. xi. 10-15, 28, 29). Who can doubt that such a man would readily, if it had been permitted him, have devolved on Aaron and Miriam all the authority they coveted? Moses was not 'meek' in the ordinary sense of the word, for we frequently read of his wrath; but he was thoroughly *unambitious*. So far then from personal commendation, he simply records (xii. 3) the fact that for his part his brother and sister might have had their way. What is there inconsistent with his authorship of the history in this?

It is impossible here to pursue this part of the argument farther. The objections to the Mosaic authorship of the Pentateuch have been lightly touched; but it has been in some degree shown that they are not of a conclusive character. Thus, then, to sum it up the matter stands. There is every antecedent probability that Moses, educated as he had been, and charged as he was with the superintendence of Israel, would commit large particulars to writing. This is every reasonable testimony in the book itself and in posterior records that he did write. Authorship, generally speaking, must be settled by such testimony; and examples, some of them sufficiently ludicrous, might be produced of critics, even in our own day, who have been wofully deceived in their estimate of the age and authorship of productions devised to test their sagacity. Thus the modern tale of the 'Amber Witch' was pronounced by Gesenius and others a veritable record of antiquity. The internal evidence of the Pentateuch adds force to the external. The manner and tone of it ought not to be overlooked, the fact that a multitude of things are related of which Moses alone was cognizant, the archaic forms, the Egyptian words, the traces from many of the directions and allusions that Israel was in a wandering, not a settled, position at the time of writing, the unsuitableness of every other period of Hebrew history for the composition of the book, the inability to discover any other author except by random guess, when of such a work surely the author's name was not likely to fall into oblivion—these and a multitude of other considerations corroborate the belief of ages in the Mosaic authorship. Then the arguments alleged in opposition are by no means decisive. The so-called anachronisms admit of explanation: the progressive character of the legislation, so far from betraying a late authorship, is rather a proof of its early date—a contemporaneous writer would naturally chronicle statutes as they were enacted: no one long after would record those that had been superseded—diversities of diction may be accounted for: repetitions are frequent in almost every writer, especially in eastern writers: variations are not contradictions; and even if they were (laying aside for a moment the question of inspiration) they do not tell upon authorship; else, seeing that some eminent critics have published within brief space contradictory opinions on this very subject, they would be proved to have had no hand in their own compositions. Moreover, the alleged duplicate accounts, the various use of the divine names, even if the explanations offered are thought unsatisfactory, go only to show that the writer of the Pentateuch, like other sacred writers, availed himself of existing materials (the Divine Spirit never superseding human industry, or directly revealing that

which was known by other means), and yield not the shadow of a proof against the Mosaic authorship, unless it could be demonstrated—which has not been done—that these materials were of later date than Moses. The fair conclusion surely is that to which Dr. Bartlett (*ubi supr.*, Oct. 1864, p. 751) comes: 'It will be seen that the systematic policy of the objectors has been to hurl all manner of missiles, taken at random, in the hope that some of them may reach the mark. It will also be seen that, out of that whole mass of materials, scarcely more than half-a-dozen passages, lying on the surface of the narrative, could fairly suggest the thought of a later hand, and that these can be accounted, on intrinsic probabilities, general testimony, and special indications, as superficial glosses, without for a moment disturbing the concurrent testimony of all antiquity that Moses was the responsible author of the Pentateuch.'

This conclusion is defended in no dogmatic temper; and the scruples of those who hesitate in receiving it, if they have dealt with this confessedly-difficult matter in a reverent spirit, must certainly be treated with that respect which reckless criticism has no right to claim.

2. Besides the question of authorship there is yet another—that of the truthfulness of the record—which must be briefly looked at. If we cannot depend upon it as credible, it matters little by whom the Pentateuch was written.

Regarding, however, the Mosaic authorship generally as proved, we have presumptive evidence that the narrative is true. A large part of it comprises events in the lifetime of Moses, events many of them witnessed by the Israelitish nation, events published before those who could have exposed their falsehood if they were falsely reported, and who, from the temper they manifested, we may be sure would have exposed it if they could. The Pentateuch demonstrably moulded the manners of Israel: it contained the ordinances of their religion based upon alleged facts: it prescribed their political constitution and rights based also upon alleged facts: it regulated, moreover, their domestic habits, meeting them, so to speak, at every point publicly and socially. Their passover was to be observed because they had been delivered by divine judgment from bondage. The division of the nation was fixed because their early ancestor had twelve sons. Their priesthood was assigned to one of these tribes, because of the zeal reported at a particular crisis to have been shown by that tribe. How could all these ordinances have taken effect, unless the events which are said to have led to them really happened?

Attacks, however, have been made upon the credibility of the Pentateuch, and certain critics not content with assigning different portions of it to different persons, have assumed that the Jehovist and Elohist have written, not according to the truth of history, but according to their own turn of mind, colouring events as their pre-disposition inclined them. Thus, as before hinted, the Jehovist is said to have been imbued with ritualistic tendencies, to have manifested a Levitism, as it is termed. And yet very many references to ceremonial observances appear in the so-called Elohist. Again, the Jehovist is said to have been anxious to exalt the patriarchs and the Israelitish nation. And yet it is in sections attributed to him (e.g. Gen. iii. 6, 16-24, ix. 20-27, xii. 10-20, xxvi. 6-11, xxvii. 1-36, xxx. 25-42, xxxviii.; Exod. xvii. 2, 3; Numb. xi., xii., xiv. 1-4) that some of the worst features of their history appear. So far, then, there is not much to discredit the truth of the history.

But actual contradictions are alleged; as a sample of which take the following. Two varying reasons are given for Jacob's being sent into Mesopotamia; the one that he might escape the results of his brother's anger, the other that he might marry with his own kindred (Gen. xxvii. 41-45 compared with xxvii. 46-xxviii. 5). But these reasons were not contradictory, and may both be true. Esau's threatening against his brother may well consist with Rebekah's wish that Jacob should take a wife from among his own relations. Indeed, the two parts of the history fit accurately together. For it is not said that Esau's angry threats reached his father's ear. They were told only to Rebekah. And she, of course, did not convey them to Isaac. With characteristic tact she mentioned to *him* only her fear that Jacob also might intermarry with the daughters of Heth, sure that that would procure Isaac's consent to Jacob's departure. Matters fell out as she had anticipated; and Jacob obeyed both his father and his mother (7), the one in going to seek a wife of his kindred, the other in consulting for his safety in flight. The narrative is complete and consistent.

Such cavils as these, however, are petty and little deserving notice. Still more formidable objections have been urged. Thus it is alleged that the Pentateuch is contradicted by scientific discovery, that it contains demonstrable historic errors, and—which is the ground-work of every other objection—that it so deals with the marvellous, relating supernatural events, that it must necessarily be relegated to the domain of mythos or fiction. A few words shall be said on each of these points. As to the first, it is the narratives of the creation and of the flood that chiefly are assailed. Geological research, it is said, disproves them: long ages must have elapsed before the appearance of man upon our globe; and a universal deluge could not have occurred. Then, again, a greater antiquity is claimed for man than the scripture seems to allow; and some will not admit that all the races of the world have sprung from a single pair. Now, it is freely confessed that interpretations were heretofore put upon the Mosaic narrative which science has contradicted, just as it was thought in earlier days that the scripture had decided against the motion of the earth round the sun. Better examination shows that Gen. i. does not limit creation, from the first almighty fiat to the finished preparation of Eden for man's abode, to the short space

once imagined, so that there might very well intervene vast periods sufficient for geological changes, with no contradiction to the sacred text. And geologists of the first reputation have seen and maintained that the two records are in harmony. See, among others, Hugh Miller's *Testimony of the Rocks*, and Dana's *Manual of Geology*: see also CREATION. Moreover, for some proof that the theory of a partial deluge is not inconsistent with scripture, see FLOOD.

But there are, further, said to be historical inaccuracies—indeed, yet stronger language has been used; and many of the recorded events, we are now plainly told, are impossible. One or two examples must be given. We are told that Israel could never have multiplied from a family into a populous nation within the period during which they were held in bondage by the Egyptians. But, first of all, this objection overlooks the fact that Jacob went down into Egypt with a very large establishment. We may well suppose that it was not from the family only, but from the family and the dependants, with whom there would be intermarriages, that the nation sprung. But, setting this consideration apart, it has been sufficiently proved and confirmed by modern examples, that it is quite possible that the recorded increase could have taken place within the specified time: see CENSUS; more especially when the divine blessing was vouchsafed purposely for this multiplication. Again, it is maintained that the vast masses of Israel never could have lived, as we read they did, with their cattle for many years in the desert. But to this there are two answers. Modern travellers declare that the wilderness is not, as men are ready to suppose, all a bare and naked waste. Amid arid plains there are extensive fertile tracts, abundantly watered, and, in parts of the year at least, covered with vegetation. And, so far from its being impossible for large bodies of men to traverse it, at this day the caravans of the pilgrims to Mecca, often including many thousands, pass directly through the whole length of the most desert portion of the peninsula. Besides, it is a gratuitous assumption that the Arabian wilderness was always as inhospitable as it is at present. There is strong reason to believe that there were anciently cities where now there is a sandy waste; and there are still visible the traces of works, yielding full proof that the country was once far more fitted for the sojourn of nomadic tribes than it is now. The whole question is satisfactorily handled by Dr. Bartlett, *ubi supr.*, July 1864, pp. 511-529.

The grand objection, however, to the truthfulness of the Pentateuch is the supernatural character of many of the events related; and men, professing to know accurately what their Maker can or will do, have gravely pronounced his special interference in the government of the universe, the work of his fingers, the domain of his power, impossible. Objections of this kind have a larger scope than the credibility of the Pentateuch: they affect the whole of revealed rcligion. So far as they can be treated in this work they are considered elsewhere. See MIRACLE, SCRIPTURE.

The direct evidence for the truthfulness of the Mosaic writings is, at least, as strong as it is for any historical document whatever. We find the leading facts of them alluded to or pre-supposed in almost all the later books of the Old Testament. And archdeacon Pratt in his useful work, *Scripture and Science not at variance*, pp. 69-88, 3rd edit., has shown how many of those facts (of the earlier part of Genesis) are treated as literally true by our Lord and his apostles. Here, especially, Christ's authority before adverted to may properly come in. Would he have grounded his pretensions on a book which was not literally true? Besides, though profane history does not reach so far back as sacred, yet it does furnish innumerable weighty proofs of the credibility of Moses. Mr. Rawlinson has exhibited many of these in his *Historical Evidences of the Truth of the Scripture Record*. Every book of travels in the east is an additional witness. The manners are still very much what Moses describes them. The natural productions, the face and structure of the country, unite their voice. The cities of Bashan which he mentions—it was once thought with exaggeration—as so mighty, yet remain to corroborate his statements: see Porter's *Giant Cities of Bashan*. And, above all, there is the present condition of his people. Their destiny, as foretold in the Pentateuch, our own eyes may see. They are a standing miracle, a testimony resounding through the world, that it was no forger, no pretender to divine communications, no mere guesser that traced from its origin the house of Jacob, narrated its early history, sketched its yet future fortunes, drew the accurate picture of its present state, but one endued with the wisdom which could flow from the Spirit of truth alone.

More cannot be added. It is but an outline which has here been given; and the student must be referred for fuller particulars to other books. Several such books have been already cited; and to them may be added some articles in the valuable work called *Aids to Faith*; Dr. McCaul's *Examination of Dr. Colenso's Difficulties with regard to the Pentateuch*; Dr. Mühleisen-Arnold's *English Biblical Criticism and the Authorship of the Pentateuch from a German Point of View*; Birks' *Bible and Modern Thought*, and *Exodus of Israel*, Macdonald's *Introd. to the Pentateuch*; together with Dr. Bartlett's *Historic Character of the Pentateuch*, in *Biblioth. Sacr.*, vol. xx. pp. 381-431, 660-670.

PENTECOST. The name, signifying *fiftieth*, by which the Hebrew feast of weeks is known in the New Testament. It was to be kept the fiftieth day, i.e. seven weeks, a week of weeks, after the passover, counting from 'the morrow after the passover sabbath,' the second day of that feast (Exod. xxxiv. 22; Lev. xxiii. 15, 16; Deut. xvi. 9, 10). It was a festival of thanksgiving for the harvest, which began immediately after the passover; and the first-fruits were then to be offered to the Lord (Numb. xxviii. 26-31). This was one of the three great

occasions on which the Israelites were to resort to the sanctuary (Exod. xxiii. 14-17; Deut. xvi. 16). And accordingly we find several notices in the New Testament that the practice was still observed (Acts ii. 1, 9-11, xx. 16; 1 Cor. xvi. 8). The giving of the law was also considered as commemorated at pentecost; for it was delivered from Sinai on the fiftieth day after the departure of Egypt, that is, after the institution of the passover. It was at pentecost that the promised out-pouring of the Holy Spirit on the gathered disciples occurred; and continually since, almost if not quite from the times of the apostles, has this great event been commemorated with solemn joy in the church of Christ at the season now called Whitsuntide. For an account of the name and the observance see Bingham, *Orig. Eccles.*, book xx. chap. vi.

The modern Jews observe the feast of pentecost or weeks on the sixth and seventh days of the month Sivan. The three preceding days are called the 'three days of bordering,' because before the giving of the law God directed Moses to set bounds to the mountain that the people might not trespass upon it. The scenery of the open country is imitated: the synagogues are decorated with flowers; and the tables and floors of the houses are strewed with flowers and fragrant herbs. For it was not in a temple but in the waste that the law was promulgated. On the evening of the fifth of the month, after synagogue service, the families sit at table to sanctify the feast. The master of the house takes a glass of wine in his hand and repeats the *kidush* or sanctification: 'Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord our God, King of the universe, who hast selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments, and granted unto us, O Lord our God, in love, solemn feasts to rejoice, with festivals and times for gladness, this festival of the weeks, the time of the giving of our law, a holy convocation, a memorial of our departure from Egypt; for thou didst select us and sanctify us from all other people; and thy holy seasons with (love and favour) joy and gladness thou causedst us to inherit. Blessed art thou, O Lord, the sanctifier of Israel and the times. Blessed art thou, O Lord our God, King of the universe, who hast maintained us and preserved us to enjoy this season.' The next morning, in addition to the usual services, certain special prayers, descants, and paraphrases are read, with portions of scripture, among which are Exod. xix., xx. The sanctification is repeated on the second evening; and the service of the following day is similar to that of the first, save that different portions of scripture are read, among which is the book of Ruth. When the stars appear the festival is over (Mills' *British Jews*, part ii. chap. vi. pp. 207-210).

PEN'UEL (*face of God*).—1. One of the descendants of Judah who was the 'father' or founder of Gedor (1 Chron. iv. 4).—2. A Benjamite chief, one of those who dwelt in Jerusalem (viii. 25).

PEN'UEL (*id.*) (Gen. xxxii. 31; Judges viii. 8, 9, 17; 1 Kings xii. 25). See PENIEL.

PE'OR (*cleft*).—1. A mountain in the territory of Moab, at the north-east end of the Dead sea (Numb. xxiii. 28).—2. Put for Baal-peor, an idol of the Moabites (xxv. 18, xxxi. 16; Josh. xxii. 17). See BAAL-PEOR.

PERA'ZIM (*breaches*). See BAAL-PERAZIM.

PE'RES (*divided*) (Dan. v. 28). See MENE.

PE'RESH (*dung*). A descendant of Manasseh (1 Chron. vii. 16).

PE'REZ (*breach*) (1 Chron. xxvii. 3; Neh. xi. 4, 6). See PHAREZ.

PE'REZ-UZ'ZA, or PE'REZ-UZ'ZAH (*the breach of Uzzah*). A place so called, because there God burst forth on Uzzah for his sacrilege, so that he died (2 Sam. vi. 8; 1 Chron. xiii. 11).

PERFECT, PERFECTION. We find that persons are repeatedly spoken of in scripture as 'perfect'; and 'perfection' is placed before men as an attainment at which they ought to aim. It does not, however, follow that any are absolutely perfect in this life: day by day the holiest fall short of the high standard before them (1 Kings viii. 46; Prov. xx. 9; Eccles. vii. 20). The first who is said to have been 'perfect in his generations' is Noah (Gen. vi. 9) 'not perfect in the sense of sinless,' says Prof. Bush (*Notes on Genesis*, pp. 83, 84), 'but sincere, simple, upright, having respect to *all* God's commandments, and, like Caleb, following the Lord *fully*. Christian perfection is not absolute freedom from sin, but evangelical integrity; a perfection implying completeness of *parts* rather than of *degrees* in the renewed character; and it may be better understood by viewing it as opposed to *partiality* and *hypocrisy*, to a *partial* obedience and an *insincere* profession.' More than one original word in the New Testament is translated 'perfect'; but the interpretation given of one may well apply to others. Our Lord inculcates a duty, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. v. 48); on which Dr. Alford very well observes: '"complete" in your love of others; not one-sided or exclusive, ... but all-embracing, and God-like. . . . No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized.' In Eph. iv. 12 a different Greek word is used: in 13 the idea is that of maturity. To 'make' Christ 'perfect' (Heb. ii. 10) means to make him complete, that is, to bring him to the glory purposed as the end of his humiliation. The same idea is implied in v. 9, 'brought,' says Dr. Alford, 'to his goal of learning and suffering through death.'

PERFUME (Exod. xxx. 35, 37; Prov. xxvii. 9, and elsewhere): see INCENSE, OINTMENT.

PER'GA. A town in Pamphylia, upon the river Cestrus, about sixty stadia (seven miles) from its mouth, between and on the

sides of two hills, with an extensive valley in front, watered by the river, and backed by the mountains of the Taurus. It contained a celebrated temple of Artemis or Diana. Paul and Barnabas preached the gospel here; and it was here that Mark left them (Acts xiii. 13, 14, xiv. 25). There are some ruins of Perga, almost entirely Greek, sixteen miles north-east of Attalia, at a spot now called *Eski-Kâlesi*.

PER'GAMOS, or PER'GAMUM. An illustrious city of Mysia on the river Caïcus. It was originally but a strong hill-fortress, but became an important place under the successors of Alexander, the capital of a kingdom which the last sovereign, Attalus III. bequeathed (133 B.C.) to the Roman people. It was famous for its vast library, given by Antony to Cleopatra, and added to that of Alexandria, for the Nicephorium, a grove in which were the splendid temples of Zeus or Jupiter, of Athene or Minerva, and of Apollo, but most especially for the worship of Æsculapius, the remains of whose magnificent shrine may still be seen. The modern name is *Bergamah*. To the church there one of the apocalyptic epistles was addressed (Rev. i. 11, ii. 12-17). In that epistle it is called 'Satan's seat,' respecting which there have been various conjectures; but no satisfactory explanation has yet been given. The most feasible, perhaps, is that persecution, Satan's work, even to death was already rife there. A martyr of the Pergamene church, Antipas, is mentioned; but nothing else is certainly known of him. In later days several of Pergamos gained the crown of martyrdom. See Trench, *Comm. on Epistles to Seven Churches*, 2nd. edit. pp. 113-117.

PERI'DA (*kernel*) (Neh. vii. 57). See PERUDA.

PERIZ'ZITES *villagers*). One of the tribes described as dwelling in Palestine, to be expelled by the Israelites. Taken in conjunction with Canaanites the term seems sometimes to include all the inhabitants of the land (Gen. xiii. 7, xxxiv. 30; Judges i. 4, 5). Kalisch is disposed to believe from the signification of the word that the Perizzites were those who lived in open villages; so that the two appellations together comprise the dwellers in cities, and the dwellers in the country (*Comm. on Old Test. Gen.*, p. 344). Hence it is that Perizzites are named as residing in so many different parts of the country, in the mountains (Josh. xi. 3), in the wooded plains (xvii. 15), in the territories allotted to Judah and Ephraim (ibid.; Judges i. 4, 5), and near Beth-el and Shechem (Gen. xxxiv. 30): comp. Winer, *Bibl. RWB.*, art. 'Peresiter.' Some of them were left in the time of Solomon (1 Kings ix. 20; 2 Chron. viii. 7), and perhaps even after the captivity (Ezra ix. 1).

PERJURY (1 Tim. i. 10). See OATH.

PERSECUTE, PERSECUTION. By these words we are to understand the inflicting of penalties or punishments on account of religion. Thus the disciples at Jerusalem were molested at the time of the death of Stephen (Acts viii. 1). Under the Mosaic law uniformity of worship was prescribed; and, as the Deity was in a special sense the King of the nation, idolatry was high treason, to be visited with the severest punishment (Deut. xiii.). According to statute no other kind of religion was tolerated in Palestine; and those aliens who would obtain the full privileges of Hebrew nationality must embrace the Hebrew faith (Exod. xii. 48). Foreigners were not obliged to adopt the Israelitish religion: they were to be punished for open idolatry, and gross crimes (Lev. xviii. 26, xx. 1-5), but they were to be rather encouraged than compelled to worship the true God (Numb. xv. 14).

Under the Christian dispensation those penal laws which were naturally in force under the theocracy had no place. Christians were persecuted; but they had no warrant to persecute again. Of course they had a right to remove an offending member from their body (1 Cor. v. 3-5, 13); but the notion of propagating their religion by force was entirely opposed to the spirit of the gospel (Matt. vii. 1; Luke ix. 54-56; Rom. xiv. 4; James iv. 11, 12).

PERSEP'OLIS (2 Macc. ix. 2). A celebrated city of Persia, the capital of Persia proper, probably founded by Darius Hystaspis, the frequent residence of Persian monarchs, till the time of Alexander the Great, by whom it was wantonly fired. It seems in a degree to have recovered, as it was rich enough for Antiochus Epiphanes to attack and attempt to plunder it. It was some distance from the ancient capital Pasargadæ; and its splendid remains are yet seen at a spot called *Chehl-Minâr*, 'the forty pillars.'

PER'SEUS (1 Macc. viii. 5). The last king of Macedon, defeated 168 B.C. by the Romans under L. Æmilius Paullus at Pydna. His kingdom then became subject to the Roman power.

PERSEVERE, PERSEVERANCE. Though the word occurs but once in the English version (Eph. vi. 18), yet the duty of perseverance, that is, of steady earnest continuance in the ways of godliness, is continually and most forcibly inculcated (Matt. x. 22, xxiv. 13; Heb. iii. 6, 14; Rev. ii. 10); and the danger of falling back is forcibly depicted (Luke ix. 62; Heb. vi. 4-8, x. 26-31, 39; 2 Pet. ii. 20-22). There is abundant reason, therefore, for the caution of 1 Cor. x. 12 The discussion of the theological question whether those who are made really God's children do persevere, or whether they can fall finally away, does not belong to such a work as the present.

PER'SIA. This name is generally applied in scripture to the wide Persian monarchy In Ezek. xxxviii. 5, however, it appears to designate the region which may be called Persia proper; and this is separated from Media on the north by a mountain ridge: on the west it borders on Susiana (Elam), to the east on Carmania, and extends southward to the Persian gulf. It is the modern *Fars* or *Farsistan*. That portion which lies along the coast is a sandy plain hardly habitable on account of the heat and pestilential winds. In the interior are lofty mountains, a large part of the year covered with snow: still there are among these hills

many well-watered valleys and plains, in a pleasant climate, and highly productive. To the north the country is wild, fitted only for shepherds and migratory tribes (Winer, *Bibl. RWB.*, art. 'Persien'). In the larger sense Persia must be taken to comprehend the empire that extended from India to Egypt, including the wide regions between the Black sea, the Caucasus, the Caspian sea, the Persian gulf and Indian ocean, and the Arabian desert, together with parts of Europe and Africa.

The Persians (a name thought to signify 'the tigers') were a brave and active people, vain and impulsive, but truthful and simple in their habits till they came into close contact with the Medes, a people probably descended from the same stock with themselves. Their own dress had been close-fitting; but they adopted the Median flowing robes and fondness for ornament, becoming by degrees a luxurious and effeminate nation. Polygamy was practised among them. They worshipped a supreme god, Oromasdes, but believed also in other inferior deities, as Mithra, the sun, and Homa, the moon. They imagined, too, that there was an independent and very powerful principle of evil, Arimanius, or Ahriman.

But at length this simpler faith was alloyed with Magianism, the worship of fire and the other elements, a system that widely prevailed among the people of western Asia. The two contended for pre-eminence; but a kind of compromise was effected: the old creed was retained; and the rites and ceremonies of Magianism were superadded. The language of ancient Persia was near akin to the Sanscrit: the modern speech is a modification of it, as Italian is derived from Latin.

The Persians were divided into ten tribes, of which three were noble, three agricultural, and four migratory or nomadic. The Pasargadæ, from whom sprung the royal Achæmenian race, were the most distinguished of the noble tribes.

Very brief notice can here be taken of Persian history, and that mainly as connected with the Jews.

In remote antiquity the nation occupied other settlements to the east of the Caspian. And it is said that a certain Achæmenes was their leader, about 700 B.C., into the country called after them. From him the line of kings noted above derived their name. All, however, is very uncertain before the reign of the great Cyrus. The Medes seem to have kept the Persian princes in vassalage; and it was not till Cyrus, son of a Persian king, headed a revolt, that Persian independence was secured. The Medes thenceforward were the dependant nation. Cyrus extended his conquests widely. The Median dominions were his. The countries bordering on India owned his sway. He conquered Lydia, and attacked and captured Babylon. This conquest had been long foretold, and the conqueror named (Isai. xliv. 28, xlv. 1-7). It was because the destinies of God's church and people were involved, that a just retribution was to be meted out to the haughty power that had enslaved them, and freedom to be proclaimed to the Jews to return to their own land. The prophecy was fulfilled; and in the first year of Cyrus' extended rule he published the remarkable edict recorded in Ezra i. 1-4. By virtue of this many Jews returned to Palestine, and began to re-build their temple. But their progress was soon stopped. Their enemies hired counsellors to oppose them, 'all the days of Cyrus king of Persia, even until the reign of Darius king of Persia' (iv. 5). To Daniel, who in the third year of Cyrus was lamenting the continued desolation of his people, this thing was revealed. 'One and twenty days,' said the divine messenger, 'the prince of the kingdom of Persia withstood me' (Dan. x. 13); and it was not till the end of one and twenty years that the temple of the Lord was again completed (Ezra vi. 14, 15). Cyrus died 529 B.C.; his tomb is said to be still at *Murgaub*, the site of the ancient capital Pasargadæ. He was succeeded by his son Cambyses (most probably the Ahasuerus of Ezra iv. 6), who invaded Egypt. After him Gomates the Magian, who pretended to be Smerdis, son of Cyrus, usurped the throne. He is the Artaxerxes who forbade the re-building of the temple (7-23). He was slain after a reign of seven months; and Darius, the son of Hystaspes, succeeded. He built palaces at Persepolis and Susa (Shushan), and was the sovereign under whom the temple was completed (24, v., vi.; Hagg. i. 1; Zech. i. 1). He died 485 B.C., and left his crown to Xerxes, in all probability the Ahasuerus of Esther (see Dan. xi. 1, 2). Xerxes was assassinated 465 B.C. His son Artaxerxes Longimanus was the prince who commissioned Ezra (Ezra vii.), and to whom Nehemiah was cup-bearer (Neh. ii. 1). He reigned forty years. Other kings succeeded; the only one of whom that is mentioned in scripture is Darius Codomannus (xii. 22): he was the last; his empire being overthrown by Alexander the Great (Dan. viii. 5-8, 21, 22, xi 3, 4). In later ages the Persian monarchy revived; and Persia is still an important Asiatic power.

PER'SIANS (Esth. i. 19; Dan. v. 28, vi. 8, 12, 15, 28). The inhabitants of Persia.

PER'SIS (perhaps *of Persian origin*). A Christian female at Rome, whom St. Paul salutes and speaks of as having laboured much in the Lord (Rom. xvi. 12).

PERU'DA (*kernel*). One of Solomon's servants, whose descendants returned from Babylon with Zerubbabel (Ezra ii. 55). He is also called Perida (Neh. vii. 57).

PESTILENCE (Exod. v. 3; 2 Sam. xxiv. 13; Psal. xci. 3; Hab. iii. 5). See PLAGUE.

PESTILS (2 Chron. xxiv. 14, marg.). Pestles. But the version of the text is preferable.

PE'TER (*rock, stone*). One of the foremost of the twelve apostles. Originally called Simon, he was the son of Jona, and a resident at Bethsaida. His brother Andrew, being a disciple of John the Baptist, was by John directed to Jesus; and speedily he prevailed on Simon to accompany him to one who he felt convinced was the predicted Messias. Our Lord kindly received the newcomer, and gave him the name of Cephas, the Aramaic equivalent to the Greek Peter

(John i. 35-42). This name was intended to be a perpetual memorial to him who bore it. It implied the steadiness with which he would be enabled, in spite of a naturally-impulsive and therefore vacillating character, to hold the faith he was now embracing. It was his personal relation to Christ that was thereby signified, not the relation in which he stood or was to stand (except through Christ) to the church (see Wieseler, *Chronol. des Apost. Zeitalt.*, p. 581).

Peter and Andrew were fishermen, not altogether without property, but certainly not of the class of the rich and great. They were not at first required to be in close attendance on their Master, and they still pursued their ordinary calling. After the conclusion of his early Judean ministry, Jesus, walking by the sea of Galilee, saw them so employed. He then desired them to follow him, promising to make them 'fishers of men.' A miraculous draught of fish was given at the same time, which so impressed Peter with a sense of the divine power of Jesus, that he felt himself unworthy to stand in that holy Presence. But, re-assured by the Lord's kind words, both he and Andrew, with their partners John and James, the sons of Zebedee, left all—as much to them as the far larger *all* of the rich man can be to him, and followed Christ (Matt. iv. 18-22; Mark i. 16-28, x. 28; Luke v. 1-11). This occurred near Capernaum, where the brothers had then a house; and there Jesus healed Peter's mother-in-law of a fever (Matt. viii. 14, 15; Mark i. 29-31; Luke iv. 38, 39). It was some time afterwards when the Lord nominated the twelve apostles. Of these Peter is always placed first. From his age or from his zealous temper he seems to have had precedence; but no supremacy or authority over the rest was thereby given him (Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13: see APOSTLE).

It is not necessary to trace in minute and chronological detail the various incidents of Peter's life while personally attending the Lord. He was always foremost to speak and to put questions, and he with James and John formed the choice highly-favoured band who witnessed the more remarkable manifestations of Christ's power and dignity (e.g. Matt. xvii. 1, 2; Mark v. 37, 40, 41). But there are some events which must be somewhat more particularly noticed. Such are Peter's confession of Christ, his behaviour at the passion, the address of Christ to him after the resurrection, with the question of his residence at Rome.

Jesus had demanded of his disciples who in their judgment he was. It was as the mouth-piece of the whole that Peter replied, 'Thou art the Christ, the Son of the living God' (Matt. xvi. 16). It is elsewhere shown (see SON OF GOD) that the title Peter then gave his Master implied that he believed him to be a Divine Person. Peter might not, perhaps, apprehend as yet the full significance of this; but he had reached a belief higher than the current notions of the age: he had some glimpse of the cardinal truth to be in time fully proved, though not to be proclaimed just yet, that Jesus was the only-begotten of the Father. Hence the peculiar force of our Lord's reply, 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven' (17). It was heavenly teaching, no doubt, which imparted to him such a mystery. The succeeding words of Christ (18, 19) are very remarkable, and have provoked keen controversy.

Various expositions have been given of the declaration, 'Thou art Peter; and upon this rock I will build my church;' but two only need be noticed here. It is maintained by some that Peter was the rock on which the church was to be built; and that the promise was fulfilled when on the day of pentecost he first preached Jesus the crucified, 'both Lord and Christ' (Acts ii. 36), exercising the authority of the keys which had been entrusted to him, and opening to the people the door of salvation by faith in the Saviour. There is a propriety, it is readily admitted, in this interpretation; and it agrees well with other passages of scripture in which apostles are spoken of as foundations of the church (Eph. ii. 20; Rev. xxi. 14). If this interpretation be admitted, it gives no countenance to any supremacy of Peter, still less to the claim of such supremacy as descending in a single line of bishops, presumed successors of Peter in a particular see. For this apostle spoke in the name and with the accordance of his fellows, to whom in general the question had been addressed: they, equally with him, are termed foundations; and to them, too, not derived through Peter, the power of the keys was as largely given (John xx. 21-23).

But there is an interpretation of the words in question perhaps more satisfactory. Putting aside as scarcely to be defended the view that Christ in saying 'upon this rock' pointed to or meant himself in contrast with Peter, we may advert to the peculiar character, above-noticed, of Peter's confession. It was the announcement of the most glorious truth of the gospel. Made in good faith, as revealed by the heavenly Father to the apostle, it showed that he was upon the rock. He was now Peter indeed, exhibiting that personal characteristic in the view of which Christ had long before given him the name. And well, therefore, on this might the Lord say, 'Thou art Peter,' the firm maintainer of fundamental truth; and on this rock, this immutable truth, a church should be built, against which the gates of hell could not prevail. It was the dignity of the Lord's person which gave effect to his work, and security to those that believed in him. Had he been merely a man, the gates of the unseen world would not have unclosed at his bidding: it was because he was the Son of God that, as Peter himself proclaimed on the day of pentecost, 'it was not possible that he should be holden of' death (Acts ii. 24). It was rather, then, from this great ground-doctrine that the church grew, than that it rested on Peter as a foundation. This view is adopted by a large number of able expositors. Bishop Jewel adopts it: see Jewel's works, Park. Soc. edit., vol. i. p. 340;

where authorities are produced from ancient authors.

Passing strange it was to Peter, after making the acknowledgment which was so approved, to hear Christ speak of approaching degradation, suffering, and death. All this was in his view simply impossible; and therefore we are told he hastily exclaimed, 'This shall not be unto thee.' His exclamation drew down on him a severe rebuke (Matt. xvi. 21-23). We may conceive the astonished perplexity into which he must have been thrown; and we have therein a clue to some of the apostle's subsequent inconsistencies. The stronger his faith in his Master's dignity, the less could he imagine that drear eclipse which was to come upon the Sun of righteousness; and it was this very faith, when afterwards, as it seemed, so utterly deceived, that made him deny Christ. Perhaps, had his expectations been less high, he might have held on through those last doleful hours.

We may see the working of Peter's mind in his various observations and questions. Thus on the mount of transfiguration he proposed to pitch tabernacles, the headquarters of the splendid kingdom he supposed just about to be inaugurated (xvii. 4). Then he would not at first allow his Master to demean himself by washing his feet (John xiii. 8). His unquiet curiosity about the traitor, and his puzzled enquiries, 'Whither goest thou?' and 'Lord, why cannot I follow thee now?' (23, 24, 36, 37) indicate what was passing within. He felt that a crisis was at hand. And, when the Lord spoke of buying a sword (Luke xxii. 36), then doubtless his hopes were high; and, as the band of officers approached, the long period of suspense was over—he was the first to strike a blow. What cared he now for the authority of the priests! his Master would presently blaze forth in the refulgence of divine might, and the rulers of the world must sink before him. Then it was when the meek Victim made no resistance, and was actually led off a prisoner—then came that vast revulsion, and Peter seemed to wake from a flattering dream: So, then, it has been all a delusion! instead of wielding heavenly power, Jesus cannot deliver himself from a party of peace-officers. I have been somehow deceived. It was this, the crushing of all his high-raised hopes, the disappointment of his faith, and not *mere* cowardice that made Peter shrink. He thought he had no longer any cause to contend for. And, though curiosity and lingering affection for the defeated one carried him to see the end, yet it was no more as a disciple, but just as a spectator, that he pressed into the high priest's palace. He did not belong to Jesus: he could have nothing to do with a man who had trifled with his honest attachment. Why should he involve himself in danger for such a one? Hence the repeated denials, not caused by fear alone, but by mortified affection, the strength of his denials corresponding to the greatness of his former expectations. But, when the Lord turned and looked upon him, then he felt it was with an omniscient eye. He who stood to be judged could read his heart, and was pointing to his prophetic word just then fulfilled. And the apostle's mind misgave him. Though a dark cloud hung over the Son of man, he might be after all the Master and the Lord; and in an agony of shame, and self-upbraiding, and love, and sorrow—for all that has been said does not excuse, it but explains his conduct—Peter went out and wept bitterly.

The three denials are differently recorded by the different evangelists. But, if all the details are laid together, and it is borne in mind that not merely three definite expressions, but a torrent of hasty words were uttered on both sides, the independent narratives will be found by no means contradictory. As to the first denial, all is plain. Peter was in the hall or court of the palace, warming himself by the fire, when he was taxed by the porteress, who came up to him, with being of Jesus' company. He denied, and retreated from the fire to the porch or vestibule; and the cock crew; but the anxious apostle did not heed it. Next he was lingering in the porch; but his movements had attracted notice: so several persons charged him, the porteress again (now probably returned to the door), another maid, a male servant, according to the first three evangelists. We should naturally expect this: several in such a group would be sure to speak at once; and this is just what St. John, who was present, reports, 'they said.' Then as to the third denial a while after: Peter perhaps, as thinking the danger over, had returned to the fire; but his provincial accent betrayed him to the bystanders as a Galilean; and a kinsman of Malchus, whose ear he had cut off, identified him as one of those he had seen with Jesus in the garden. The words of his reply are differently reported; but, as St. Matthew tells us he 'began to curse and to swear,' it is obvious that he did not just utter a single sentence, but denied with repeated asseverations. It was then that the cock crew again; and the Lord cast his sad warning look upon Peter (Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 54-62; John xviii. 15-27). A fuller explanation may be seen in the *Journal of Sacr. Lit.*, April, 1854, pp. 84-92; Birks' *Horæ Evang.*, book iii. chap. ii. pp. 415-417; Horne's *Introd.*, edit. Ayre, vol. ii. pp. 478, 479.

Of St. Peter at the crucifixion, and during the following day, we read nothing. On the resurrection morning he ran with John to the sepulchre (John xx. 2-10); and the Lord in the course of that day vouchsafed to appear to him (Luke xxiv. 34; 1 Cor. xv. 5); and with the rest of the disciples he repeatedly saw the risen Saviour. One occasion was when he had returned to his old occupation of fishing on the sea of Galilee; and Jesus questioned him of his love to him, and in touching terms gave him charge to feed his sheep, and told him that he should follow him to death (John xxi.). Peter's mind was clear enough then: he saw it all, that Jesus was alive, the Son of God for evermore.

After the ascension we find him taking his old place as spokesman of the apostles.

He proposed the election of another in the place of Judas (Acts i. 15-25): he specially addressed the multitude that crowded round the apostles on the day of pentecost (ii. 14-40), and was indeed the central figure of the first part of the Acts of the Apostles, which describes the planting and extension of the church among the Jews by his ministry. The experience he had gained he turned to profit. He had learned his own weakness, and his Master's power; and it was one of the marvels of the age, a problem not to be solved unless the gospel doctrine were true, that the impulsive, vacillating, inquisitive fisherman, in six or seven short weeks, was so changed in character and deportment, into the grave and learned teacher, that, with logical argument and masterly application of the ancient scriptures, he boldly confronted and confounded the leading councillors and profound doctors of the nation (iii. 12-26, iv. 1-20, v. 29-42).

The rest of Peter's history, as we find it in scripture, can be but lightly sketched. He was incessantly engaged in preaching Christ; and many miracles were wrought by his hand. When Samaria had received the gospel, he was sent thither with John, where he rebuked Simon Magus; and he passed through various other districts, the Lord blessing his labours (viii. 14-25, ix. 32-43). There was then a special crisis of the church. God had determined, according to ancient prophecy, to make the Gentiles fellow-heirs with Israel of the promise. And by means of Peter the door should be set open. But the apostles did not as yet understand the largeness of Messiah's kingdom. And Peter must be taught by a symbolical vision that he was not to call anything common or unclean. Accordingly he was instructed to go with the messengers of Cornelius, the devout centurion; and while he was speaking to him and his company the Holy Ghost fell upon them. Then they were of course admitted to Christian baptism. But the church at Jerusalem at first censured Peter for what he had done; and, when he had recounted the matter, in utter wonder they exclaimed, 'Then hath God also to the Gentiles granted repentance unto life' (x., xi. 1-18). Peter was afterwards imprisoned by Herod Agrippa, and the night before his intended execution miraculously delivered in answer to the prayers of the church (xii. 1-17). He was also subsequently present at a council of apostles and elders (xv. 7-11).

We read no more of Peter in the Acts. A few scattered hints of him may be gleaned from the epistles (to be noticed hereafter). For the rest of his life we are left to tradition. Ecclesiastical story, however, tells us that he left Jerusalem early, founded and presided over the church at Antioch; that subsequently he went to Rome, where he once more met and confounded Simon Magus; and that he was bishop many years of the imperial city. He visited the east again, and planted many churches in the west; and at length he was martyred with Paul, at Rome, under Nero, being crucified with his head downwards.

That he was martyred we may be sure, and by the same kind of death as his Lord suffered (John xxi. 18, 19). That this occurred at Rome is highly probable. Several of the early writers, such as Tertullian, Dionysius of Corinth, Caius the Roman presbyter, and others, report it; some of them mentioning memorials of the fact which they say were existing in their times. And, though some of these authors were credulous, and their statements not always to be relied on, yet, as Wieseler well remarks, if Peter had suffered in any other city, we may feel certain that the church of that city would have claimed honour as the scene of the martyrdom of so eminent an apostle (see *Chronol. des Apost. Zeitalt.*, pp. 568-570).

But a long residence at Antioch or Rome cannot be made to fit in with the New Testament accounts of Peter. Neither can he have been the founder of the churches there. For Paul, three years after his conversion, found Peter at Jerusalem (Gal. i. 18: comp. Acts ix. 26-28). Somewhat later, when tidings came of the success of the gospel at Antioch, not Peter but Barnabas was sent thither, who soon associated Paul with him; and, when, after a year's sojourn there, the two went to Jerusalem, there was Peter; for it was just at the time of Herod's rage against the disciples (xi. 19-30, xii. 1). Again, fourteen years after Paul's conversion he was at Jerusalem with Barnabas (Gal. ii. 1). This must have been at the time of the council (Acts xv. 2-4); at which Peter was present, though, it may be observed, he did not preside. It was at this meeting that James, Peter, and John agreed to direct their ministrations chiefly to the Jews; while Paul and Barnabas went to the heathen (Gal. ii. 7-9). It is inconceivable that Peter would just after betake himself to Rome, where the church was for a long time almost exclusively Gentile; for, on Paul's subsequent arrival there, the Jews seem scarcely to have heard the gospel (Acts xxviii. 17-29). Besides, soon after the council, Peter must have gone to Antioch (Gal. ii. 11-13), probably at the time marked in Acts xv. 35, before Paul and Barnabas separated. Then, further, when Paul wrote his epistle to the Romans, on his way to Jerusalem, lodging with Gaius at Corinth (Rom. xv. 25, xvi. 23: comp. Acts xx. 2, 3; 1 Cor. i. 14), he does not name Peter to them. Years later, when Paul was carried a prisoner thither, there is no mention of welcome from Peter. Nor is there any reference to Peter in any letters written from Rome. Certainly too much stress ought not to be laid upon silence; but from Peter's own epistle (1 Pet. v. 13) the probability is that he had not at that time quitted the east. And how could Paul at a still later period have spoken as he did (2 Tim. iv. 6, 16, 17), had Peter been at hand?

The conclusion then is a probable one that, though Peter suffered at Rome near upon the time of Paul's martyrdom, in the Neronian persecution, yet it could not have been till at or after the close of Paul's life that Peter reached the metropolis. The date of his martyrdom is variously placed; possibly it was about 67 or 68 A.D.

PETER, THE EPISTLES OF. There are two epistles in the canon of scripture which bear the name of St. Peter.

Of the genuineness of the *first* there has scarcely ever been a doubt. The early testimonies to it are numerous and decisive. Polycarp and Papias cite it. Irenæus quotes it, expressly naming Peter as the author; also Clement of Alexandria, Tertullian, and Origen. And, though not introduced into the Muratorian canon, which when it speaks of Peter is confused and obscure, it appears in every other ancient catalogue (see Westcott, *Canon of the New Test.*, app. D. pp. 565-584). It is in the early Peshito Syriac version; and in short so conclusive is the proof that few have ever questioned it save some modern critics, whose arguments, such as they are, have been disposed of by Dr. Alford, *Proleg.*, sectt. i. vi.

The apostle writes to 'the strangers (i.e. pilgrims on earth, comp. 1 Pet. ii. 11) scattered (i.e. of the dispersion) throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.' From the mention of the dispersion we may probably conclude that, as he regarded Jerusalem still as the central point of holy worship, that city was not yet destroyed (see Wieseler, *Chronol. des Apost. Zeitalt.*, pp. 559-563). Still it must not be supposed that St. Peter was writing only to Jews: various passages (e. g., 1 Pet. i. 14, 18, ii. 9, 10, iii. 6, iv. 3) are applicable mainly to those who had been heathens but were now converted to the faith of Christ. And then the churches generally in the provinces which Peter names had been planted by St. Paul, who had ever instructed them that all, both Jews and Gentiles, were one in Christ (Gal. vi. 15; Eph. ii. 14-18, iii. 6, iv. 3-6). Peter, writing to these communities with the purpose of confirming them in the doctrine they had previously learned, would never, we may be sure, pick out, so to speak, the Jewish believers from the Gentiles, and direct his counsels to them apart from their brethren.

The place from which this epistle was written was 'Babylon' (1 Pet. v. 13), whether Babylon literally or Babylon symbolically (that is, Rome) has been questioned. Other conjectures—as that it was an Egyptian city—are not worth notice. Now Rome is called Babylon only in the poetic and highly-symbolical book of the Revelation (e.g., Rev. xvii. 5, 18). It is not likely that it would be so termed in a prose matter-of-fact epistle, where other places or countries have their ordinary names. Besides, the order in which (1 Pet. i. 1) those countries are ranked is that which would naturally occur to one writing on the banks of the Euphrates, ranging generally from north-east to south and west; while it would be unsuitable to one sojourning in Italy. It was in the highest degree probable, seeing that Judea and Babylonia were in close intercourse, and many Jews had settled in the last-named country (Josephus, *Antiq.*, lib. xv. 3, § 1), that the apostle of the circumcision would carry the gospel thither. And certain causes which had tended to unsettle the Jews there—as a persecution by Caligula, and a plague—had by this time passed away. It will be observed that 'church' is supplied in our version: some have imagined that rather Peter's wife who used to travel with him (1 Cor. ix. 5) is intended. But we may safely dismiss such a conjecture, which would render it very difficult to account for the words 'in Babylon' being introduced at all.

We can with much probability approximate to the time when this letter was written. The following notes may be laid together. Jerusalem, as already observed, was still standing. And Silas (Silvanus) and Mark were with the apostle (1 Pet. v. 12, 13). Now Silas was St. Paul's companion, and did not leave him till he quitted Corinth (Acts xviii. 5, 18; 2 Cor. i. 19). It was after that date, then, that Silas joined Peter. Again, Mark was in Rome with Paul when the epistle to the Colossians was written, in which there is an intimation that Mark would visit Asia (Col. iv. 10), while at a later date Paul desires that he may return to him in Rome (2 Tim. iv. 11). It is very likely that it was in the interval that he was with Peter. Still further, while Paul was at large, Peter would hardly have violated the compact of Gal. ii. 7-9. But, if Paul was in prison, unable to remedy the evils growing in the churches he had founded and might be said to govern, Peter, who probably had seen the epistles Paul wrote out of his Roman prison, might readily feel himself bound to confirm those churches in the faith. We may not unfairly conclude that Mark, having visited the Asiatic churches soon after the epistle to the Colossians was written, carried the news of their condition to Peter, and that this apostle under the guidance of the divine Spirit wrote to them by Silas, charging them to continue in that true faith in which they had been grounded (1 Pet. v. 12). The expressions in regard to persecution do not require us to bring the date down to the time of that of Nero; for they imply rather trial impending than actually present (ii. 12, iii. 13), and no greater amount of opposition than Christ's disciples had always had to meet. Besides, it is not certain that the Neronian persecution extended to the Asiatic provinces. The probable inference from all this is that the epistle may be dated 62 or 63 A.D.

The purport of the apostle's writing is indicated in the verse just referred to (v. 12). Now the 'true grace' wherein they stood, since we have no proof that Peter had himself visited these churches, must necessarily have been that body of doctrine which had been delivered to them by Paul and his associates. Keeping this in mind, and seeing that the strain of Peter's admonition was to fortify and encourage the disciples in the prospect of that more desperate struggle into which they were likely to be brought with the rulers of the world, we shall see that the various parts group well round the central design. St. Peter did not mean to teach elementary truth, but rather, recognizing the fundamental doctrines of the gospel which St. Paul had inculcated, to supplement the last-named apostle's teaching. He could do this with the more effect as the apostle of the circumcision.

the one especially looked up to by those who imagined that Paul was inclined to undervalue the authority of the law. Peter thus strengthens his brethren (Luke xxii. 32). His address is very earnest; his mind ever dwelling on his Master, his labours and sufferings, and his expected manifestation to the joy of his now-struggling people. All is in accordance with what we know of Peter's character, and resembles very strikingly his addresses as recorded in the Acts of the Apostles. It has been already said that Peter must have been acquainted with St. Paul's epistles: he adopts their form of doctrine, and often re-produces their sentiments; so that tables have been constructed to exhibit the similarity by a comparison of passages. Similar coincidences have been pointed out between this epistle and those of St. James and St. John (De Wette, *Einleit. in N.T.*, § 172; Alford, *Proleg.*, sect. vi.). Thus one mind pervades the whole scripture, one Spirit 'dividing to every man severally as he will' (1 Cor. xii. 11).

It is not easy to arrange this letter into distinct parts; so many of the admonitions running into each other. The following is Bengel's distribution of it: it will illustrate the composition and connection as well as any:—

I. The inscription (1 Pet. i. 1, 2).

II. The stirring up of a pure mind. He stirs up the elect,

(a) As begotten again of God. Here he mentions both the benefits of God to the faithful, and the obligations of the faithful towards God: these he interweaves and presses by three urgent considerations, to which force is added from the mystery of Christ:—(A). God hath begotten again to a lively hope, to an inheritance of glory and salvation; therefore *hope* to the end (3-13). (B). As obedient children yield forth the fruit of *faith* to your holy Father (14-21). (C). Purified by the Spirit *love* with a pure heart blamelessly (22—ii. 10).

(b) As strangers in the world they must abstain from fleshly lusts (11): (A). With an honest conversation (12); i. particularly (1) subjects (13-17), (2) servants after Christ's example (18-25), (3) wives (iii. 1-6), (4) husbands (7); ii. generally all (8-15): (B) by a good profession; i. by an answer for the truth and the avoidance of evil association (15—iv. 6). (The whole career of Christ from his passion to his death adds force to this); ii. by virtues and the good stewardship of God's gifts (7-11).

(c) As participators of future glory they must endure afflictions. This all must do, (1) In the general position of Christians (12-19), (2) In the individual position of each (v. 1-11).

III. Conclusion (12-14).

The *second epistle* of St. Peter has perhaps less amount of ancient testimony than any other of the books in the sacred canon. And it is freely acknowledged by early writers that its authority was doubted. Still there are probable references to it in Justin Martyr, Theophilus of Antioch, and Irenæus. Origen and Firmilian distinctly mention or allude to it; and in the fourth century after Christ it was generally received, and thenceforward appears in the catalogues of canonical books. And we are bound in fairness to believe, as the fathers of that time were aware that this epistle had been objected to, that they did not receive it without satisfying themselves, by such evidence as they could command, that the objections were untenable. Olshausen has very carefully and temperately examined the whole question. He is quite ready to give up every testimony prior to that of Origen. But he reminds us of the very early classification of various books of the New Testament—the Gospels—the Pauline epistles—the epistles called catholic; which gradually coalescing formed with the Acts and the Apocalypse a single volume. So that, if not individually named, it by no means follows that this was unknown or rejected. And he shows that it may reasonably be supposed to have been included in the collection of catholic epistles. Even those who mention the objections to it received it themselves. And the objections had no definite ground: they arose rather from men's speculations about the contents. Olshausen's deliberate conclusion, therefore, is—'1. That our epistle, as far as we can ascertain from history, was used by the church, and was generally read, along with the other catholic epistles: 2. There were those who denied that Peter was the author of this epistle, but they were influenced particularly by critical and, perhaps, by doctrinal reasons: 3. That there were historical considerations which led them to assail our epistle is not probable; certainly it cannot be demonstrated. *History, then, avails scarcely anything in overthrowing the authority of our epistle*' (*Integr. and Authent. of Second Epistle of Peter, transld.* in Amer. Bibl. Repos., July 1836, pp. 123-131).

The objections, then, are of an internal character; and they have been urged both from the contents of this epistle considered by itself, and also from a comparison of it with the first, an undoubted production of St. Peter's pen.

It is of course impossible even to touch on all the arguments taken from the epistle itself: one or two may just be indicated. Thus it is said that too great anxiety is shown by the writer to exhibit himself as the apostle, giving thereby ground for suspicion that he only personates St. Peter (2 Pet. i. 13-18). The reply is that as he was gravely censuring false teachers there was good reason why Peter should bring himself prominently forward. St. Paul under similar circumstances frequently does the same. Again, it is urged that he refers to Paul's epistles as forming part of the recognized scriptures (iii. 15, 16). Dr. Alford (*Proleg.*, sect. iv.) allows considerable weight to this argument, and thinks that we must infer that Peter's life was more extended than is usually supposed. But Olshausen considers 'the other scriptures' as simply designating the other epistles of Paul: 'The unstable pervert, not unfre-

quently, all the epistles of Paul, those sent to you as well as those sent to others' (*ubi supr.*, Oct. 1836, pp. 355-357). Schott, denying also that the words imply that there was then any recognized complete collection of St. Paul's epistles, reminds us that each apostolic writing was at once acknowledged by those to whom it came as the word of God (*Der Zweite Brief Petri u.s.w. erklärt*, p. 144).

Schott also disposes of the argument taken from the alleged difference between the first and second epistles in regard to subject, and shows how by the working of the evil leaven in the church there necessarily would be a difference; each letter being suitable to the circumstances of the time when it was penned. He ridicules the idea that in the short compass of sixty-one verses the distinctive characteristics of the first epistle must re-appear, and maintains that with equal wisdom the epistles to the Romans and to the Ephesians might be supposed not to be from the same pen; for, though the letter to the Romans is a regular exposition of Pauline doctrine, that idea of the church which is so prominent in that to the Ephesians does not once appear (*ibid.*, pp. 167-174).

With regard to style and phraseology much variation has been imagined between the two epistles; so that it has been confidently affirmed that the same man could not have expressed himself so very differently. And some critics have suggested that, as Peter was ignorant of Greek, he dictated what he had to say in Aramaic, and that his mind was expressed in Greek in the first letter perhaps by Silas, in the second by Mark. But really to suppose the apostle ignorant of Greek is a monstrous assumption; all probabilities telling the other way. Schott believes that with his first epistle Peter took especial pains in regard to his expressions, as writing to those whom he had not visited. Be this as it may, the leading topics of the second were peculiar: there was a certain influence (to be hereafter more particularly mentioned) which would make itself felt in his style; and some time, we may reasonably suppose, elapsed between the two letters (comp. Schott, pp. 175-188). And we have to lay over-against objections of the kind just now considered the fact that the writer distinctly claims to be the apostle Peter. This is not like a disquisition respecting the authorship of the book of Job, which holds its place, whoever the penman might be. Hence if not Peter's writing we have an impudent forgery, and the falsest of teachers with awful gravity warning the church against false teachers. Is any man, putting all the circumstances together, prepared to take this frighful alternative?

Of the time and place of writing nothing certain can be said. That it was penned not long before the apostle's death is evident; but where he was at the time we can only conjecture.

This epistle would seem to have been addressed to the same persons to whom the former was written, being intended as a kind of supplement to that (2 Pet. iii. 1), with the purpose of stirring up and confirming in the knowledge of the truth, with special reference to certain dangerous errors in both doctrine and practice, which were even then developing themselves, and which would spread and strengthen to the last days. For surely no pen could more accurately describe those whom we now behold, whose great principle is that 'all things continue as they were,' and who scorn the notion of the great God ever coming to touch the orderly mechanism of the universe (3, 4).

The following is Bengel's distribution of this epistle:—

I. The inscription (i. 1, 2).

II. The repeated stirring up of a pure mind; in which—1. He exhorts those who are partakers of faith, that, increased with divine gifts, they should show forth all zeal for growth in grace and in the knowledge of Jesus Christ (3-11).—2. He adds motives; (a) from the constancy of true teachers (12-21); (b) from the evil of false teachers (ii. 1-22).—3. He warns against scoffers; (a) confuting their error (iii. 1-9), (b) describing the last day, with fitting exhortations (10-14).

III. Conclusion; in which—1. He declares his accordance with Paul (15, 16),—2. And repeats the sum of his epistle (17-18).

There is one more topic in respect to this letter, which must be briefly touched—and that is its relation to the epistle of St. Jude. It is evident that the later writer must have been cognizant of what the earlier had said; but it is a question which is the earlier. Gaussen (*Canon of Holy Scripture, transl.*, part i. book iv. chap. 3, pp. 368-371), and Schott (*ubi supr.*, pp. 265-277), believe that Peter wrote first, and regard Jude's work as one of the testimonies to the authority of the second of Peter. It is, however, more generally supposed that Jude is prior to the second of Peter. In proof of which it may be said that the corruption described seems to have reached a greater development in Peter than in Jude; the false disciples occupying in the first-named the teachers' chair, while no evidence of this appears in the other. It is urged, indeed, that Peter's observations are more compressed than those of Jude; so that the latter has illustrated them. But, perhaps, such an argument may tell more forcibly the other way; and Peter, if he had not known that Jude's letter was in the hands of the church, might have been more explicit. Dr. Alford, comparing Jude 11 with 2 Pet. ii. 15, 16, where Peter mentions of Old Testament false prophets only Balaam, and Jude names others, pertinently asks, 'Can any one persuade us that in the impetuous whirlwind of St. Jude's invective he adopted and abridged the example furnished by St. Peter, prefixing and adding those of Cain and Korah?' (*Proleg.*, sect. iii.). As to the fact of one sacred writer borrowing from another, we have examples enough in the Old Testament; where a prophecy delivered by a seer in earlier times is subsequently

re-produced by another. And Peter, it has been seen in his first epistle, has taken a tinge of colouring from St. Paul: there can, therefore, be no valid objection to the belief that, divinely guided, he adopted something of what Jude had said, and that his style was hence somewhat influenced.

Of commentaries on St. Peter's writings, besides those already referred to, that by archbp. Leighton on the first epistle, frequently re-printed, must be specially recommended. Dr. John Brown's *Expos. Discourses on* 1st *Epistle of Peter*, 1848-1849, may also be mentioned.

PETHAHI'AH (whom *Jehovah sets free*). —1. A chief of one of the courses of the priests (1 Chron. xxiv. 16).—2. A Levite who had married a foreign wife (Ezra x. 23). It was perhaps the same who took part in a solemn service of confession and praise (Neh. ix. 5).—3. A descendant of Judah, who held some office at the Persian court on behalf of his countrymen (xi. 24).

PETHO'R (possibly *a table*). A city, as usually supposed, of Mesopotamia, more probably in the neighbourhood of Bashan: see *Journ. of Sacr. Lit.*, Jan. 1852, pp. 384-386: it was the residence of Balaam (Numb. xxii. 5; Deut. xxiii. 4).

PETHU'EL (*vision of God*, or possibly for Methuel, *man of God*). The father of the prophet Joel (Joel i. 1).

PET'RA (*rock*). A very celebrated city in the land of Edom, the capital of the Nabathæan Arabs. Strabo (lib. xvi. cap. iv. 779) and Pliny (lib. vi. cap. 32) describe it. Petra lay in the route of the caravan-traffic through Arabia to the Elanitic gulf of the Red sea. The name occurs only in Isai. xvi. 1, marg.: in the text we have Sela, a word of like signification. See SELA.

PEUL'THAI (*wages of Jehovah*). One of the Levite porters (1 Chron. xxvi. 5).

PHA'ATH-MOAB (1 Esdr. v. 11). Pahath-moab (Ezra ii. 6).

PHA'CARETH (1 Esdr. v. 34). Pochereth (Ezra ii. 57).

PHAI'SUR (1 Esdr. ix. 22). Pashur (Ezra x. 22).

PHALDAI'US (1 Esdr. ix. 44). Pedaiah (Neh. viii. 4).

PHALE'AS (1 Esdr. v. 29). Padon (Ezra ii. 44).

PHA'LEC (Luke iii. 35). Peleg.

PHAL'LU (Gen. xlvi. 9). See PALLU.

PHAL'TI (*deliverance of Jehovah*). A person to whom David's wife, Michal, was given (1 Sam. xxv. 44). He is also called

PHAL'TIEL (*deliverance of God*) (2 Sam. iii. 15).

PHANU'EL (*face* or *vision of God*). An Asherite, father of the prophetess Anna (Luke ii. 36).

PHAR'ACIM (1 Esdr. v. 31).

PHA'RAOH (*the sun*). The ordinary title by which the Egyptian kings are known in scripture. It was at one time believed that this word signified king; but later researches seem to have conclusively established the fact that, as the monarch was supposed to represent the sun-god, he therefore bore the name of the sun (Rawlinson's *Herodotus*, vol. ii. p. 293); the Pharaoh of the Hebrew bible corresponding to P-RA, or PH-RA in hieroglyphics. The deity Re or Ra was the sun.

Certain kings (as Shishak, So, Tirhakah, and Zerah) of Egypt or Ethiopia do not bear the title Pharaoh: for some account of them reference must be made to the articles under their respective names. And two of the later sovereigns have each a name added to the title, Pharaoh-necho, and Pharaoh-hophra. To all the rest the appellation Pharaoh is given with no mark of distinction. It is therefore very difficult to identify these different princes, more especially as, besides the uncertainty of Egyptian dynasties or regal lines, the events in Hebrew history contemporary with particular Pharaohs are placed at very different dates by different chronologers. Thus, according to the common Usserian reckoning, the call of Abraham was 1921 B.C. But, if that call occurred 2084 B.C., as some suppose, we should have to seek for another Pharaoh as the monarch whom Abraham found reigning when he visited Egypt. For special investigation, then, the reader must be referred to those who have written at length on Egyptian chronology and history. It will be more in unison with the general character of this book to give brief accounts, so far as we have them in scripture, of the successive Pharaohs there mentioned, and to add, if they have been made on probable grounds, the identification, of these sovereigns as proposed by the best authorities:—

1. The first Egyptian king of whom we find a notice was the one who reigned when Abram went to sojourn in his land on account of a famine in Canaan (Gen. xii. 10-20). This prince appears to have acted uprightly. He was at first deceived by the representation that Sarai was Abram's sister, and took her into his house; but when he knew the truth he restored her to her husband, with a very proper reproof for the deception practised, and then dismissed the patriarch with substantial gifts. Some have imagined that this Pharaoh was the Salatis of Manetho, head of the fifteenth dynasty of shepherd kings. By others he is called Osirtesen I., or Sesortasen I.; while Kalisch, among a variety of conflicting opinions, thinks it useless to attempt fixing upon any particular monarch (*Comm. on Old Test. Gen.*, p. 341). It was evidently one who reigned in Lower Egypt.

2. The next Pharaoh mentioned is he who advanced Joseph and received the blessing of Jacob. His reign must have been of considerable length; for there is no note of any change of person from the time when the chief butler and baker were committed to prison till the death of Jacob; and the interval was fully twenty-eight years. This king exercised great but not quite despotic power. He imprisoned or released his great officers at his will, yet he consulted his nobles before he placed Joseph in his high position, and he observed the custom of the country in leaving untouched the inheritance of the priestly caste, while he got possession of the lands of the other proprietors (Gen. xl., xlv., xlvii., l.). It has been imagined that this monarch also was one

of the shepherd kings. Mr. Palmer supposes him to have been Apophis, who reigned sixty-one years in lower Egypt, and in his fortieth year, the third of the famine, reduced the king of the Thebaid to vassalage (*Egypt. Chronicles*, vol. ii. p. 897). Others, with less probability, would identify him with Sesortasen III., celebrated under the name of Sesostris.

3. The Pharaoh that knew not Joseph (Exod. i. 8-22), and endeavoured to check the growth of the Israelites whom he had reduced to bondage, was perhaps a native Egyptian. It was the daughter of this inhuman prince who rescued and adopted Moses. Mr. Palmer (*ubi supr.*), would identify this Pharaoh with Amosis the first of the eighteenth dynasty, who reigned about twenty-four years. Of the princess his daughter nothing certain is known beyond what is recorded in scripture. Some have supposed her to be Hatasu (afterwards called Numt Amun), sister and wife of Thothmes II.

4. If Amosis was the Pharaoh just mentioned, then, as his reign was not a long one, the one from whom Moses fled (Exod. ii. 15) must have been one of his successors. Mr. Palmer (p. 898) places the event in the first year of Hatasu with Thothmes II. It is reasonable to believe that Moses might be incited to attempt the deliverance of his brethren on a change of sovereigns.

5. Of all that bore the title the Pharaoh of the exodus has left the most frightful history. Boldly questioning the right of Jehovah to interfere with him, he held out as long as possible against the evidence of miracle and judgment. His very magicians acknowledged that there was a power at work superior to theirs: his courtiers remonstrated that Egypt was being destroyed. Yet the obstinate king would only yield by degrees, and retracted his concessions as soon as the plagues which terrified him were removed. Compelled to submit by the last fearful stroke of the death of the first-born, when the loud wail of bitter grief resounded at midnight through the whole land, from the palace equally as from the prison, this king soon gathered heart again, pursued the retreating tribes, and lost all his army in the depths of the Red sea (Exod. vii.-xii.). It has been questioned whether Pharaoh himself perished in the last catastrophe. In Exodus this is not distinctly stated; but elsewhere (Psal. cxxxvi. 15) it is implied. Opinions are strangely at variance in regard to this monarch. Kalisch calls him 'Ramses V. Amenophis, the last of the sixteen monarchs of the eighteenth dynasty (*Gen.*, p. 643). Palmer says he was Amenoph II., and that his whole reign lasted nearly twenty-six years, the exodus occurring in the third (p. 898). These writers place the exodus in 1491 and 1654 B.C. respectively. Miss Corbaux, on the other hand, in her very able memoir on the Rephaim, printed in the *Journal of Sacred Literature*, 1851-1852, identifying a branch of the stock of the Rephaim with the shepherds, brings down the date to somewhere between 1325 and 1300 B.C. (Jan. 1852, p. 376). Some would make the Pharaoh in question Rameses II., or his son Menptah (Amenophis). Other writers fix on Thothmes III. We must be content to wait for further investigation before we consider this Pharaoh certainly identified.

6. There was a Pharaoh whose daughter Solomon married, and for whom he built a palace (1 Kings iii. 1, vii. 8); and the Egyptian king her father took the Canaanitish town Gezer, sacked it, and gave it her for a present (ix. 16).

7. Another Pharaoh reigned in Egypt during David's time, and received Hadad of the Edomite royal family, who was rescued when a child from the military execution of Joab. Pharaoh brought him up, made him grants, and gave him in marriage the sister of Tahpenes his queen (xi. 18-22); but he left the Egyptian court as soon as he heard of David's death. Probably this Pharaoh was predecessor of Solomon's father-in-law. Osochor and Pseusennes II. have been suggested as likely to be these two kings.

8. A Pharaoh of Egypt is mentioned in Rabshakeh's harangue (2 Kings xviii. 21; Isai. xxxvi. 6). Possibly he was Sethos.

9. Of Pharaoh-nechoh (*Phra the lame*) we have more definite information. He went up against the king of Assyria to the Euphrates, and defeated Josiah king of Judah, who came out to withstand him, at Megiddo. He afterwards deposed Jehoahaz, whom the Jews placed on the throne, and gave the kingdom to Jehoiakim as his vassal (2 Kings xxiii. 29-35). This king was subsequently defeated at Carchemish by Nebuchadnezzar (xxiv. 7; Jer. xlvi. 2). He is known as the Necho who reigned fifteen years, from 609 to 594 B.C. According to Herodotus (lib. ii. 159), Necho after defeating the Syrians at Magdolus (Megiddo) took Cadytis, a Syrian city. This has been supposed to be Jerusalem: it was more likely Gaza; but a writer in Dr. Smith's *Dict. of the Bible*, vol. ii. p. 818, would identify it with a Syrian strong-hold, Ketesh on the Orontes.

10. Pharaoh-hophra (*Phra the priest of the sun*) is also mentioned (Jer. xlvi. 30). This most probably was the king who attempted to raise the siege of Jerusalem (xxxvii. 5-11). He was the Apries of secular historians. He received into his dominions the Jews who against God's warning fled into Egypt after the murder of Gedaliah; but there they were told that war should overtake them. There is every reason to believe that Nebuchadnezzar successfully invaded Egypt in Hophra's reign. This and other untoward events alienated his subjects: the army placed Amasis on the throne; and the deprived monarch was ere long put to death.

10. There is another Pharaoh mentioned (1 Chron. iv. 18), whose daughter Bithiah was taken to wife by one Mered, a descendant probably of Judah. Speculation is useless in regard to this king.

PHARATH'ONI (1 Macc. ix. 50). A place in Judea fortified in the Maccabean wars.

PHA'RES. The Greek form of Pharez (Matt. i. 3; Luke iii. 33). This occurs also in the Apocrypha (e. g. 1 Esdr. v. 5).

PHAR'EZ (*a breach*). One of the sons of Judah by his daughter-in-law Tamar (Gen. xxxviii. 29, xlvi. 12; Numb. xxvi. 20, 21;

Ruth iv. 12, 18; 1 Chron. ii. 4, 5, iv. 1, ix. 4). He gave name to one of the great families of Judah, the Pharzites. He is also called Perez (xxvii. 3; Neh. xi. 4, 6). Of his personal history nothing is recorded: his numerous descendants are frequently noticed in the genealogies.

PHARIRA (1 Esdr. v. 33). Peruda or Perida (Ezra ii. 55; Neh. vii. 57).

PHARISEES, THE. One of the religious sects or parties among the Jews, occupying a very distinguished position in their later history. The origin of the Pharisees is somewhat obscure. We may readily believe that after the return from the Babylonish captivity, when the nation was placed under foreign sovereignty, a tendency would soon show itself to form parties. The administration of the Persian and especially the Syrian government would naturally have an influence in assimilating the Jews to the rest of their subjects. Some would be inclined to yield to this influence; and others would hold the more strictly to the observances of their own law. The difference would probably be aggravated by the neighbourhood of the Samaritans, hostile politically and, yet more, religiously. And the persecutions of Antiochus Epiphanes, attempting to force the Jews into idolatry, would push matters to a crisis. It is to this period that we must ascribe the origin of the Pharisees. They are not mentioned by name till the New Testament times. But it has been supposed that the Assideans (probably meaning *the pious*) of whom we read (1 Macc. ii. 42, vii. 13; 2 Macc. xiv. 6) were the beginnings of them: see Prideaux, *Connection*, vol. ii. pp. 159, 283, 284, under dates 167 and 107 B.C. The name Pharisee imports *separated*: comp. Westcott, *Introd. to Gospels*, chap. i. pp. 60, &c.

The Pharisees rose by degrees to great estimation and power. In our Lord's days they appear very prominently. It is true that sometimes the rival sect, the Sadducees, held high office (Acts iv. 1, 2, xxiii. 6); but the Pharisees were more in favour with the people: they courted the applause of men, and they were successful: they had their reward: the leading men were of their party: the scribes and lawyers for the most part belonged to them. There was, however, some internal division, there being two schools of them, those of Hillel and Shammai, celebrated doctors a little before the Christian era; of these the last-named was the strictest.

The main distinguishing principle of this party was that they placed tradition upon a level with the divine written law. Nay, as they conceived the written law imperfect, i.e. not containing all that God delivered, they not only superadded but in some degree superseded it by the interpretations which they put upon it. For this our Lord especially reproved them, showing how they had 'made the commandment of God of none effect by their tradition' (Matt. xv. 1-9). Their teaching on this point, as recorded in the Mishna (part iv. tract. 10, *Pirke Aboth*, c. 1) was that Moses received on Sinai both the law and the interpretation of it, with the command to commit the former to writing, but to deliver the other only by word of mouth to be preserved in the memories of men; that, accordingly, he communicated it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the great synagogue, from whom it was handed down through a succession of rabbis (see Prideaux, *ubi supr.*, vol. i. pp. 284, 285, under date 446 B.C.; Winer, *Bibl. RWB.*, art. 'Pharisäer': comp. Josephus, *Antiq.*, lib. xiii. 10, § 6). Hence the Pharisees inculcated the most minute and frivolous observances; instances of which, some of them almost ludicrous, have been given by various writers. But to all these things they attached a greater degree of sanctity than to moral virtues (Matt. xxiii. 23). It was no wonder, therefore, that they were bitterly opposed to our Lord's teaching, which demonstrated the folly of trusting in these 'weak and beggarly elements,' declared that the only acceptable worship to God who is a Spirit must be that offered 'in spirit and in truth' (John iv. 24), and contradicted their favourite notion that they were the chosen ones who had a right to look down on others as less righteous than themselves (Luke xviii. 9-12).

The Pharisees maintained the immortality of the soul and the doctrine of a resurrection. Hence St. Paul enlisted them in his favour in a council composed partly of them, and partly of Sadducees whose belief was far different (Acts xxiii. 6-9). But, according to Josephus, they seem to have supposed that the souls of good men are united to other bodies in which the chastisement perhaps for lesser sins may be endured, while the souls of the wicked suffer eternal punishment (*Bell. Jud.*, lib. ii. 8, § 14; *Antiq.*, lib. xviii. 1, § 3). It may be doubted, however, whether these notions were not more of a speculative cast, so that the real and practical belief of the Pharisees was herein nearly identical with that which the gospel teaches. And Prideaux, who imagines that the doctrine of the Pharisees was akin to the Pythagorean transmigration of souls, acknowledges that all the Jewish 'books now extant speak of the resurrection of the dead, and the last judgment thereon to follow, no otherwise in the main particulars than as the Christians do' (vol. ii. p. 289).

The Pharisees, further, are said to have held that all things were controlled by fate, though not so as absolutely to take away man's free-will (Josephus, *Antiq.*, lib xviii. 1, § 3; *Bell. Jud.*, lib. ii. 8, § 14). But the account of the Jewish historian must probably be taken with some allowance. They were anxious to make proselytes (Matt. xxiii. 15), and as of republican principles they were in this respect as well as in others opposed to the more aristocratic Sadducees.

But after admitting all their faults—and they were great enough to deserve the strong condemnation of our Lord—it must be acknowledged that among the Pharisees there were those who were zealous and conscientious. Neither, generally speaking, were they chargeable with luxurious livin

or licentiousness of morals. Their grand error was that they substituted a religion of externals for a religion of the heart: yet the converting grace of God was powerful enough to bring one of them (and doubtless many more) humbly to the cross. The great apostle of the Gentiles had in his earlier years, 'after the most straitest sect' of their religion, lived a Pharisee (Acts xxvi. 5).

PHA'ROSH (*a flea*) (Ezra viii. 3). See PAROSH.

PHAR'PAR (*swift*). One of the rivers of Damascus mentioned by Naaman in conjunction with the Abana (2 Kings v. 12). It is only of late years that this stream has been satisfactorily identified and described. Mr. Porter visited its sources in 1852, and has traced its entire course. In a deep valley running far up into the heart of Hermon several small fountains burst forth, uniting into the Nahr el-'Arny. This flows through a picturesque and rugged valley, entering the plain about five miles from its source, and winds a few miles farther till it reaches S'as'a. Here it is joined by another stream, the Nahr Beit-Jenn, which rising more to the south passes through a wild glen shaded by walnuts and poplars, and, augmented by another brook a little below the village Beit-Jenn, crosses an undulating plain five or six miles to S'as'a. After the junction the river bears the name of the '*Awaj*, 'curved;' and this is the ancient Pharpar. It does not approach very near to Damascus, but, flowing in its upper course through limestone strata and afterwards through basalt, it waters the adjacent territory. S'as'a is about twenty-five miles from Damascus; and the greater part of the road is dreary and uninteresting. Some portions, however, of the course of the 'Awaj are picturesque, as it glides by meadows and cornfields fringed with poplars and willows. Its waters are diminished by canals constructed to irrigate neighbouring villages; and, when it reaches a place called Nejha, the greater part of what remains is carried off by two canals. Below Nejha, therefore, its bed is often dry; but after the winter rains it continues to run with a deep and rapid stream into the lake Heijâny, which is about seven miles from north to south by four and a-half from east to west, the whole being covered with water in winter and spring, afterwards much contracted and occasionally quite dry at the end of summer. The district through which the 'Awaj flows is called Wady el-'Ajam, extending from the walls of Damascus along the base of Anti-libanus to the borders of Jedûr beyond the'Awaj. Its greatest breadth is thirty miles, but near the lake Heijâny it is but four or five. The extreme length is thirty-two. It contains fifty-one villages, and a population of about 18,000. See *Journ. of Sac. Lit., Oct.* 1853, pp. 45-57.

PHAR'ZITES. A family of Judah, descendants of Pharez (Numb. xxvi. 20).

PHASE'AH (*lame*) (Neh. vii. 51). See PASEAH, 2.

PHASE'LIS (1 Macc. xv. 23). A town on the coast of Asia Minor, on the borders of Lycia and Pamphylia, where Jews were settled—many brought thither as slaves.

PHAS'IRON (1 Macc. ix. 66). Perhaps the chief of an Arab tribe.

PHASSA'RON (1 Esdr. v. 25). Pashur (Ezra ii. 38).

PHE'BE or PHŒ'BE (*shining, the moon*). A deaconess (servant) of the church at Cenchrea whom St. Paul commends to the Romans (Rom. xvi. 1, 2). See DEACONESS.

PHENI'CE.—1 (Acts xi. 19, xv. 3). See PHENICIA.—2. A town, more properly Phœnix, with a harbour on the south-west coast of Crete, which the officers of the vessel in which St. Paul was endeavoured to reach in order that they might winter there (Acts xxvii. 12). It has been identified by Mr. Smith of Jordanhill as the modern *Lutro*. The inhabitants preserve the memory of the ancient name, *Phœnikí*; and there are some ruins of the town remaining on a hill a little way from the shore (*The Voyage and Shipwreck of St. Paul*, chap. ii. pp. 84, &c. Append. iii. pp. 246, &c.).

PHENI'CIA, PHŒNI'CIA (the Greek name of the country in question, from *phoinix* 'a palm,' that tree probably abounding there). Phenicia or Phenice was a small narrow strip of country, with an average breadth of hardly twenty miles, lying along the shores of the Mediterranean, from the river Eleutherus near Aradus on the north, 120 miles to the promontory of Carmel, or the town of Dor, on the south. But this limit appears to have varied at different times. Phœnicia proper was still more confined, extending from the Promontorium Album, *Ras el-Abyad*, six miles south of Tyre, to the Bostrenus, *Nahr el-Auly*, two miles north of Sidon, twenty-eight miles in length, with a breadth of one mile. The whole country, sloping from the foot of Lebanon, comprised hilly plains, well-watered by streams descending from the uplands, very fruitful, and studded with towns and cities, of which the principal were Tripolis, Byblos, Sidon, Tyre, and Berytus. It was admirably situated for commerce. Lebanon supplied timber for ship-building: there were iron and copper-mines near Sarepta. Celebrated in the oldest writings of pagan antiquity, the Phœnicians are said to have traded with distant lands, and planted numerous colonies, of which Carthage may be mentioned as the most distinguished. From the north of Europe they brought amber, from Britain tin; various other commodities supplying their markets. Nor was this commerce carried on only by sea: their caravan-traffic was great with Egypt and Arabia; and through such communications the highway of the Red sea was open to them.

Phœnicia was peopled by the descendants of Ham; for Sidon is said to have been the first-born of Canaan; and the Arkite and probably the Sinite, the Arvadite and the Zemarite, had their settlements in this region (Gen. x. 15, 17, 18). At first their towns are supposed to have been independent, but subsequently they were united under the dominion of Tyre. The Assyrians in later times, the Chaldeans, the Persians, the Macedonians, the Egyptians, and the Romans were in turn their masters.

The Greeks professed to have borrowed letters from the Phœnicians; and it is un-

questionable that the characters they used were of great antiquity, the origin perhaps of the old Hebrew. See WRITING. Their language too, as inscriptions which have been discovered prove, was nearly akin to Hebrew. Phœnicia is mentioned in Acts xi. 19, xv. 3, xxi. 2; where, in the first-named two places, our version has 'Phenice.' The religion of the Phœnicians in its popular form was that natural but debased and foolish worship paid to the sun, moon, and planets by the appellations of Baal, Ashtoreth, &c., of which some account is given in the articles under their respective names. These bodies were supposed to be intelligent beings exercising an influence on mundane events, and by the more refined thinkers the chief deities were deemed the male and female productive powers. Very pernicious effects were produced on Israel by their contact and alliance with the Phœnicians. Not only was idol-worship thus imported, but also the most cruel rites of it (Jer. xix. 5, xxxii. 35). See TYRE.

PHER'ESITES, PHER'EZITES (1 Esdr. viii. 69; 2 Esdr. i. 21; Judith v. 16). The Perizzites.

PHI-BE'SETH in some copies (Ezek. xxx. 17), for PI-BESETH: which see.

PHI'CHOL (*mouth of all*, i.e. all-commanding). The chief captain of the forces of Abimelech king of Gerar (Gen. xxi. 22, 32, xxvi. 26). This might be an official title, borne by various individuals holding the same post; and possibly, in the two places referred to, different persons—since the lapse of time was great—might be meant.

PHILADEL'PHIA. A city of Lydia, at the foot of mount Tmolus, on the banks of the little river Cogamus, which falls not far from the city into the Hermus. It is twenty-eight miles south-east from Sardis, and was built by Attalus II. Philadelphus (158-138 B.C.), from whom it derives its name. Earthquakes were very prevalent in this district; and Philadelphia was more than once nearly destroyed by them. To the church here an apocalyptic epistle was addressed (Rev. i. 11, iii. 7-13), conveying unqualified commendation; and over Philadelphia has been extended the hand of divine protection. 'Among the Greek colonies and churches of Asia,' says Gibbon (*Decl. and Fall*, chap. lxiv.), 'Philadelphia is still erect, a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same.' It is still a considerable town, named *Allah-shar*, or *Allah-shehr*, with ruins of its ancient wall, and of about twenty-five churches. See Trench, *Comm. on Epistles to Seven Churches*, 2nd. edit. pp. 170, 187, 188.

PHILAR'CHES (2 Macc. viii. 32). This is really not a proper name, but the designation of the chief of the cavalry.

PHILE'MON (*affectionate*). A Christian at Colossæ or, as some critics believe (see next article), at Laodicea, whose wife it is likely was Apphia, and Archippus their son, at least a near relation (Phil. 2). It seems that Philemon was converted by the instrumentality of St. Paul (13, 19); and it is clear that he was a large-hearted zealous believer, abounding in good works (4-7).

PHILE'MON, THE EPISTLE TO. This, the shortest of St. Paul's letters, bears upon its face decisive proof of its authorship. There is also abundant testimony to it given by early writers. And, though some have disputed its genuineness, and would exclude it from the canon on the ground of its being addressed to an individual on a private matter, yet the evidences for its canonicity are too plain, and the arguments adduced against its authority too superficial to require further notice here. The occasion on which this letter was written is clear from the contents. Onesimus, Philemon's slave, had absconded after robbing his master (18). Having fled to Rome, the providence of God had brought him into contact with the apostle, then in confinement; and the fugitive was led to Christ (10, 11). He was now ready to return to his earthly master; and St. Paul furnished him with this letter, in which he asked for him a favourable reception by Philemon, not now as a worthless slave, but as a brother beloved in the Lord. We cannot but conclude that the request of the apostle was granted. This epistle was written from Rome at the same time with those to the Colossians and Ephesians, i.e. about 61 or 62 A.D. It was probably altogether in St. Paul's own hand-writing, and is a beautiful specimen of tenderness, delicacy, and judgment. The style is natural and easy, and the topics are arranged with inimitable skill. It is proper to say that Wieseler (*Chronol. des Apostol. Zeitalt.*, pp. 450-455) has, with a great deal of ingenuity, supported the opinion that Philemon resided at Laodicea, and that the epistle to him is that Laodicean epistle (Col. iv. 16) supposed to be lost. He thinks that, had Archippus been pastor at Colossæ, the apostle would have addressed him at once, and not have merely sent a message to be conveyed by the Colossian church, when, it would seem, their epistle was read at Laodicea (16, 17). It is a curious fact, in corroboration of this view, that, in the Apostolical Constitutions (vii. 46), Archippus is called bishop of Laodicea; and, though Onesimus is said (Col. iv. 9) to be 'one of you,' the Colossians, the expression might only imply that he was a native of their town, a fact quite consistent with the residence of his master at Laodicea. Dr. Alford was at one time inclined to accept Wieseler's opinion: he now, however, dissents (*Proleg. Epist. to Philem.*), and Bleek (*Einleitung in das N.T.*, p. 442) is of the same opinion, because they cannot conceive that a private letter could be that epistle which was to be publicly read in the Colossian church. Whatever be thought of the force of the positive evidence, it is manifest that the objection of Alford and Bleek is of little weight. They might as well argue that the epistle to Philemon ought to be excluded from the canon. An inspired composition, designed by the Holy Spirit to be placed on record for the instruction of the church in all ages, might very well, though first of all addressed to Philemon, be read in other places. Besides, it was not directed to Philemon alone, but to the church in his house (Phil. 2). The matter seems to deserve more careful investigation than it has yet received.

PHILE'TUS (*amiable*). A person censured with Hymeneus for saying that the resurrection was past (2 Tim. ii. 17). 'They appear to have been persons who believed the scriptures of the Old Testament, but misinterpreted them, *allegorizing* away the doctrine of the *resurrection*, resolving it all into figure and metaphor. The delivering over unto Satan seems to have been a form of excommunication, declaring the person reduced to the state of an heathen; and in the apostolical age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered' (Waterland, *Imp. of Doctrine of Holy Trinity*, chap. iv. vol. iii. pp. 459, 460, edit. 1843).

PHIL'IP.—1. One of the twelve apostles. He was a native of Bethsaida, and probably already known to our Lord when he was called to follow him. It was he that brought Nathanael (no doubt Bartholomew) to Jesus, and with Bartholomew he is generally named in the lists of the apostles, once, however, with Thomas, occupying himself always the fifth place (Matt. x. 3; Mark iii. 18; Luke vi. 14; John i. 43-46; Acts i. 13). A few notices of Philip are found in the gospel history, which may seem to show that he was of an active enquiring mind (John vi. 5-7, xii. 21, 22, xiv. 8, 9); and it has been imagined (Clem. Alex., *Strom.*, lib. iii. 4, tom. i. p. 522, edit. Potter, 1715) that he was the disciple referred to in Matt. viii. 21, 22; Luke ix. 59, 60. Of the later life and labours of Philip nothing is certainly known. He is said to have preached in Phrygia and met his death at Hierapolis. But traditions differ in regard to him. See Euseb., *Hist. Eccles.*, lib. iii. 30, 31; Winer, *Bibl. RWB.*, art. 'Philippus,' no. 6.

2. Philip or Herod Philip (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). See HERODIAN FAMILY, THE, 4.—3. Another Philip or Herod Philip (Luke iii. 1). See HERODIAN FAMILY, THE, 5.

4. One of the seven appointed to minister to the poor (Acts vi. 5), and commonly (though not in scripture) called deacons. This Philip (perhaps a Hellenist), who is also designated an evangelist, was one of the first who gave the gospel a wider scope, in this respect a kind of precursor of St. Paul: he was very successful in preaching in Samaria, and working miracles there. When the news of this reached Jerusalem, the apostles sent two of their number, Peter and John, thither, that by prayer and imposition of their hands the newly-baptized might receive the Holy Ghost (viii. 5-17). Philip afterwards was commissioned to meet an Ethiopian eunuch, whom he instructed and baptized: he then went (carried by the Spirit) to Azotus, or Ashdod, and having preached in various cities came to Cæsarea (26-40). Probably he settled there; for we find him in Cæsarea when St. Paul passed through on his way to Jerusalem. He was a married man and had four daughters endued with the prophetic gift (xxi. 8, 9). No more is certainly known of Philip: according to a tradition he died at Cæsarea. Some ancient writers appear to confound the apostle and the evangelist.

PHIL'IP.—1. The celebrated king of Macedon, father of Alexander the Great (1 Macc. i. 1, vi. 2).—2. A favourite and foster-brother of Antiochus Epiphanes, appointed lieutenant of his realm and guardian of his son (vi. 14, 15, 55, 56, 63; 2 Macc. ix. 29, xiii. 23).—3. Philip V., another Macedonian king, defeated by the Romans (1 Macc. viii. 5). He died 179 B.C., in the forty-second year of his reign, and was succeeded by Perseus.—4. A Phrygian officer of Antiochus (2 Macc. v. 22, vi. 11, viii. 8), sometimes identified with no. 2.

PHILIP'PI. A city of Macedonia, according to the Roman division, in the first region of that province. It was on the borders of Thrace, thirty-three Roman miles northeast of Amphipolis, and about ten miles from Neapolis its port, where St. Paul landed. It was built on the site of a village, called Krenides (also Datos) by Philip king of Macedon, and made a strong military station. In the hills to the north and east were gold-mines; and on the plains extending towards the west to the river Strymon, and between it and the Gangites, on which the town was situated, was fought the decisive battle between Antony and Octavius and Brutus and Cassius. The Roman town was probably not exactly on the Greek site: it was made a colony by Augustus. The ancient name is still applied to the locality; but there are no inhabitants (Winer, *Bibl. RWB.*, art. 'Philippi'). The line of the walls may be traced, and there are two lofty gateways amid the fragments that are left: there are also the remains of an amphitheatre on the sides of the overhanging hill, the seats of which are quite perfect. We do not know whether early converts may not have carried previously the news of salvation to Italy or to Rome; but, so far as the New Testament history directly informs us, Philippi was the first city in Europe which heard the gospel message. The account of St. Paul's visit and of his founding of a church there is given in Acts xvi. There has been some difficulty in interpreting 12, where according to our translation Philippi is termed 'the chief city of that part of Macedonia.' It was not the chief city; and, though different modes of explanation have been proposed, the most simple and satisfactory is to translate, 'the first Macedonian city of the district,' as Neapolis properly belonged to Thrace. St. Paul visited Philippi again, probably twice (Acts xx. 1-6). There is an interesting account of a journey to Philippi by Dr. Hackett, in the *Biblioth. Sacr.*, Oct. 1860, pp. 869-880, 890-892.

PHILIP'PIANS, THE EPISTLE TO THE. A tie of peculiar affection seems to have existed between the apostle Paul and the Philippian church. In their city he had suffered grievous wrong at the hands of the heathen magistrates, and from the disciples there he had, contrary to his general custom, twice accepted gifts soon after his departure from them (Phil. iv. 15, 16: comp. 2 Cor. viii. 1-6). Nor, when the apostle was far away a prisoner at Rome, did the Philippians forget him. They sent him a present by Epaphroditus (Phil. iv. 18); on whose return he despatched this letter, pouring out his

heart in warm affection towards those who had so tenderly shown their love to him.

We may arrange this epistle in three sections:—I. After an affectionate introduction (i. 1-11), the apostle gives an account of his condition at Rome (12-26), and then exhorts to unanimity and Christian humility (27—ii. 16), adding an expression of his hope of visiting them, with a notice of Epaphroditus's sickness and recovery (17-30).—II. The apostle cautions the Philippians against Judaizing teachers, and confirms his warning by a special reference to his own experience, and thence, having shown how he renounced all self-dependence, he takes occasion to exhort to heavenliness of mind (iii. 1—iv. 1).—III. He gives various admonitions (2-9), then expresses his thanks for the present sent him (10-20), and concludes with salutation and a benediction (21-23).

It has been already noted that this epistle was written while St. Paul was a prisoner at Rome: it would seem not impossible to fix more precisely the date of it. Some time must obviously have elapsed after St. Paul's arrival in the great city. For the Philippians had become acquainted with his necessity there: they had then sent to him by Epaphroditus, who had been sick at Rome. We cannot determine how long the sickness lasted; but we learn that the Philippians heard of it; and the news of their sorrow on hearing had travelled back to Rome, and had troubled Epaphroditus, not then it would seem convalescent, his mind being perhaps enfeebled by what he had suffered (ii. 25-28). His illness, therefore, was not a short one. Now, however, he was well and was the bearer of this letter. Again, for two years Paul dwelt in his own hired house, and preached the gospel without interruption (Acts xxviii. 30, 31). This was the case when he wrote to the Ephesians (Eph. vi. 19, 20). It is otherwise while writing to Philippi (Phil. i. 12). The apostle is not in his own house. He is in what is called (13) 'the palace,' i.e. the *prætorium*, or guard-house of the prætorian bands attached to Nero's palace. (For it may be observed that attempts to make out that it was 'Herod's judgment-hall' (Acts xxiii. 35), and that the epistle was written from Cæsarea are futile). Hence the salutation from those 'of Cæsar's household' (Phil. iv. 22). And it is evident that the apostle felt that a crisis was come (i. 20, 30, ii. 23, 27). He hopes indeed that he shall be delivered (i. 25, ii. 24); but he is in great anxiety, such as would naturally be felt by one, however strong in faith, to whom the awful expectation of martyrdom was very close. Indications of this kind point to the period after the death of Burrus, the prætorian prefect under whose charge the apostle had been, and the change for the worse in Nero's government. We may, therefore, reasonably fix the date of the epistle to the latter end of St. Paul's imprisonment, about the middle of 63 A.D.

Its genuineness has been generally acknowledged. It is referred to by Polycarp, and cited by Irenæus and Clement of Alexandria and other early writers. The fancies of some modern critics in opposition are not worth notice. The style is animated and affectionate, occasionally abrupt, but in a strain of almost-unqualified commendation. The Judaizers whom Paul had to oppose elsewhere had, it is true, attempted to gain influence here—and it was perhaps as much a desire to warn the Philippians against them as to acknowledge the present he received that induced him to write—but they had not succeeded. There were, indeed, some tokens of disagreement; and therefore the apostle earnestly presses unity upon them; but his admonitions are conceived and expressed in the tenderest spirit. They were, we may trust, not ineffective.

Of commentaries on the epistle to the Philippians may be named those of L. Ridley, 1540, re-printed in Richmond's *Fathers of the English Church*, vol. ii.; of Airay, 1617, re-printed 1864; of Daillé, 1639, translated and printed in English, 1841, 1863; and of bishop Ellicott, 1861, 1864.

PHILIS'TIA. The Hebrew word *Peleshéth* (land of strangers or sojourners) is sometimes so translated (Psal. lx. 8, lxxxvii. 4, cviii. 9: elsewhere it is generally rendered Palestina. Hence the Greek name Palæstina. Palestina applied by many writers to the whole country of the Israelites. But Philistia is distinctively the region inhabited by the Philistines. It comprised the southern portion of the coast, along the Mediterranean, extending inwards to the Judean hills, from Ekron to the border of Egypt (Josh. xiii. 3), adjacent to the three tribes of Dan, Judah, and Simeon. There were five principal cities in this district—Ekron, Ashdod, Gath, Ashkelon, and Gaza. The Philistine plain is described as being still of great fertility, producing abundant crops yearly; so that Dr. Thomson remarks that, if it were protected by a settled government, it would 'quickly be studded with villages, and beautified with vineyards, olive-yards, and orange-groves' (*The Land and the Book*, p. 557). See PHILISTINES.

PHILIS'TIM (Gen. x. 14) See PHILISTIA, PHILISTINES.

PHILIS'TINES. The origin of this celebrated people is involved in much obscurity. Some modern critics have been anxious to show that they were descendants of Shem, and that they migrated from Crete either directly or through Egypt into Palestine. This theory is exposed to formidable objections, and is not consistent with the notices of scripture. According to the genealogy of nations (Gen. x. 13, 14) they were of the Mizraimite race (Hamites) from the Casluhim, probably increased from the Caphtorim. This is borne out by various other testimonies (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7). Miss Corbaux in her interesting memoir on the Rephaim adopts generally this view, and regards the Philistines as a branch of the Rephaim. For the giant family whom David and his warriors destroyed are distinctly said to have been sons of a certain Rapha of Gath (2 Sam. xxi. 16-22: comp. marg.): see *Journ. of Sacr. Lit.*, Oct. 1851, pp. 169, 170. Abraham found the Philistines in what is called 'the south country;' and they were then but an inconsiderable tribe,

evidently of pastoral habits (Gen. xx.). Indeed Abimelech, their chief, seems to have regarded the patriarch with his numerous tribe of dependents as quite equal in power with himself, and was glad to make a treaty with him at Beer-sheba (xxi. 22-32). Nor were the Philistines more formidable in the days of Isaac; for the then Abimelech urged as a reason for pressing his departure from Gerar, 'Thou art much mightier than we,' and afterwards renewed the treaty of Beer-sheba (xxvi. 12-33). In the time of Joshua, however, the Philistines had not only largely multiplied, but were also in possession of that most fertile plain, the *Shefelah*, lying along the coast, between the Mediterranean and the hill-country of Judah and Dan. It may be that from the peculiar advantages of this district, into which they had introduced themselves, the tribe had naturally increased into a nation; or they may have been reinforced by fresh settlers from Egypt. Miss Corbaux adopts the latter supposition, and says: 'An important accession to their numbers had accrued to them from a kindred stock, on the expulsion of the Hyksos from Egypt. A great number of emigrants from the Delta were among the number; and it seems that these established themselves in the pastoral region of the Avim, and subsequently extended themselves northward, becoming intimately blended with the Philistines.' She considers, further, the texts above referred to (Jer. xlvii. 4; Amos ix. 7) as palpably alluding to this great immigration (*ubi supr.*, July 1852, pp. 324, 325: comp. Wilton's *Negeb*, Append. pp. 246-249). It may be taken as some corroboration of this view that the Philistines, as their subsequent history shows them, were no longer a merely-pastoral people, but well skilled in handicrafts, engaged in commercial pursuits, and especially powerful in war, able to contend with even the Sidonians and Egyptians. Some suppose the Pelethites, named with Cherethites as David's body-guard, to have been Philistines: see PELETHITES.

The Philistine country lay within the limits of the promised land (Numb. xxxiv. 5, 6); and the Israelites ought to have possessed themselves of it. Indeed, it was actually assigned (some of the principal towns being specified) to Judah and Dan (Josh. xv. 45-47, xix. 41-45). But the opportunity was neglected; and five lords of the Philistines remained in five chief towns, to be a scourge to Israel through almost the whole course of their existence (xiii. 3; Judges iii. 3). If the Philistines were, as above suggested, of the Rephaim stock, we find an additional reason for their never-ceasing hostility to the Israelites.

An outline only of Philistine history, as connected with that of Israel, can be given here. The tribe of Judah (if the present reading of the text be accurate) at first occupied three of their cities (i. 18), but did not hold them long. And, in spite of the valour of different champions, such as Shamgar and Samson (iii. 31, xiv., xv., xvi.), the Philistine power grew so much that in the time of the later judges they had completely broken the spirit of the Israelites, and kept them—the southern tribes at least—in degrading servitude (xv. 11; 1 Sam. xiii. 19-22). They invaded and spoiled the country at their pleasure: they occupied various strong-holds, pushing forward even to the Jordan, in order to prevent assistance from the trans-Jordanic tribes to their western brethren (xiv. 1, xxxi. 7, 10). An attempt by the Israelites at freeing themselves in the time of Eli was signally defeated (iv.); and it was not till the administration of Samuel that any great advantage was gained (vii. 3-14). The result however of the day of Mizpeh was that the Philistines were for a time confined to their own country. In Samuel's later days and in the beginning of Saul's reign their power was again felt; and, when Jonathan gave the signal for war by destroying a pillar or monument set up as a mark of Philistine superiority, the people were so far from responding to the call that they dispersed and hid themselves, leaving the new king almost defenceless (xiii.). Afterwards, however, by Jonathan's valour in attacking a Philistine strong-hold, and in consequence of an earthquake, a great and decisive victory was obtained by the Israelites (xiv. 1-47); and for some time there was no further Philistine war. The next occasion on which we read of hostilities was when, just on the Philistine border, David slew Goliath, and Saul with his commander-in-chief, Abner, defeated their army (xvii.). But, though they were worsted in the field, the Philistines retained their own territory; and David found with Achish king of Gath a secure retreat from Saul's persecution (xxvii.). And then, taking advantage of the state into which Israel had been brought by Saul's misgovernment, the Philistines raised a vast body of troops, fought a successful battle in the heart of the Hebrew country, slew Saul and his sons, and established themselves in various cities and strong-holds (xxviii. 1-6, xxix. 1, 2, xxxi.)

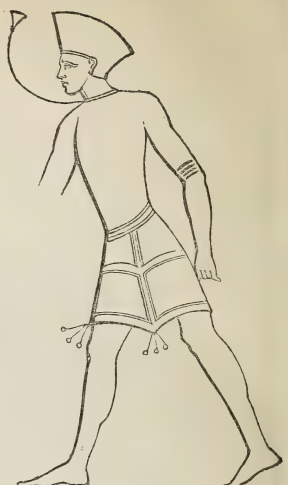
When David became king over united Israel, the Philistines repeatedly attacked him, but always unsuccessfully: their champions were slain, and their country subdued, though probably there were occasional risings against the conqueror (2 Sam. v. 17-25, viii. 1, xxi. 15-22; 1 Chron. xi. 13-19, xviii. 1, xx. 4-8). Under Solomon while retaining some of their petty chiefs they were tributary (1 Kings ii. 39, 40, iv. 21, 24). Gezer at the extremity of the Philistine plain was given to this king by Pharaoh; and he deemed it prudent to fortify it and some other border-towns (ix. 15-17). When the kingdom was divided, we find both states from time to time involved in hostilities with the Philistines (x. 27, xvi. 15; 2 Chron. xxi. 16, 17). And, though Jehoshaphat and Uzziah obtained advantages over them (xvii. 11, xxvi. 6), it was not till the reign of Hezekiah that they were entirely subdued (2 Kings xviii. 8). In the Assyrian invasions and wars with Egypt the Philistine plain was repeatedly traversed by armies; and some of their towns, being considered in a military point of view important places, underwent sieges (Isai

xx. 1; Jer. xlvii. 1). At the Babylonish captivity the old hatred against Israel broke out (Ezek. xxv. 15-17); but on the return alliances were made by the Jews with Philistine women (Neh. xiii. 23, 24). Alexander the Great traversed their country and took Gaza; and Philistia was involved in the fortunes of the Syrian, Egyptian, and Maccabean and subsequent Jewish wars. At last it fell under and was disposed of by the Roman power (1 Macc. iii. 41, x. 69-89, xi. 60-62; Josephus, *Antiq.*, lib. xiii. 13, § 3, lib. xiv. 4, § 4, lib. xv. 7, § 3, lib. xvii. 11, §§ 4, 5).

Of the Philistine language we know little: it is generally supposed to have been Shemitic. The mechanical arts must have been cultivated among this people; for they were able to fabricate weapons and defensive armour (1 Sam. xiii. 20, xvii. 5-7). They also worked in the precious metals (vi. 4), and must have had considerable skill in architecture (Judges xvi. 26-29). They appear to have traded in slaves (Joel iii. 3-6; Amos i. 6), and probably possessed ships. Their government was a kind of federal union. The five principal cities had districts with towns and villages

Philistine. From an Egyptian painting.

dependent on them (Josh. xv. 45-47; 1 Chron. xviii. 1); but in war they acted in concert: those that are called the 'lords' had considerable influence in affairs of state, controlling the 'king,' as he is designated, of Gath (xxix. 3-9). The gods they worshipped were specially Dagon (Judges xvi. 23; 1 Sam. v. 1-7; 1 Chron. x. 10), Ashtaroth (1 Sam. xxxi. 10), Baal-zebub (2 Kings i. 2, 3, 6, 16); also Derceto, not noticed in scripture (Diod. Sic., *Bibl. Hist.*, lib. ii. cap. 4). They had priests and diviners (1 Sam. vi. 2), and carried their images with them in their campaigns (2 Sam. v. 21).



Philistine. From an Egyptian painting.

The Philistines are said to have been a tall well-proportioned people, with regular features, and complexion lighter than that of the Egyptians. They shaved the beard and whiskers entirely. Their arms and accoutrements were peculiar. Their headdress presented an appearance like feathers set in a metal band, with a defence for the back of the head and the sides of the face. They wore corslets quilted with leather or plates of metal. These were supported by shoulder-straps; and the arms were left free. They wore a girdle round the waist, from which hung a quilted skirt. They had circular shields, javelins, and spears as missile weapons, and poniards and long swords for close combat. See *Pict. Bible*, note on Jer. xlvii. 1; Kitto's *Daily Bible Illustrations*, thirty-third week, second day.

PHILOL'OGUS (*lover of learning*). A Christian at Rome to whom St. Paul sent salutation (Rom. xvi. 15).

PHILOME'TOR (2 Macc. iv. 21). A surname of Ptolemæus or Ptolemy VI. king of Egypt.

PHILOSOPHER, PHILOSOPHY. St. Paul was encountered by philosophers at Athens (Acts xvii. 18). These are described as EPICUREANS and STOICS; which see.

The 'philosophy' against which the apostle warns the Colossians was of a different cast (Col. ii. 8, 18-23: comp. 1 Tim. vi. 20; Tit. i. 14, iii. 9). It would seem to have been a mixture of Jewish dogmas

with oriental principles, and was the incipient budding of that heresy which afterwards under the general name of Gnosticism, but in many divisions, was so detrimental to the church. It was thoroughly congenial to the speculative mind which loves to busy itself with curious questions, and then boasts of having sounded the depths of wisdom. The Alexandrine and Syrian Gnostics differed: in the former Platonism was amalgamated with Christianity, in the latter there was a Persian influence. Hence there is in one the doctrine of emanation, as if various orders of beings proceeded from or were developed by the Supreme Deity—in the other the dualism of God and matter, which last was supposed to be ruled by a principle hostile to the Deity the fountain of good. The Gnostics have been divided into those of a Jewish cast, and those who had adopted Gentile notions: other divisions have also been proposed. They ramified into numerous classes and sects: Kurtz enumerates four of those which had a leaven of Judaism, and eleven of Gentile Gnostics (*Hist. of Christ. Church, transl.*, §§ 48, 49, vol. i. pp. 99-109. These were subdivided into many more; and Manichæism, which appeared later, was in some respects a form of Gnosticism. But for accounts of such heresies the reader must be referred to ecclesiastical historians; and he may consult with advantage an article in Smith's *Dict. of the Bible*, vol. ii. pp. 849-858, in which the development of Jewish and Greek philosophy and the relation of these to Christianity will be found discussed at length.

PHI'NEES.—1 (1 Esdr. v. 5, and elsewhere). Phinehas the son of Aaron.—2 (1 Esdr. v. 3). Paseah (Ezra ii. 49).—3 (1 Esdr. viii. 63). Phinehas (Ezra viii. 33).—4 (2 Esdr. i. 2). Phinehas the son of Eli. But this name is introduced by mistake.

PHI'NEHAS (*mouth of brass*).—1. The son of Eleazar, and grandson of Aaron (Exod. vi. 25; 1 Chron. vi. 4, 50; Ezra vii. 5). He distinguished himself for his godly zeal when an open act of licentiousness had been defiantly committed by a Simeonite chief with a Midianitish female of rank. Phinehas with his own hand inflicted on them both, while in the act of sin, the just punishment of the law they had outraged. For this it was promised him that the priesthood should continue in his family (Numb. xxv. 6-15; Psal. cvi. 30). Phinehas was afterwards appointed to accompany the expedition against the Midianites (Numb. xxxi. 6); and we hear of him again when the trans-Jordanic tribes had erected an altar in opposition, it was imagined, to the altar of the tabernacle (Josh. xxii. 13-34), and in the war of Israel with Benjamin (Judges xx. 28). He may be supposed to have succeeded his father Eleazar as high priest (Josh. xxiv. 33; 1 Chron. ix. 20); and it has been said by some writers that he filled that office twenty-five years. We know, however, nothing certain on this point (for some strange traditions respecting him, see Selden, *De Succ. in Pont. Ebræor.*, lib. i. cap. ii. pp. 115-121), nor how it was that the high priesthood was for a time in the line of Ithamar. It was restored to that of Phinehas in Zadok, and continued in his family till after the captivity. A descendant of his accompanied Ezra from Babylon (Ezra viii. 2). The traditionary tomb of Phinehas is shown at Awertah, four miles from Nablous.—2. A priest, the ungodly son of Eli (1 Sam. i. 3, ii. 34, iv. 4, 11, 17, 19, xiv. 3).—3. The father of a person engaged in weighing the treasures Ezra brought from Babylon (Ezra viii. 33). But possibly the first Phinehas is meant, and the word 'son' here means generally descendant.

PHI'SON (Ecclus. xxiv. 25). The river Pison (Gen. ii. 11).

PHLEG'ON (*flaming*). A Christian at Rome whom St. Paul saluted (Rom. xvi. 14).

PHŒ'BE. See PHEBE.

PHŒNIC'IA. See PHENICIA.

PHOR'OS (1 Esdr. v. 9, ix. 26). Parosh (Ezra ii. 3, x. 25).

PHRYG'IA. A region of Asia Minor, said to be divided on the south by mount Taurus from Pisidia, on the west and north bordering on Caria, Lydia, Mysia, and Bithynia, on the east on Galatia, Cappadocia, and Lycaonia. This was the greater Phrygia, distributed by the Romans into *Phrygia Salutaris* in the east, *Phrygia Pacatiana* (see subscription to 2 Tim.) in the west, and *Phrygia Katakekaumene*, 'the burnt,' in the centre, there being here traces of volcanic action. The country was well-watered and fertile; and its pastures fed celebrated breeds of cattle and sheep. The Phrygian people seem to have extended themselves over a great part of Asia Minor west of the Halys; and some, passing the original boundaries of Phrygia, settled upon the Hellespont in a district thence named the lesser Phrygia (Winer, *Bibl. RWB.*, art. 'Phrygien'). But it must be understood that Phrygia was not a regularly-defined Roman province in apostolic times. By the term, therefore, as vaguely used in the New Testament we are rather to understand a region, portions of which, varying at different periods, were comprehended under different Roman provinces. Jews were to be found in this region from the time of the Syrian dominion (Acts ii. 10). Hierapolis, Colossæ, and Laodicea of its cities are named in the New Testament. St. Paul twice traversed Phrygia (Acts xvi. 6, xviii. 23).

PHUD (Judith ii. 23). Phut.

PHU'RAH (*bough*). The servant or armour-bearer of Gideon (Judges vii. 10, 11).

PHU'RIM (Rest of Esth. xi. 1). Purim.

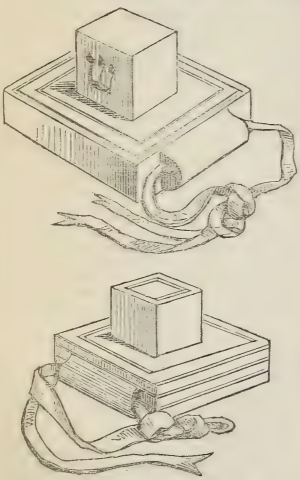
PHUT (*afflicted*, or, perhaps, *a bow*). A son of Ham (Gen. x. 6; 1 Chron. i. 8). In the last-named passage he is called Put. The name frequently occurs as Phut, or Put, in our version, but is sometimes translated 'Libya' or 'Libyans' (Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5, xxxviii. 5; Nah. iii. 9). The descendants of Phut must have occupied districts in Africa. According to Josephus Phut was the colonizer of Lybia (*Antiq.*, lib. i. 6, § 2); and he confirms his belief by stating that there was a river of the name in the country of the Moors, whence the whole adjoining region was termed Phut by Greek historians. In Coptic, moreover, Lybia is called Faiat, and

the inhabitants of that part which adjoins Egypt bear a corresponding name. Hence it may be that, while Lehabim denotes Libya in general, Phut designates a leading district close upon Egypt. If this view be thought untenable, Kalisch supposes that Phut might be looked for at Buto, a very famous city, where were the temples and oracle of the goddess Buto, of Horus, and Bubastis. It was the capital of the Delta of the Nile, on its Sebennytic arm. The modern *Kem Kasir* occupies its site (*Comm. on Old Test. Gen.*, p. 268). But a writer in Dr. Smith's *Dict. of the Bible*, vol. ii. pp. 868, 869, would rather identify Phut with Nubia.

PHU'VAH (*mouth*). One of the sons of Issachar (Gen. xlvi. 13). He is called also Pua (Numb. xxvi. 23), and Puah (1 Chron. vii. 1).

PHYGEL'LUS (*fugitive*). A person of Asia (the province) of whom St. Paul complains that he was one of those that had turned from him (2 Tim. i. 15). The circumstances can be only conjectured.

PHYLACTERY (Matt. xxiii. 5). A strip of parchment on which some verses of scripture (such as Exod. xiii. 2-10, 11-16; Deut. vi. 4-9, xi. 13-21) were written. Such strips were enclosed in small leathern boxes,



Tephillin, or Phylacteries.

and worn by men during the time of prayer on the forehead between the eyebrows, or on the left arm near the region of the heart, being attached by leathern straps. Their use was to remind the worshipper that the law must be in his head and in his heart; and they were supposed to be preservatives against the power of demons; hence the name phylacteries, i.e. safe-guards. The practice was founded upon a literal interpretation of Exod. xiii. 9, 16; Deut. vi. 8 xi. 18, and is continued to the present day. The following account of it, as now observed, is supplied by Mills, *The British Jews*, pp. 21-23. The young Jew begins to wear the *tephillin*, which are two—one for the head, the other for the left arm. Four slips of parchment are prepared, each about an inch wide, and eight inches long. On these the above-named passages are written with great care. The slips being finished, a covering of the same material is prepared to deposit them in. It is a quadrangular box, of about an inch deep. Inside are four pieces of parchment placed at equal distances, and the interior thus divided into four small apartments. The slips are carefully folded, the writing being inside, and separately lodged in these apartments. One end of the parchment of which the box is composed is turned over as a lid, and sewed with leather thongs prepared for the purpose. On two of the squares, raised in the material itself, whilst preparing it to be formed into a box, is the Hebrew letter *shin*, the initial of *Shaddai*, Almighty. In forming the lid a kind of loop is made, through which a leather thong, two yards long and an inch wide, is passed, to secure the whole to the head. The other box for the arm is similar, save that there is but one cavity, the passages of scripture being written in four columns on one piece of vellum, and the letter *shin* is omitted. The lad is provided with a small bag, generally given by his mother or sister, in which to deposit the *tephillin*. They are to be worn at prayers, public or private. The one for the arm is first put on, the thong being wound seven times round the arm, while the person recites 'Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear the *tephillin*.' Then he takes the one for the head, and places it exactly in the centre between the eyes, touching where the hair begins to grow, and securing it says, 'Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the *tephillin*. Blessed be the name of the glory of his kingdom for ever and ever. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.' Every time he says 'I will betroth thee,' he winds the end of the thong three turnings around his middle finger.

PHYSICIAN. It is probable that the Israelites learned something of the healing art from the Egyptians, who are said to have paid so much attention to medicine as to have had separate persons devoted to the study and cure of each separate disease (Herod., lib. ii. 84). There are allusions in scripture to the physicians whom Joseph retained in his service (Gen. l. 2): these, however, were embalmers.

At an early period of the world some medical and surgical skill was attained. Thus

we have mention of midwives (Gen. xxxv. 17, xxxviii. 28); and the operation of circumcision must have required a careful hand (xvii. 10-14, 23-27). We frequently read of external applications, as for the treatment of wounds (Exod. xxi. 19; 2 Kings viii. 29, ix. 15; Isai. i. 6; Ezek. xxx. 21). Also we find internal and mental maladies treated (1 Sam. xvi. 15, 16; 2 Chron. xvi. 12); and some of the remedies prescribed were singular enough (1 Kings i. 1, 2). Regulations in regard to diet seem to have been originally regarded as of principal importance. For, while the commands and prohibitions in respect to food (Lev. xi.; Deut. xiv. 3-21) had a religious aspect, we cannot doubt that they were grounded on sanitary principles; and that kind of food was specially forbidden which in that climate would pre-dispose to leprosy or other diseases. The various purifications enjoined, and the setting apart of lepers had the same tendency: they promoted the public health (See Harle's *Essay on the State of Physic in the Old and New Test.*, pp. 8-10). In later ages the science of medicine seems to have been more cultivated, and the skill of the physician recognized (Jer. viii. 22; Mark v. 26; Luke iv. 23, v. 31, viii. 43; Col. iv. 14: see also Ecclus. xxxviii. 1-15).

The remedies used were unguents, salves, and balsams (Jer. viii. 22, li. 8), poultices or plaisters (2 Kings xx. 7), infusions of oil and wine (Luke x. 34), perhaps the application of leaves (Ezek. xlvii. 12); also mineral baths (Josephus, *Antiq.*, lib. xvii. 6, § 5). Honey seems to have been employed as an internal medicine (Prov. xvi. 24). There were also more questionable modes of treatment. Amulets, charms, invocations, &c. were resorted to, the belief in which to the present day is common in the east (see Thomson, *The Land and the Book*, pp. 151, 152), nor quite extinct in other countries.

It has sometimes been imagined that the Hebrew prophets and priests were the physicians of their times. With regard to the prophets, the notion has arisen from miraculous cures occasionally performed by them (e.g. 2 Kings v. 10). But as well might it be said that the apostles were the physicians of their day because they received power from the Lord to heal (Matt. x. 8; Mark xvi. 18), and because people in consequence resorted to them (Acts v. 15). With regard to the priests, they were commissioned to examine persons suspected of leprosy, and to pronounce them, according to certain symptoms, leprous or clean (Lev. xiii., xiv.); but it does not appear that they treated them medically, or had the power of cure. It is of course not improbable that Levites or priests, who often devoted themselves to other studies, and were lawyers or judges, might some of them profess the healing art; but they were not physicians by office. The priests themselves were subject to special diseases: they are said to have ministered barefoot, and thence to have been subject to colds, &c. A medical officer was therefore in later times always attached to the establishment of the temple (see Winer, *Bibl. RW.B.*, art. 'Arzneikunst').

There must probably have been some knowledge of anatomy. The slaying and dissecting of the sacrifices would afford an insight into the construction of a victim's carcase; and embalming, so far as it was practised, might exhibit somewhat of the human frame. Some have imagined that knowledge of this kind might be traced in such passages as Job x. 8-11; but the indications are too faint to build upon. See Winer, *ubi. supr.*; Saalschütz, *Arch. der Hebr.*, cap. 44, vol. ii. pp. 60-65.

It is not easy to enumerate the various diseases mentioned in scripture, partly as they are often described by general names, and partly because maladies change their type according to climate and lapse of time. Eruptive diseases were common; boils with blains were among the plagues inflicted on the Egyptians (Exod. ix. 10). Also we have consumption, fever, inflammation noted (Deut. xxviii. 22), the botch of Egypt, emerods, scab, itch (27, 35), leprosy, already mentioned, blindness, partial or total, probably ophthalmia (Gen. xxix. 17; Luke xviii. 35), dysentery (2 Chron. xxi. 15, 19), probably sun-stroke (2 Kings iv. 18, 19), pestilence (Numb. xvi. 46-49; 2 Sam. xxiv. 15), palsy (Matt. iv. 24), issue of blood (ix. 20), dropsy (Luke xiv. 2), boil breeding worms (Acts xii. 23): see also Exod. xxi. 22; 1 Kings xiii. 4, xv. 23; 2 Kings xx. 1, 7; Job ii. 7, 8, vii. 4, 5, xvii. 1, xix. 17, xxx. 27, xxxiii. 21; Isai. i. 5, 6, xxvi. 18; Mark i. 30; Acts xxviii. 8; 2 Tim. ii. 17, and elsewhere, for notices or allusions to various forms of disease. Wounds also are frequently mentioned (e.g. Numb. xxi. 6; 2 Kings i. 2, viii. 28, 29; Ezek. xxx. 21, 22, 24, 25).

The term physician is sometimes applied figuratively. Sin is the disease of the soul; and he who cures that is the most skilful of physicians (Isai. i. 5; Jer. viii. 22; Matt. ix. 12; Rev. xxii. 2).

PI-BE'SETH (*abode of Pasht?*). A city of Egypt (Ezek. xxx. 17). It appears to have had its name from Pubasti, or Bubastis, an Egyptian goddess (Bast, or Pasht: see EGYPT, p. 243), whom Herodotus identified with Artemis or Diana (lib. ii. 59, 60, 137, 138, 156), in whose honour a great festive pilgrimage was yearly made thither. It was on the western side of the Pelusiac branch of the Nile; and, though its walls were destroyed by the Persians, it continued to be a place of consideration (Bubastus) under the Romans. The site of the ancient city is now called *Tel Basta*. There are mounds of great extent, and masses of broken pottery. The temple which Herodotus characterized as, though not the largest, one of the most beautiful in the country, is entirely destroyed; but there are remnants of the very fine red granite of which it was constructed.

PICTURES (Lev. xxvi. 1, marg.; Numb. xxiii. 52; Isai. ii. 16). In most of these places idolatrous representations are intended (see CHAMBERS OF IMAGERY, PAINTING), sculptured and coloured work. In Prov. xxv. 11 the idea is fruit or foliage of gold surrounded with carved mouldings overlaid with silver.

PIECE OF MONEY. 'Pieces of gold' (2 Kings v. 5) and 'pieces of silver' (Gen.

xx. 16, and elsewhere) probably mean shekels, not the coins so called, but as measured by weight. In the New Testament 'pieces of silver' (e.g. Matt. xxvi. 15) represent shekels or coins equivalent thereto. The 'piece of money' (xvii. 27) was the *stater*; the 'piece of silver' (Luke xv. 8) the *drachma*. See MONEY.

PIGEON. See DOVE.

PIETY (1 Tim. v. 4). Dutiful respect is here meant, if, as is most probable, the conduct of the children and grandchildren is alluded to. Some, however, would interpret of the widows ruling religiously their households.

PI-HAHI'ROTH (*the place where grass or sedge grows*). A spot before which the Israelites encamped on their departure from Egypt when Pharaoh's host overtook them (Exod. xiv. 2, 9; Numb. xxxiii. 7, 8). It must have been near the northern end of the western arm of the Red sea, or gulf of Suez, perhaps eastward of Baal-zephon. There are still places which bear the name *Ghuweybel el-Boos*, 'the bed of reeds;' and it has been thought that one of these might indicate Pi-hahiroth. But the identification is very doubtful, the more because the face of the country has probably changed, the head of the gulf running anciently farther to the north.

PI'LATE. Pontius Pilatus, ordinarily called Pilate, was (as usually reckoned) the sixth Roman procurator of Judea, succeeding Valerius Gratus. It was under his government that John the Baptist commenced his ministry (Luke iii. 1) and that our Lord was put to death. This last fact is confirmed by the Latin historian Tacitus (*Annal.*, lib. xv. 44). Pilate entered on his office at the end of 25 or beginning of 26 A.D., in the reign of Tiberius: he held it about ten years, till a short time before that emperor's death. He was unscrupulous in the exercise of his authority; and instances are recorded by Josephus of his contempt of the Jews, as bringing the Roman standards with the emperor's image into Jerusalem (*Antiq.*, lib. xviii. 3, § 1; *Bell. Jud.*, lib. ii. 9, § 2). An atrocity is also referred to by St. Luke (xiii. 1) which Josephus does not notice. His behaviour was equally tyrannical towards the Samaritans; and, on their complaint to Vitellius, president or prefect of Syria, Pilate was ordered to go to Rome to answer for his conduct before the emperor. His deposition must have occurred in 36 A.D., most probably prior to the passover. Before he arrived in Rome, however, Tiberius was dead (March 16, 37 A.D.). Pilate is said to have been banished by Caligula to Vienne in Gaul: according to Eusebius, he put an end to his own existence (*Hist. Eccles.*, lib. ii. 7).

The crime in which Pilate, as our Lord's judge, was involved is so frightful, that we are almost involuntarily led to charge more of its malignity upon him than upon a fair examination he would seem to deserve. The history is familiar to every reader, and need not be here repeated (Matt. xxvii.; Mark xv.; Luke xxiii.; John xviii. 28-40, xix.). Pilate was sensible that Jesus was without blame, and would have released him, had he thought it possible without peril to himself. He was alarmed at the political charge urged against Christ making himself a king, and believed with reason that if he spared one so accused the emperor's jealousy would be roused. He was perplexed at our Lord's behaviour before him, utterly unlike that of an ordinary criminal, and at his being said to be the Son of God, and must have thought of the demi-gods of legendary story, and perhaps apprehended if he condemned such a man that the wrath of some deity would light upon him. He was further troubled by his wife's dream and message (for at that time procurators took their wives with them into their provinces: see Tacitus, *Annal.*, lib. iii. 33, 34). He tried therefore to cast the responsibility on Herod. He scourged Jesus, hoping that that punishment would move to pity and be deemed sufficient. He proffered the people the choice between the Lord and Barabbas, trusting that they could never prefer the robber; and as a last miserable expedient he washed his hands in public, as a token that he was guiltless of the Saviour's blood. 'He was,' says bishop Ellicott, 'a thorough and complete type of the later-Roman man of the world. Stern but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet .... self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it out, the sixth procurator of Judea stands forth a terrible instance of a man whom the fear of endangered self-interest drove not only to act against the deliberate convictions of his heart and his conscience, but further to commit an act of the utmost cruelty and injustice, even after those convictions had been deepened by warnings and strengthened by presentiments' (*Hist. Lect.*, p. 350: comp. pp. 340-351, and Winer, *Bibl. RWB.*, art. 'Pilatus.'

The name of Pilate's wife according to tradition was Procla, or Claudia Procula. Some memorials called the *Acta Pilati* were probably sent by the procurator to the emperor: if so, the genuine documents have perished: those afterwards so termed were forgeries. See Winer, *ubi supr.*; Gieseler, *Kirchengesch.*, vol. i. pp. 84, 85, note 3. Tischendorf's judgment may be found in his *Evang. Apocr.*, Prol. pp. liv.-lxvii.

PIL'DASH (*flame?*). One of the sons of Nahor, Abraham's brother, by Milcah (Gen. xxii. 22).

PILE'HA (*a slice*). One who sealed the covenant (Neh. x. 24).

PILL, PILLED (Gen. xxx. 37, 38). Peeled, stripped off.

PILLAR. Pillars are spoken of in scripture as supporting a building (Judges xvi. 26, 29: see HOUSE), or placed for ornaments (1 Kings vii. 15-32: see BOAZ, JACHIN). Pillars were sometimes set up as trophies or memorials; and with a religious purpose libations were poured upon them: they were also inscribed (Gen. xxviii. 18, xxxv. 20; Exod. xxiv. 4; 1 Sam. xv. 12, where 'place' in our version; 2 Sam. xviii. 18).

The word is often used in a symbolical sense; as to describe the columnar form

in which the divine Presence was manifested (Exod. xiii. 21). So the earth is represented as resting on pillars (1 Sam. ii. 8); and eminent persons are thus designated (Gal. ii. 2). 'The plain of the pillar' (Judges ix. 6) is rather the 'oak of the pillar,' an oak-grove planted near a memorial stone, perhaps that mentioned in Josh. xxiv. 26.

PILLAR OF SALT (Gen. xix. 26). See LOT.

PILLOW. See BED.

PIL'TAI (whom *Jehovah delivers*). A priest in the days of Joiakim (Neh. xii. 17).

PIN (Judges xvi. 14; Ezek. xv. 3). See NAIL, WEAVING.

PINE, PINE-TREE. There are many species of trees belonging to the genus *Pinus*. Most of them are timber trees, growing generally in various temperate countries of the northern hemisphere. We find 'pine' or 'pine-tree' only three times in our version of the scripture (Neh. viii. 15; Isai. xli. 19, lx. 13); and in all these places the translation is erroneous. In the first-named the oil-tree, perhaps the wild olive, *oleaster*, is meant. In the two other passages, though Henderson renders 'pine' and others propose elm and plane-tree, Gesenius with more reason prefers hard oak, holm, ilex. The 'ash' (xliv. 19) in all probability designates a pine. See ASH-TREE.

PINNACLE. The devil is said to have placed our Lord upon a pinnacle of the temple (Matt. iv. 5; Luke iv. 9): as the definite article occurs, some special 'pinnacle' is intended. The word used in the original may well signify a pointed roof or gable. It is probable therefore that the place intended was the roof of Herod's royal portico, which overhung the ravine of the Kidron at such a height that, according to Josephus, if any one standing on it looked down into the valley, his eye could scarce reach the bottom (see Alford on Matt. iv. 5).

PI'NON (*darkness*). One of the 'dukes' of Edom (Gen. xxxvi. 41; 1 Chron. i. 52); or possibly the name of the district which the 'duke' ruled. See PUNON.

PIPE. The Hebrew word which we translate 'pipe' (1 Sam. x. 5; 1 Kings i. 40; Isai. v. 12, xxx. 29; Jer. xlviii. 36) signifies 'bored through.' It would seem to have been a pipe furnished with holes. The ancient Egyptian instrument was very similar to that now in use in western Asia. It was quite straight, generally about eighteen inches in length, but sometimes longer or shorter, with mouth-piece made of reed. Some had three holes, others four. Actual specimens have been found. Occasionally this pipe was double, consisting of two tubes with a common mouth-piece: the left-hand one had fewer holes and emitted a deeper sound: the other had more holes with a sharper sound. This pipe is still used in Palestine. It was very suitable for festive occasions; but sometimes for lamentation. Thus our Lord found pipers in the ruler's house whose daughter was dead; and these he ordered away (Matt. ix. 23).

PI'RA (1 Esdr. v. 19).

PIR'AM (*wild-ass-like*, i.e. indomitable). The king of Jarmuth, one of the Amorite chiefs who leagued against Israel after the submission of Gibeon (Josh. x. 3).

PIR'ATHON (perhaps *chief*). A place in the land of Ephraim (Judges xii. 15). It is now called *Fer'ata*, six miles from Nablous.

PIRA'THONITES. The inhabitants of Pirathon (Judges xii. 13, 15; 2 Sam. xxiii. 30; 1 Chron. xi. 31, xxvii. 14).

PIS'GAH (*part, piece*). A ridge or summit in the mountains of Abarim, on the east of the Dead sea, towards the wilderness. It was on the southern border of Sihon's kingdom, and in the territory afterwards assigned to Reuben, consequently to the north of the Arnon (Numb. xxi. 20, xxiii. 14; Deut. iii. 27, iv. 49, xxxiv. 1). The view from Pisgah must have been extensive, as it was to the point Nebo, probably the loftiest height of the ridge, that Moses was commanded to ascend in order to feast his eyes before closing them in death with the view of that delightful land which for his sin he was forbidden to enter. See ASHDOTH-PISGAH, NEBO.

PISID'IA. A region of Asia Minor, noticed in the New Testament as bordering on Pamphylia, and containing a city called Antioch (Acts xiii. 14, xiv. 24), sometimes regarded as a Phrygian town. This district stretched along the maritime province or Pamphylia, on the declivities of Taurus, and was inhabited by a warlike people whom the Persians were never able to subdue. Even under Alexander and his successors they preserved their independence and made inroads on the level country. As the Syrian power sank, they extended themselves and appropriated several towns, Antioch being of the number, splitting into various petty sovereignties. The Romans, to whom they had been useful auxiliaries, left them to themselves, but took possession of Antioch, where they established a colony, and other towns in the plain country.

PI'SON (*overflowing*). One of the four rivers into which the stream that watered Eden was parted. It is described with great particularity by the sacred writer, as if less clearly known than the rest. It is said to compass the land of Havilah, which might be distinguished as producing good gold, bdellium, and the onyx-stone. See HAVILAH. Conjectures as to the Pison are almost innumerable. Some identify it with the Phasis, others with the Nile: some will have it the Danube, others the Araxes, and others again the Ganges. See these opinions examined by Kalisch (*Comm. on Old Test. Gen.*, pp. 92, 93, 96), who decides for the Indus. A still greater number of conjectures are enumerated in Dr. Smith's *Dict. of the Bible*, art. 'Eden.' It may be sufficient here to cite the opinion of Col. Chesney, who thinks that 'the rivers known by the comparatively-modern names of Halys and Araxes are those which in Genesis have the names of Pison and Gihon, and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush' (*Exped. to Euphrates and Tigris*, vol. i. p. 267). See EDEN.

PIS'PAH (*dispersion*?). A chieftain of Asher (1 Chron. vii. 38).

PIT. There are several Hebrew words which are more or less frequently rendered

'pit' by our translators. *Bôr* is generally a cistern or tank constructed as a receptacle for rain-water. See CISTERN. And, as these places when empty were used as dungeons, the word has the signification of a prison (Zech. ix. 11): it also denotes a grave, or sepulchre hewn in the rock (Psal. xxviii. 1; Isai. xiv. 15, 19, xxxviii. 18). The word *mahămôrôth* occurs only once (Psal. cxl. 10); it means whirlpools, abysses of water. *Shahhath* properly is a sinking; hence a pit or chasm, used for a pit-fall (Ezek. xix. 4, 8), and figuratively for plots, treachery, or peril (Psal. vii. 15, ix. 15; Prov. xxvi. 27; Jonah ii. 6, marg.). Sometimes the word denotes a hole or cistern with mire at the bottom, as in Job ix. 31, where our translators render 'ditch.' It also signifies the grave (Job xxxiii. 24; Psal. xxx. 9), and thence death, or corruption the consequence of death (xvi. 10, xlix. 9): comp. the phrase 'see death' (lxxxix. 49). *Shĕôl* is often translated 'pit' (Numb. xvi. 30, 33; Job xvii. 16): it means the unseen world. See HELL.

PITCH. There can be little doubt that the 'pitch' (*cŏpher*) of Gen. vi. 14 was bitumen or asphalt. Another word, *zepheth*, is used (Exod. ii. 3; Isai. xxxiv. 9), implying to flow, or become liquid: this probably was the resinous pitch obtained from the pine and fir-trees. There is another term, *hhēmar*, usually rendered 'slime,' as in Gen. xi. 3. A writer in Dr. Smith's *Dict. of the Bible*, vol. ii. pp. 880, 881, believes that the three words designate mineral pitch in three aspects—*zepheth* when liquid, *hhēmar* in the solid state, and *cŏpher* in reference to its use in overlaying wood-work.

PITCHER. Besides the leather or skin bottles (see BOTTLE) in common use among the Hebrews for keeping liquids, earthen pitchers must have been employed for drawing water (Gen. xxiv. 14, 15, 16, 45, 46; Lam. iv. 2; Mark xiv. 13; Luke xxii. 10). And indeed both sorts of pitchers may be commonly seen so used now; and also ancient Assyrian and Egyptian ones have been discovered. As to the 'pitchers' in which Gideon placed his lamps (Judges vii. 16, 20), Dr. Thomson has often seen lamps carried at night in a pitcher or earthen vessel (*The Land and the Book*, p. 450).

PITHOM (*the narrow place? abode of Atum?*) One of the treasure-cities which the Israelites built for Pharaoh (Exod. i. 11). It is believed to be identical with the Patumos mentioned by Herodotus (lib. ii. 158); and this lay on the eastern side of the Pelusiac arm of the Nile, in the Arabian part of Egypt, not far from the canal uniting the Nile with the Red sea. Pithom therefore may perhaps be placed on or near the site of *Abbaseh* at the entrance of the Wady et-Tumeylat.

PITHON (the meaning can only be guessed at). A descendant of king Saul (1 Chron. viii. 35, ix. 41).

PITY. A quality or grace which feeling for the distress of others prompts us to relieve them. God is said to pity those who fear him, as a father pitieth his children (Psal. ciii. 13). Such a temper in one man to another is inculcated in 1 Pet. iii. 8.

PLAGUE. The words 'plague' and 'pestilence' are used with laxity in our version. The former does not even always imply a disease (e.g. Rev. xvi. 21). And, when diseases are meant, it is not always one particular type: thus we read of the plague of leprosy (Lev. xiii. 2), of an issue of blood (Mark v. 29). And often both words seem to imply any deadly epidemic. But it can hardly be doubted that some of these must have been that fatal sickness which has even to our own time specially ravaged Egypt and the east, and which formerly visited western Europe, *the* plague, described as virulent typhus in the highest degree contagious, and accompanied with extreme debility. On an uncertain day of the disease there is an eruption of buboes or carbuncles, and at the first outbreak it is usually fatal in a few days, perhaps hours. The word 'plague' is sometimes used symbolically (1 Kings viii. 38).

PLAGUES OF EGYPT. This is the ordinary appellation of those ten fearful judgments which were inflicted on Pharaoh and his people on account of their unjust detention of the Israelites in slavery. Reduced they had been without reason to bondage by a king unmindful of the benefits which Joseph had conferred on Egypt: they were made, too, to serve with rigour (Exod. i. 8-14); the demand therefore to release them was one most proper to be enforced. Jehovah apprised Moses of his intention to bring the Israelites into Canaan, but yet he instructed him at first to ask only leave for three days' journey into the wilderness to offer a great sacrifice to God (iii. 8, 17, 18). It was soon, however, perfectly understood that the tribes once delivered would return no more: otherwise the act of Pharoah in pursuing—daring madness as it was—would have had no shadow of reasonable purpose. It is not to be thought, therefore, that the Egyptians lent their jewels (xii. 35, 36) in expectation of their being returned. They were gifts—a righteous recompence, so far as it went, for the injustice committed against Israel.

The scene of the plagues was Lower Egypt, 'the field of Zoan' (Psal. lxxviii. 12, 43): whether they extended to Upper Egypt we have no means of knowing.

The first plague inflicted after the sign of Aaron's rod becoming a serpent, which the magicians imitated (Exod. vii. 10-13), was the changing of water into blood, that is, into something resembling blood, of a character so pestilential that the fish (which are abundant in the Nile) died, and no man could drink of the river (which ordinarily was held sacred). The Egyptian magicians effected a kind of imitation of this plague, which lasted seven days; and Pharaoh still hardened his heart (14-25).

The second was the plague of frogs. These creatures have a sacred character in Egypt, and still abound there in summer and autumn. But this judgment was inflicted in early spring; and grievous must the infliction have been. The magicians, however, contrived to imitate it; though it had been more to purpose if they had removed the frogs that swarmed everywhere

instead of gathering more. And still Pharaoh hardened his heart (viii. 1-15).

Next was a plague of lice, or it might possibly have been mosquitos. Both these kinds of insects are common in Egypt, and are an intolerable annoyance. Multiplied as they were by the miracle, the magicians, unable any longer to rival Moses and Aaron, were constrained to acknowledge, 'This is the finger of God' (16-19).

The fourth was the plague of flies, from which, it is expressly said, Goshen was to be free. Travellers speak of common flies covering the food, and producing ophthalmia by their pertinacious clustering round the eyes of the Egyptians. But it is not quite certain that flies are meant. Some have suggested beetles, and some gad-flies: certainly, when the infliction is mentioned elsewhere, the devouring of the people is spoken of (Psal. lxxviii. 45), which must at least mean some venomous bite. Pharaoh now was inclined to yield a little: still on the removal of the plague he again hardened his heart (Exod. viii. 20-32).

The fifth was a grievous murrain on the cattle, some kinds of the animals destroyed being accounted sacred (as, for instance, oxen). And none of those belonging to the children of Israel died (ix. 1-7).

Still more appalling was the sixth plague, boils upon man and beast—perhaps, it has been thought, the disease specially termed the plague, which is characterized by fearful swellings; or it may have been elephantiasis, the black leprosy or 'botch of Egypt' (Deut. xxviii. 27). And these boils were upon the magicians (Exod. ix. 8-12).

The seventh was ushered in by a solemn warning. It was thunder and hail so terrific as to destroy the growing crops, to break trees, and smite down men who were exposed to it. And again Goshen was spared. Pharaoh again in his alarm—for any visitations of the kind are very rare in Egypt, where rain seldom falls—relented, but hardened once more his heart when the judgment was withdrawn (13-35).

A plague of locusts was the eighth. But on the announcement of it Pharaoh's servants remonstrated with him, and brought him to make some further concession; but it was not enough; and he contemptuously dismissed Moses and Aaron from his presence. Then came the locusts in frightful myriads, and consumed all that the hail had spared. Now Pharaoh in haste summoned the Hebrew chiefs, and seemed inclined to submit; but again when there was a respite he held out (x. 1-20).

A thick darkness for three days next hung upon Egypt—there being light in Goshen. It might be the samoom, or suffocating wind which fills the air with sand, intensely aggravated; and spirits of evil may have been at hand to increase the horror (Psal. lxxviii. 49). For three days no man could rise from his place. Great was the obstinate king's alarm: he entreated mercy, and made a further concession; but he did not yet grant all that was required, and turning upon Moses in his impotent folly threatened him with death if again he saw his face (Exod. x. 21-28).

It was an ominous threat; and awful were the words of Moses in reply, 'I will see thy face again no more' (29). There was one more stroke for which the thick darkness seemed a preparatory mourning. The firstborn, the choicest in every house, was smitten. And a fearful wail burst forth at midnight through all the land of Egypt: 'there was not a house where there was not one dead.' Now the rebel will was subdued. Pharaoh thrust the Israelites out, shrieking after them in his terror: 'Be gone, and bless me also' (xi., xii. 29-36). In that crisis was the passover instituted.

Generally we may observe on the course of these plagues their gradually-increasing severity, their peculiar fitness to show the vanity of Egyptian idols, and their close connection with natural phenomena, and yet so timed and so aggravated as to exhibit unmistakeably miraculous power, and to prove that the great agent was 'the finger of God.'

PLAIN. By this word is frequently to be understood the ARABAH, which see. Other plains were that of Jezreel or Esdraelon, the Philistine plain, and that of Sharon. See *ESDRAELON*, PHILISTIA, SHARON. The term, however, is often improperly used in our translation, as the rendering of various Hebrew words implying meadow, downs, &c. &c. These cannot be enumerated and distinguished here. They must be sought rather in a lexicon than in a work like the present.

PLAIT, PLAITING (1 Pet. iii. 3). See HAIR.

PLANE-TREE (Ecclus. xxiv. 14). The *Platanus orientalis*.

PLANETS (2 Kings xxiii. 5). See MAZZAROTH.

PLASTER. The use of plaster was well known to the ancient Hebrews. Notices of its being employed may be found in Lev. xiv. 42, 48; Deut. xxvii. 2, 4. It was used, too, in Babylon, where the brick materials were coated with stucco or plaster (Dan. v. 5).

PLEDGE. Something deposited as security for an act to be done or a payment to be made. Thus Judah gave his signet to Tamar as security for the kid he promised to send her (Gen. xxxviii. 17, 18). The Mosaic law was very tender to the debtor in respect of pledges. If the raiment was taken, it was to be restored before sunset (Exod. xxii. 26, 27). Neither the upper nor the nether mill-stone was to be taken in pledge; because the want of it would interfere with the daily food of the household (Deut. xxiv. 6). The creditor, moreover, was not to enter a house for a pledge, but to wait at the door till the debtor brought it him (10, 11). Various other merciful regulations were made (12, 13, 17); and harshness in retaining pledges was often censured (Job xxii. 6, xxiv. 3, 9; Ezek. xviii. 7, 12, 16, xxxiii. 15). The 'pledge' (1 Sam. xvii. 18) must have been some token which David was to bring back from his brethren.

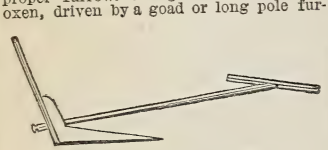
PLEI'ADES. A well-known cluster of stars in the shoulder of the constellation Taurus, the Bull. According to Greek mythology, seven daughters of Atlas being

pursued by Orion were changed by Jupiter into doves, and then placed in the heavens. Their names were Electra, Maia, Taygeta, Alcyone, Celæno, Sterope, and Merope. Six stars of this group are visible to the naked eye, but many more with the aid of the telescope. The Pleiades are intended by the Hebrew word *Cimah* or *Kimah* (Job ix. 9, xxxviii. 31): the same word occurs in Amos v. 8, but there it is rendered 'the seven stars.'

PLOUGH. The ancient Syrian plough was a very simple instrument—at first perhaps but an improvement on the hoe with which originally the soil was broken up—and was a stake from which projected a shorter pointed piece of wood. Afterwards it consisted of a pole, a point or share, a handle, and a yoke. This is the plough now

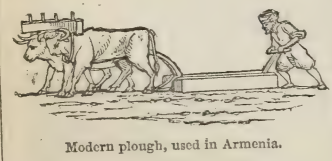
Ancient Egyptian plough. From a painting at Thebes.

in use, very much resembling the ploughs figured on the Egyptian monuments. It is a most imperfect implement, making no proper furrow. Ploughs were drawn by oxen, driven by a goad or long pole fur-



Plough still used in Asia Minor.

nished at one end with a flat piece of metal to clear the plough, and at the other with a spike: see *Pict. Bible*, note on Hos. x. 11. Dr. Thomson describes the Arabs as fond of ploughing in company, both for protection



Modern plough, used in Armenia.

and because the land is cultivated in common, and says that he has seen as many as twelve ploughs closely following in a line (1 Kings xix. 19); one sower being enough for the whole company (*The Land and the Book*, pp. 143-145). Our Lord takes an apt illustration from the plough (Luke ix. 62). The labourer must look forward at his furrow: if he turns his eyes aside, his work will be spoiled. See AGRICULTURE.

PLUMB-LINE. A well-known instrument by which exact perpendicularity is secured. It is symbolically used in scripture to denote the strict line of justice according to which God would act towards those who provoked him (Amos vii. 7, 8: comp. 2 Kings xxi. 13; Isai. xxviii. 17).

PO'CHERETH OF ZEBA'IM (*snaring* or *getting ahead of the roes*). It is probable that Pochereth-hatsebaim is one appellative; being the name of a person whose descendants, called Solomon's servants, returned from captivity with Zerubbabel (Ezra ii. 57; Neh. vii. 59).

POET, POETRY. It is obvious that the poetical element prevails largely in the composition of the sacred volume. Indeed some of the books have been specially classed as 'the poetical books,' an appellation which was given them by a variety of ancient authors. These books, which are almost-wholly metrical, are Job, the Psalms, the Proverbs, Ecclesiastes, and the Canticles or Song of Solomon.

But they by no means contain the whole of Hebrew poetry. Large parts of the prophetic writings are in verse; and, besides, there are to be found many detached poems and stanzas in the historical portions of the bible. Examples of these might be readily produced: it is sufficient here to name the address of Lamech to his wives (Gen. iv. 23, 24), the triumphal odes of Moses and of Deborah (Exod. xv. 1-21; Judges v.), and in the New Testament the canticles of the Virgin, of Zacharias, and of Simeon (Luke i. 46-55, 68-79, ii. 29-32).

It was natural that poetry should be developed among the Hebrews. For it is the expression of high-raised thought. Anything which lifts the mind above the routine of ordinary events, as it furnishes poetic material, seems to require poetic utterance. Some high and noble object to be gained, the rapid change, the exultation of success, the misery of failure, nay even natural scenes of loveliness or grandeur—these cannot be told of in unimpassioned words. The pulse will quicken and the tongue break forth in metaphoric language: the ideas will be adorned with imagery appropriate to the various moods of minds jubilant or sorrowful. Israelitish history was specially calculated to kindle the poetic rapture. The chosen people were brought into communion with the Highest. The wonders that were wrought for them, the motives made to tell on them, the mysterious depths into which they might look, must have given them a loftiness of thought to which less-favoured nations could not reach. And, when, besides, there was vouchsafed a marvellous *afflatus*, that indescribable influence which brought the human mind into near relation with the divine while the secrets of Deity were revealed to man, inspired poetry, it is evident, must be the noblest of all poetry. Truly the harp of Zion was attuned to glorious themes: no

wonder that its strains have sounded clear above the world's din, through all the generations of the world's history. The grandeur of its thoughts, then, is the pre-eminent feature of Hebrew poetry. And because of that very grandeur it has not been solicitous about external form. Other nations have been more attentive to the harmony of expression. They have cast their verse into measure, or fettered it by rhyme. They have wrought it and polished it with a finished art, to which the sublime conceptions of the Hebrew bards could not stoop. It must not, indeed, be supposed that poetry was not cultivated at all in Israel. It is very likely that in the schools of the prophets the taste of the young disciples was taught and refined. They were occupied, we know, in hymning Jehovah's praise, their choral chants accompanied with instrumental music (1 Sam. x. 5, xix. 20). And afterwards we find the sweet psalmist of Israel appointing large companies of Levites for the choral worship of the sanctuary, under the presidency of masters whose poetic compositions have come down to us—Asaph, Heman, and Jeduthun (1 Chron. xxv.). But, though cultivated Hebrew poetry preserves a natural simplicity and freedom, it is not destitute of the characteristics of verse. Peculiar words and grammatical forms are introduced. Imagery is employed, borrowed from various sources. And there is an elevated tone and a majesty or tenderness of thought and diction, observable generally in all poetical compositions. Josephus professes to discover in it metres, like those of the Greeks and Romans (*Antiq.*, lib. ii. 16, § 4, lib. iv. 8, § 44, lib. vii. 12, § 3); and Origen, Eusebius, and Jerome seem to have adopted the same notion (Euseb., *Præp. Evang.*, lib. xi. 5; Jer., *Præf. in Chron. Euseb., Præf. in Job.*); yet no such metres are perceptible to modern senses; nor can it reasonably be imagined—making allowance for the loss of the ancient pronunciation—that they ever existed.

But we can discover one great characteristic of Hebrew poetry, a characteristic, too, most consonant with its principle. Its pre-eminence has been said to consist in the loftiness of its conceptions; and its mode of expression is found in what has been happily called 'thought-rhythm.' It is not the language which has been reduced to verse: it is the thought that arranges itself in a wonderful correspondence which, like the lights and shades of a picture, like the echo repeating the song of the swain, was prominent in those antithetic strains which celebrated their great deliverance (Exod. xv. 1, 21), and is the measure generally of the Hebrew poetical idea (see Saalschütz, *Arch. der Heb.*, cap. 26, vol. i. pp. 267, 268). There is a certain equality, resemblance, or relationship visible between periods or verses—a rhythmus of propositions; so that thought in successive lines answers to thought, and things to things. Such is the general character of Hebrew versification; and this *parallelism* occurs in every part of Old Testament poetry. An example will best explain the meaning of parallelism. Take then the following:—

'Doth the wild-ass bray over his grass?
Doth the ox low over his fodder?'
Job vi. 5.

Here there is an equality in the number of words with exact proportion of thought. All the examples of parallelism of course do not resemble that just given. There are varieties and gradations; and the correspondence is sometimes more accurate and manifest, and sometimes more vague and obscure. It is therefore necessary to classify and arrange the different species of parallels. This has been done by bishop Lowth in his *Lectures on Hebrew Poetry*, and by bishop Jebb in his *Sacred Literature*. The principles on which they have proceeded will be illustrated by the following remarks. Poetical parallelism may be taken to consist of four species—parallel lines *cognate* or *gradational*, parallel lines *antithetic*, parallel lines *synthetic* or *constructive*, and parallel lines *introverted*.

1. Parallel lines cognate or gradational are those which correspond by expressing the same or a similar sentiment in different but nearly-equivalent terms. Occasionally as member succeeds member there is a gradation of thought, a kind of ascending (or sometimes descending) scale in the related terms and periods, with a marked distinction of meaning. This species of parallelism is perhaps the most frequent of all. The following may be taken as examples:—

'O the happiness of that man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners,
And hath not sat in the seat of the scornful.'
Psal. i. 1.

Again:

Who shall ascend the mountain of Jehovah?
And who shall stand within his holy place?
The clean of hands, and the pure in heart.'
Psal. xxiv. 3, 4.

The next examples are from the prophets:

'Seek ye Jehovah while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts,
And let him return to Jehovah; and he will compassionate him;
And unto our God; for he aboundeth in forgiveness.'
Isai. lv. 6, 7.

'How shall I give thee up, O Ephraim?
Abandon thee, O Israel?
How shall I make thee as Admah?
Place thee in the condition of Zeboim?
My heart is turned upon me:
My bowels yearn all together.
I will not execute the fury of mine anger
I will not return to make destruction of Ephraim.
For God I am, and not man,
The Holy One in the midst of thee, although I am no frequenter of cities.'
Hosea xi. 8, 9 (Horsley's transl.)

2. Parallel lines antithetic are those which correspond by an opposition of terms and sentiments; the contrast being sometimes in expressions and sometimes only in sense. The degrees of antithesis vary from the precise opposition of form to form, word to word, idea to idea, to a general disparity

or contrariety in the two propositions. Parallelisms of this kind are not so well adapted for elevated and impassioned poetry, as for the expression of moral aphorisms, proverbs, and detached pithy sentences. Accordingly many of the proverbs of Solomon assume this form, and owe to it much of their elegance and force.

Thus:

'A wise son rejoiceth his father;
But a foolish son is the grief of his mother.'
Prov. x. 1.

Here every word has its opposite. The antithesis is less complete in the following example:

'The memory of the just is a blessing;
But the name of the wicked shall rot.'
Prov. x. 7.

There are also instances in the prophetic writings. The following is a noble one:

'For the mountains shall be removed;
And the hills shall be overthrown;
But my kindness from thee shall not be removed;
And the covenant of my peace shall not be overthrown.'
Isai. liv. 10.

3. Parallel lines synthetic or constructive are those in which there is a similar form of construction; when there is a correspondence between the different propositions, in respect of the shape and turn of the whole sentence and of the constituent parts, such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. The variety of this form is great; the parallelism being more or less exact. The following may be taken as an example:

'The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple:
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is clear, enlightening the eyes:
The fear of Jehovah is pure, enduring for ever:
The judgments of Jehovah are truth, they are just altogether;
More desirable than gold, or than much fine gold,
And sweeter than honey, or the dropping of honey-combs.'
Psal. xix. 7-10.

Of these kinds of parallelism there are many subordinate varieties, pointed out by bishop Jebb; for an account of which his work must be consulted.

4. Stanzas are sometimes so constructed that the first line corresponds to the last, the second to the penultimate or last but one; and so forth throughout. This is called the introverted parallelism. The following are said to be examples:

'My son, if thy heart be wise,
My heart also shall rejoice:
Yea, my reins shall rejoice,
When thy lips speak right things.'
Prov. xxiii. 15, 16.

The idols of the heathen are silver and gold,
The work of men's hands:
They have mouths, but they speak not
They have eyes, but they see not:
They have ears, but they hear not;
Neither is there any breath in their mouths:
They who make them are like unto them;
So are all they who put their trust in them.'
Psal. cxxxv. 15-18.

It must be confessed that the classification just given is not always quite distinguishable. Other critics, therefore, have proposed different systems. That of De Wette is elaborate and ingenious. The following is a condensed sketch of it.

There are four different classes—

1. The original perfect kind of parallelism of members, which coincides with metre and rhyme, yet without being the same with them. Such is the kind of parallelism in which the song of Lamech is composed (Gen. iv. 23, 24).

2. The unequal parallelism, subdivided into—

(1) The simple unequal (Psal. lxviii. 32).
(2) The complex, with the first or second member composed of two propositions, embracing—
  (a) The synonymous (Psal. xxxvi. 6).
  (b) The antithetic (Psal. xv. 4).
  (c) The synthetic (Psal. xv. 5).
(3) That with the simple member disproportionately small (Psal. xci. 7).
(4) That with the complex member increased to three or four propositions (Psal. i. 3).
(5) That with a short clause or supplement, for the most part of the second member, instead of the full subordinate parallelism (Psal. xxiii. 3).

3. The double parallelism, the equality being restored by both members becoming complex. Of this kind also there are—

(a) The synonymous (Psal. xxxi. 10).
(b) The antithetic (Psal. xxx. 5).
(c) The synthetic (Sol. Song ii. 3).

4. The rhythmical parallelism, where the thoughts do not correspond either by their resemblance, or by antithesis, or by synthesis, but where there is a simply-external rhythmical form. There are various examples:

(1) With the number of words nearly equal (Psal. xix. 11).
(2) With striking inequality in the number of the words (Psal. xxx. 2).
(3) With a double and a simple member (Psal. xiv. 7).
(4) With two double members (Psal. xxxi. 22).

See De Wette's *Introd. to the Psalms*, translated by Torrey, in the American *Bibl. Repos.*, July 1833, pp. 496-504.

De Wette, Köster, and Ewald have further attempted to show that there is a strophical character in Hebrew poetry. Verses consist of parallel members; and so strophes are said to be composed of parallel verses. Köster published the books of Job and of Ecclesiastes and the Psalms arranged after this fashion.

The whole system of parallelism has been carried too far by many writers. The general principles are plainly enough marked; but the minuter subdivisions and classifica-

tions hardly exist save in the imagination of fanciful critics. With the licence which some have assumed, it would not be difficult to arrange almost any composition, if at all of an elevated or oratorical cast, in parallelisms of some kind.

Hebrew parallelism is not confined to the Old Testament. It occurs also in the Apocrypha: the book of Ecclesiasticus, for example, is composed almost entirely in this way. And in the sententious formulæ of the rabbinical writers the same mode of expression is often to be discovered. It is natural to expect it in the New Testament, written by Jews whose minds were moulded in the form of their elder sacred writings. Accordingly we shall find, not only in the inspired songs (Luke i., ii.), but also in some of the more solemn discourses and pithy admonitions, traces of a parallel structure. Yet here there has been exaggeration to a most ridiculous extent. Bishop Jebb professes to find couplets and stanzas in our Lord's speeches. Boys in his *Tactica Sacra* has arranged several of the epistles in parallel lines. And this trifling is carried farther still by Forbes in his *Symmetrical Structure of Scripture*. The kind of amusement in which such writers have indulged merits a grave censure.

We may discover in the bible different kinds of poetical composition. Here too, however, ingenious men have too much indulged their fancy, and have imagined that they could find, besides lyric, idyllic, dramatic, even epic poetry. (1). Lyric poems or odes are the most ancient. These were intended to be sung or accompanied by music. There are many noble examples of them in various parts of scripture, as the song of Moses (Exod. xv. 1-19); that of Deborah (Judges v.); very many of the Psalms, &c. (2). Elegiac poetry is in a mournful strain. Examples are the lament of David over Saul and Jonathan (2 Sam. i. 19-27), and the Lamentations of Jeremiah. (3). Didactic or moral poetry is intended to instruct. It is unimpassioned, earnest, and sententious, often delivering sage maxims in elegant and pointed verse. (4). Dramatic poetry is characterized by an interchange of speakers. We find it in the book of Job and in the Song of Solomon. Other kinds of poetry can hardly be said to have been developed in the remains preserved to us of the Hebrew muse.

The prophets generally adopted poetry as the vehicle of their utterances. Many sublime odes are to be found in their writings, as well as pieces distinguished for solemn grandeur, when they threatened the impenitent with the approaching sore judgment of Jehovah's anger. Elegiac strains often occur, lamenting the sad fate of Ephraim or Judah; and the return of prosperity is described with pastoral images, presenting somewhat of the idyllic character. The poetic fire burns most brightly in the earlier prophets: the later ones, Ezekiel, Haggai, Zechariah, Malachi, are more prosaic; much of what they penned is simple prose.

A few words must be added on the alphabetical structure of some of the Hebrew poems. These are twelve in number, viz. Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i., ii., iii., iv. They have not all, however, the plan perfectly carried out. In Psalms cxi., cxii. each line or half-verse begins with the letters successively of the Hebrew alphabet. In Psal. cxix.; Lam. iii. there are series of verses each having the same initial letter in regular order. In the rest there are certain irregularities and changes. Perhaps it was intended by this structure to facilitate the committing of these poems to memory.

The highest excellence of Hebrew poetry consists (as above noted) in its religious character. It is stamped with a divine impress. A loftier element pervades it than can be found in the most noble productions of the heathen muse. This must be borne in mind by the interpreter. He must mark its oriental form. He must acquaint himself with the modes of eastern expression, its luxuriant imagery, its boldness of metaphor. And he must take care to distinguish what is symbolical from what is literally intended, lest he mistake the drapery for the substance of the composition. But, while using all diligence in these respects, and observing many of the rules according to which poetry in general is expounded, the student of the poems of scripture must never forget that they come from him who is the Holy and the True One. Their meaning must not be frittered away, as if it were but exaggeration and flourish. The poetry of scripture was delivered 'by holy men of God, who spake as they were moved by the Holy Ghost' (2 Pet. i. 21).

Some of the Greek poets are quoted in scripture; as Aratus (*Phænomena*), by St. Paul (Acts xvii. 28); Menander (*Thais*), by the same apostle (1 Cor. xv. 33); and also Epimenides a Cretan (Tit. i. 12). See QUOTATIONS.

POISON. The original word translated poison (Deut. xxxii. 24, 33; Job vi. 4; Psal. lviii. 4) implies 'heat,' and thence poison as causing inflammation. There is another word which signifies the poppy, hence, with 'water of' prefixed, poppy-juice, in our version 'water of gall' (Jer. viii. 14, ix. 15, xxiii. 15): this is sometimes used for poison generally, and even for the poison of serpents: it is rendered 'venom' and 'poison' in Deut. xxxii. 33; Job xx. 16, and elsewhere 'gall.' See GALL. Poison in the passages here named is introduced by way of illustration: comp. Rom. iii. 13; James iii. 8.

POLL (2 Sam. xiv. 26; Ezek. xliv. 20). To cut or clip.

POL'LUX (Acts xxviii. 11). See CASTOR.

POMEGRANATE. This, the *Punica granatum* of botanists, belongs to the natural family of plants called *Myrtaceæ*. There is said to be but a single species of pomegranate, though there are certainly varieties. The pomegranate was well known to the Greeks; among whom parts of it were used medicinally. It has been highly valued in various countries, from Syria to the north of India, it was cultivated also in Egypt and other parts of northern Africa. Its dark-green foliage, its conspicuous flowers—of which

the flower-cup, bell or tulip-shaped, and petals are both of a crimson colour—and its large reddish-coloured fruit, filled with juicy pleasant-flavoured pulp, which covers its numerous seeds, make it one of the most desirable products of warm countries. One kind is very large and double; but it bears no fruit, and is cultivated merely for its brilliant blossoms. Dr. Thomson thus describes the pomegranate: 'There are some pomegranate bushes in this neighbourhood (Hebron) which may even be called trees by way of courtesy, but in reality these large and delicious "apples" grow on a stout thorny bush. There are several kinds of them in this country. In Jebaah, on Lebanon, there is a variety perfectly black on the outside. The general colour, however, is a dull green, inclining to yellow; and some have even a blush of red spread over a part of their surface. The outside rind is thin but tough; and the bitter juice of it stains everything it touches with an undefined but indelible blue. The average size is about that of the orange; but some of those from Jaffa are as large as the egg of an ostrich. Within, the "grains" are arranged in longitudinal compartments as compactly as corn in the cob, and they closely resemble those of pale red corn, except that they are nearly transparent and very beautiful. A dish filled with these "grains" *shelled out* is a very handsome ornament on any table; and the fruit is as sweet to the taste as it is pleasant to the eye. They are ripe about the middle of October, and remain in good condition all winter. Suspended in the pantry they are kept partially dried through the whole year. . . . . The fruit was greatly esteemed in ancient times, and is mentioned by Moses as one of the excellences of the promised land (Deut. viii. 8); and by divine command he was to make pomegranates on the hem of the ephod—a golden bell (the blossom) and a pomegranate alternately round about the hem of the robe (Exod. xxviii. 33, 34); and they were re-produced in the temple, upon the network that covered the chapiters on the top of "Jachin and Boaz," those noble pillars of brass—two hundred pomegranates in rows round about (1 Kings vii. 15-21). Solomon of course adorns his Song of Songs with allusions to this beautiful and pleasant fruit (Sol. Song iv. 3, 13, vi. 7, viii. 2); and while admiring it we may enter more readily into the gorgeous chamber of imagery where that poetic monarch delighted to dwell and to revel' (*The Land and the Book*, pp. 583, 584). The last allusion is probably to the practice still common of pressing out the juice into a kind of wine or sherbet.

POMMEL (2 Chron. iv. 12, 13). A projecting ornament belonging to the capital of a pillar: it is called a 'bowl' in 1 Kings vii. 41.

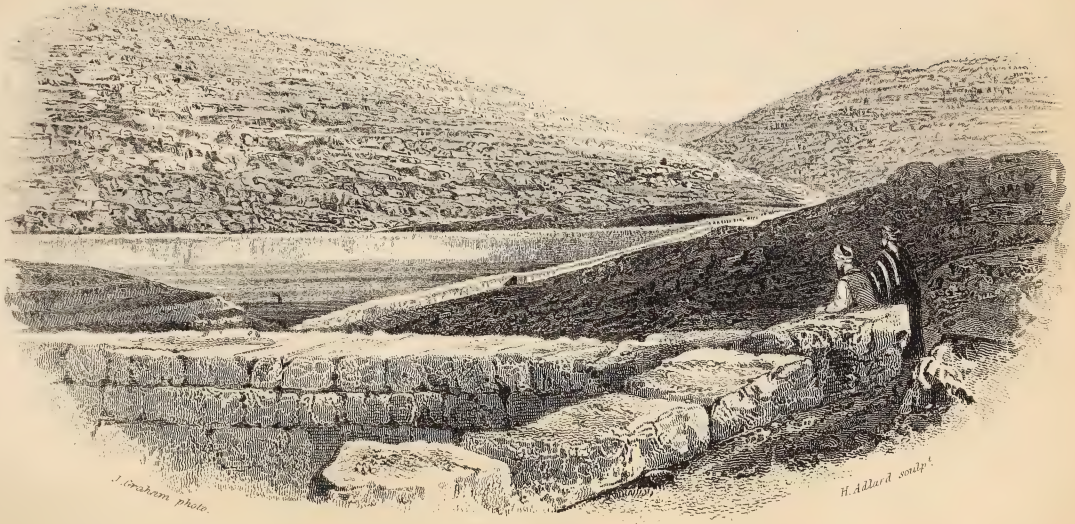
PONDS (Exod. vii. 19, viii. 5). The sheets of water left after the inundation of the Nile.

PON'TIUS PI'LATE. See PILATE.

PON'TUS. A region of Asia Minor. It is said to have derived its name from its lying upon the *Pontus Euxinus*, the 'Euxine sea.' Under the Roman emperors the name comprised the whole district along the southern bay of the Euxine, from the river Halys to Colchis and Armenia, separated on the south by lofty mountains from Cappadocia. In the south-east it was mountainous, in other parts level and fertile. After the defeat of the famous Mithridates king of Pontus, 66 B.C., a division of it was made, a portion being added to the Roman province of Bithynia, the rest being parcelled out among petty princes. In Nero's reign Pontus became a Roman province, under one administration with Cappadocia. We learn from the New Testament that Jews had established themselves there (Acts ii. 9; 1 Pet. i. 1). Aquila was a native of Pontus (Acts xviii. 2).

POOL. A large reservoir for water. Fountains in some parts of Palestine were rare; and streams failed during the summer and autumn; it was therefore necessary to collect the water in cisterns and in ponds or pools, both for culinary uses, and for the supply of cattle. The drying-up of these pools was a grievous calamity (Isai. xlii. 15). The people now take little pains to keep the pools by modern Syrian villages clean; and consequently travellers often complain of the filthiness of the liquid they are obliged to drink. See Dr. Thomson, *The Land and the Book*, pp. 212, 213.

There were many pools in the neighbourhood of Jerusalem for the water-supply of the city: such as the pool of Bethesda, the pool of Siloam, &c.; accounts of which are given under their respective names. The pools of Solomon, however, shall be briefly described here. These lie in a narrow valley between Beth-lehem and Hebron, about eight miles short of the last-named place. The valley falls away eastward: a large castellated Saracenic building, called Kasr-el-Burak, stands in it; and just abreast of this castle is the uppermost pool, each of the two others being on a lower level than the one preceding it. The native rock forms the bed. The sides are walls built up with large regularly-squared stones; and the style of the masonry bespeaks great antiquity. The bottom and sides have been carefully coated. The dimensions given by Dr. Robinson (*Bibl. Res.* vol. i. pp. 475, 476), are—for the first, that most to the east, 582 feet by 207 and 50 deep, the second 423 by 250 and 39 deep, the third 380 by 236 and 25 deep. But they are all narrower at the upper end; the first being 148, the second 160, the third 229 feet broad there. These pools are supplied with water mainly from a large fountain not far from the north-west angle of the upper pool. It is a large subterranean chamber, nearly 50 feet long, and half as broad, into which, at four points, the waters gathered from the surrounding country well up: they are conducted hence by an underground passage to the pools. According to tradition this was the 'spring shut up, the fountain sealed,' of Sol. Song iv. 12. The whole of the water from the fountain does not fall into the higher pool, but passes (about one half of it) into an open channel running along the north side. From this channel, and from the overflow of the higher, the lower pools are supplied. Beneath the lowest is a vaulted chamber, explored by Dr. Barclay, who says: 'I was delighted to find as verit-



POOLS OF SOLOMON AND HILL COUNTRY OF JUDAH FROM S.W.

able an arch as ever was made, and with a true key-stone too' (*City of the Great King*, p. 102). Beyond the pools the valley into which they lead down is Wady Urtâs, garden-like, and in a high state of cultivation. Some have believed that here we find the 'garden enclosed' of the Hebrew poet (Sol. Song iv. 12). A conduit on the face of the hill overhanging the north side of Wady Urtâs carries off the water. It is sometimes of mason-work, coated with cement inside; sometimes pipes of baked clay, rising and falling with the varying surface of the ground, so that the hydrostatic law, that water rises to the height of its source, was known to the constructors; and it finally enters the south-west corner of the temple area (Thomson, *ubi supr.*, pp. 603-606; Buchanan, *Notes of Cler. Furlough*, pp. 226-230). Many are disposed to believe that these gigantic reservoirs were really the work of Solomon (Eccles. ii. 4-6).

POOR. The poor were tenderly cared for by the Mosaic law. Their rights were specially secured in the administration of justice (Exod. xxiii. 6; Lev. xix. 15; Deut. i. 17): they were not to be oppressed (Prov. xiv. 31); God being specially the defender of the poor, and engaging to listen to their cry (Exod. xxii. 25-27). Many privileges also were granted to them. They might bring the least expensive sacrifices (Lev. v. 7, 11, xii. 8): to them specially belonged the gleanings and remnants of the fields and vineyards (xix. 9, 10; Deut. xxiv. 19-22). The produce of the sabbatical year was theirs (Exod. xxiii. 11): they were to be freely invited to the sacrificial feasts (Deut. xiv. 28, 29, xvi. 10, 11, xxvi. 12, 13); and they were to be liberally assisted in their necessities (xv. 7-11). There were various provisions of the Hebrew polity which tended to diminish pauperism. Thus land, any man's inheritance, could be sold only for a term of years: at the jubilee it would return to its original owner, or his heirs (Lev. xxv. 23-28): wages, too, were to be punctually paid (xix. 13). A family therefore was not likely to be permanently reduced. The same kindly treatment of the poor is inculcated in the New Testament (Matt. v. 42, xxv. 34-40; Gal. ii. 10; James ii. 1-5; 1 John iii. 17). The word 'poor' is sometimes used in a figurative sense, for those who are humble of heart (Isai. lxvi. 2; Matt. v. 3). And it was declared to be a peculiar mark of the gospel that it was preached to the poor (xi. 5); there being no respect of persons with God.

POPLAR. The Hebrew name of the tree so rendered implies whiteness. It is very probably the white poplar, *Populus alba*, found in most parts of Europe in woods and thickets in a moist soil. It is mentioned twice in scripture (Gen. xxx. 37; Hos. iv. 13). Some have imagined that the tree intended is the *Styrax officinale*. Duns however, apparently with reason, combats this opinion (*Bibl. Nat. Science*, vol. ii. pp. 522, 523).

PORA'THA (perhaps *given by lot*). One of the sons of Haman (Esth. ix. 8).

PORCH. A vestibule, corridor, or entrance-passage. See HOUSE, TEMPLE.

POR'CIUS FES'TUS. See FESTUS.

PORTER. When David arranged the offices of the Levites, 4000, we are told, were appointed porters (1 Chron. xxiii. 5). The classification of these porters we find made, according to their families, of the Korhites and of the sons of Merari (xxvi. 1-19). The principal duties of the porters were to open and shut the doors and gates of the temple-courts, at which they attended during the day to prevent the entrance of any person or thing unclean or injurious. They were to take part in the guarding of the temple at night. They had also charge of the treasure-chambers in their respective wards. Thus we find four chief porters holding this trust (ix. 26); and, again, a porter is specified as having charge over the free-will offerings (2 Chron. xxxi. 14). Occasionally also they were employed as musicians (1 Chron. xv. 18). The word 'porter' occurs, moreover, for the keeper of a city-gate (2 Kings vii. 10, 11), analogous to the door-keeper of a house (John xviii. 16; Acts xii. 13).

PORPHYRE, or PORPHYRY (Esth. i. 6, marg.). Probably white marble.

POSIDO'NIUS (2 Macc. xiv. 19). An envoy sent by Nicanor to Judas Maccabeus.

POST. Runners, swift of foot, were employed to carry intelligence (2 Sam. xviii. 19-32). See FOOTMAN. These runners are repeatedly mentioned, and are the 'posts' of 2 Chron. xx. 6, 10; Jer. li. 31; 'they supply an apt comparison to Job (Job ix. 25, 26), whose days, he says, were swifter than that which moved most rapidly by land, by sea, or through the air. But it was in Persia that a regular establishment of couriers was first organized. It is said that, the necessity of rapid communication between the seat of government and the provinces having impressed itself on the mind of Cyrus, that prince ascertained how far a good horse might be expected to go in a day; that he then caused stables to be erected at specified distances. At each of these was a postmaster, and a sufficient number of horses and attendants. The postmaster's duty was to receive the despatches and forward them immediately by fresh mounted couriers. Hence the posts travelled night and day, and were proverbially said to fly faster than a crane. Mules, camels, and dromedaries were also used on this service (Esth. iii. 13, 15, viii. 10, 14). A similar usage, according to the Jesuits' *Mémoires sur les Chinois*, existed very early (at least 230 B.C.) in China.

The word 'post' is sometimes found in another sense, for lintel, threshold, &c. (Isai. vi. 4, and elsewhere).

POT. See POTTER, POTTERY.

POTI'PHAR (*belonging to*, or *consecrated to, the sun*). The captain of the king of Egypt's guard, or 'chief of the slaughtermen' (a position analogous to that of the Kapidji-bashy at the modern Turkish court), to whom Joseph was sold. He first treated Joseph well, and gave him charge of his house; but afterwards, deceived by his wife's false accusation, he threw him into the prison (Gen. xxxvii. 36, xxxix.). Some modern critics have objected to the narrative, and pretend that xxxix. 20, 21-23, and xl. 4 are irreconcilably at variance. But they are

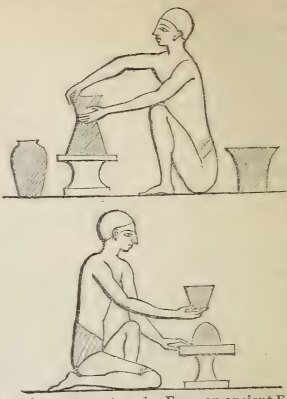
guilty of the error of confounding the 'captain of the guard' with the 'keeper of the prison.' Potiphar, it is true, was at the same time captain of the guard and chief superintendent of the state-prison. But it is not likely that he would personally or alone undertake the oversight and care of prisoners: he had doubtless a keeper under him. And, as Potiphar himself previously, so this subordinate keeper soon became aware of Joseph's capability and trustiness, and was glad to employ him. When distinguished court-officers had offended the king, it was very natural that Potiphar himself should be busied and careful for their treatment. Accordingly he appears again; and, either having learned from his subordinate how useful Joseph had proved himself, or recollecting from his own experience Joseph's ability, the captain felt he should do best for these notable prisoners by charging Joseph with them. All is thus natural and consistent. See Kurtz, *Einheit der Genesis*, p. 192.

POTI'-PHERAH (*id.*, Potiphar being a contracted form of Poti-pherah). The priest of On, or Heliopolis, whose daughter Asenath was given in marriage to Joseph (Gen. xli. 45, 50, xlvi. 20).

POTSHERD. A fragment of earthenware. The word is used to denote something worthless (Psal. xxii. 15; Prov. xxvi. 23; Isai. xlv. 9). Kitto (*Cycl. of Bibl. Lit.*) remarks that the sites of ancient towns are often covered with a mass of broken pottery, which is generally of coarse texture and glazed. He supposes that this is only when the city was built of unburnt brick, the ruins of which are disintegrated and worn away by time and weather, so as to leave just the pottery, which was not likely to be so dissolved. Towns built with stone or kiln-burnt bricks do not exhibit this form of ruin. The expression of Isai. xxx. 14 is admirably illustrated by modern Syrian habits. It is customary for children to bring a sherd of pottery to the public ovens in an evening, and the baker puts into it a few glowing embers, that they may warm up their evening meal with them. The destruction foretold by the prophet was to be so complete that not a fragment large enough for this service would remain.

POTTAGE (Gen. xxv. 29-34). See LENTILES.

POTTER, POTTERY. The art of pottery is very ancient. Earthenware vessels were used by the Israelites in the wilderness; and we find the employment of them common afterwards for both culinary and other purposes. The potter and his wheel are often referred to in scripture. The potter's wheel is a simple machine, depicted on Egyptian monuments, of the same kind as is now in use. It consists of a horizontal wheel, fixed on the top of an axis, the lower part of which is sometimes in a pit in which the potter stands. Sometimes he sits at his work at a kind of table: he gives the necessary motion with his feet to another wheel at the bottom of the axis, and moulds the clay with his hands. The process is exactly described by an apocryphal writer (Ecclus. xxxviii. 29, 30). Dr. Thomson mentions it as now practised: 'There was the potter sitting at his "frame," and turning the "wheel" with his foot. He had a heap of the prepared clay near him, and a pan of water



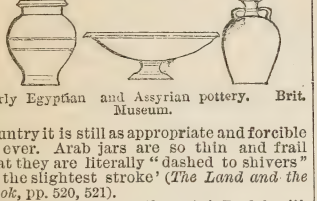
Egyptian potters at work. From an ancient Egyptian painting at Thebes. Champollion.

by his side. Taking a lump in his hand, he placed it on the top of the wheel (which revolves horizontally) and smoothed it into a low cone, like the upper end of a sugar-loaf; then, thrusting his thumb into the top of it,

Modern Egyptian potter. From an original sketch.

he opened a hole down through the centre, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased with the utmost ease and expedition. This I suppose is the exact point of those biblical comparisons between the hu-

man and the divine potter (Jer. xviii. 4, 6). . . . . From some defect in the clay, or because he had taken too little, the potter suddenly changed his mind, crushed his growing jar instantly into a shapeless mass of mud, and, beginning anew, fashioned it into a totally-different vessel (comp. Rom. ix. 21). . . . The potter's vessel was the synonym of utter fragility . . . . for this



Early Egyptian and Assyrian pottery. Brit. Museum.

country it is still as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally "dashed to shivers" by the slightest stroke' (*The Land and the Book*, pp. 520, 521).

The lying 'among the pots' (Psal. lxviii. 13) may seem to require a word of explanation. A very ingenious one is given by Mr. Wilton in *Good Words*, Dec. 1863, p. 852, as communicated by a lady resident in the east: 'The roofs are usually in a great state of litter . . . . One thing never seemed cleared away . . . . and that was the heap of old broken pitchers, sherds, and pots, that . . . . are piled up in some corner; and there is a curious observation to be made in connection with this. A little before sunset numbers of pigeons suddenly emerge from behind the pitchers and other rubbish, where they had been sleeping in the heat of the day, or pecking about to find food. They dart upwards, and career through the air in large circles, their out-spread wings catching the bright glow of the sun's slanting rays, so that they really resemble shining yellow gold: then, as they wheel round and are seen against the light, they appear as if turned into molten silver; most of them being pure white, or else very light-coloured. This may seem fanciful; but the effect of *light* in those regions is difficult to describe to those who have not seen it; and evening after evening we watched the circling flight of doves, and always observed the same appearance.'

Various words are used in the original to denote different kinds of pots; and sometimes earthen and metal vessels are distinguished (Lev. vi. 28). The use to which pots were put is occasionally defined by an adjunct, as 'flesh-pot,' 'wash-pot,' 'fining-pot' (Exod. xvi. 3; Psal. lx. 8; Prov. xxvii. 21); and the blackening of such vessels is alluded to (Joel ii. 6, marg.). The water-pots at the marriage in Cana (John ii. 6) were of a considerable size: that carried by the Samaritan woman (iv. 28) may have been a leathern bucket, for such are used now; but see PITCHER.

POTTER'S FIELD (Matt. xxvii. 10). See ACELDAMA.

POUND. This word is used (1 Kings x 17; Ezra ii. 69; Neh. vii. 71, 72) for the Hebrew maneh. It occurs also in the New Testament for money (Luke xix. 13, 16, 18, 20, 24, 25), the mina, and also for weight (John xii. 3, xix. 39). See MONEY, WEIGHTS.

POWER. Ability to act. All power is of God (Psal. lxii. 11), and from him it is derived to creatures. Angels are called 'powers' (Col. i. 16); and earthly magistrates are designated as 'powers,' to whom by God's ordinance due obedience must be paid (Rom. xiii. 1-3). Various interpretations have been given of the text that a woman should have 'power' on her head (1 Cor. xi. 10). The context evidently shows that a veil is meant. The woman has no power over her own head: she is under the power of her husband; and for this reason she is to be covered. The holy angels are present in Christian assemblies, 'delighting in the due order and subordination of the ranks of God's servants; and by a violation of that order we should be giving offence to them' (Alford, note on 1 Cor. xi. 10).

PRÆTO'RIUM, PRETO'RIUM. The word often occurs (Matt. xxvii. 27, rendered 'common-hall,' 'governor's house,' marg.; Mark xv. 16; John xviii. 28, rendered 'hall of judgment,' 'Pilate's house,' marg., as also 33, xix. 9; Acts xxiii. 35, 'Herod's judgment-hall'; Phil. i. 13, 'the palace,' 'Cæsar's court,' marg.). It was the head-quarters of Roman military commanders. There they not only resided themselves but had some of their troops quartered in attached barracks; and there were kept persons under arrest. For such purposes the palaces that were found in provincial cities were commonly used: thus in Jerusalem Herod's palace was the prætorium of the Roman procurator, justice being often administered in the open court before it—so also in Cæsarea. It is true that some doubt has been felt whether the governor did not rather occupy the tower of Antonia at Jerusalem; but, as Herod's palace was generally empty, it might have been taken as the head-quarters of the governor with a body-guard, and the rest of the troops have been quartered in Antonia. See Winer, *Bibl. RWB.*, art. 'Richthaus.' For explanation of Phil. i. 13 see PALACE.

PRAISE. A thankful setting-forth of God's perfections and goodness (Psal. cxxxviii. 1; Rev. xix. 5); a commending of the good actions of other men (Prov. xxvii. 2); the matter or object of our commendation (Deut. x. 21; Psal. cxlviii. 14); approval (Rom. xiii. 3; 1 Pet. ii. 14); praiseworthy deeds (Psal. cvi. 2).

PRAY, PRAYER. Prayer, or the expression of human wants to the Deity, is both a duty and a privilege. It is fitting that subjects should present their petitions to their Sovereign: it is great condescension when the Lord of the universe permits the creatures of his hand to speak to him with assurance of a favourable hearing.

We do not find in the earlier parts of scripture an express command to pray; nor have we definite examples before the

time of Abraham of the practice of prayer. But it can hardly be doubted that sacrifices were accompanied with some kind of invocation or uttered desire; and, if we might interpret Gen. iv. 26 according to our version, we should find in it the establishment of regular worship. Laying, however, no stress on this, we cannot but see that prayer was familiar to Abraham and his immediate descendants (xii. 8, xv. 2, 3, xvii. 18, xviii. 23-33, xx. 7, 17, xxiv. 12-14, xxv. 21, xxxii. 9-12, 24-29). And, just as in other respects there were gradually clearer manifestations for both faith and practice, so the duty and privilege of prayer became more distinct: commands more precise were given for it: promises more definite were made to it; till ultimately it was sanctioned by the Saviour's example, fashioned according to his prescription, and so clearly understood to be the medium of obtaining divine blessing that by it men were told they should have what they would (Luke xi. 9, 10), without it they would be destitute of all they desired (James iv. 2).

There are sundry advantages effected by prayer, apart from the obtaining of the particular boon asked. For the man who presumes to speak to his Maker humbles himself: his temper is rendered submissive; and, as he acknowledges in the act of entreaty the greatness, the mercy, and the power of God, so he comes into a position and a state of mind befitting the relation between himself and the Deity. Faith is exercised: love is called forth; and obedience virtually pledged.

Some are disposed to consider this—the moral effect upon the praying man himself—the only benefit of prayer. They will not allow that God's purposes, nay, the machinery of the universe, can be affected by the breath of a human desire. All things occur in orderly sequence; and it is presumptuous, they think, to imagine that this can be broken, as it must be if prayer could prevail to alter results. Such a view has a show of humility; but, if followed out to its ultimate consequences, it would leave the world bound in a miserable fatalism, under which, as creatures would be powerless, moral responsibility would cease, and man must only bear as he might his inevitable destiny. Such a theory implies that the Creator did not foresee, made no provision for, the exercise of those powers and faculties with which he endowed his creatures—in a word, that all the play of thoughts and feelings and desires of human agents was never counted as a part of the machinery which the Almighty will would control, and which he would use in the bringing about of his great designs. It really deposes God from his office of governing.

If it be allowed that God created the visible universe, the finite must stand in a certain relation to the infinite, and there must be some point of contact between the natural and the supernatural. You may track causation for a long distance, but you must come somewhere to a point beyond which you cannot ascend—you must acknowledge at last the touch of the divine finger. It is just here that the prayer which enters the ears of the Lord of Sabaoth reaches. It neither asks nor expects that the chain of cause and effect be miraculously broken, but it is taught to ask and to believe that he, who first sets cause in motion and links to it its orderly effect, would so at the beginning by his gracious influence determine the line of action as that this might be found one of the means by which the end is reached. This is contrary neither to reason nor to sound philosophy. The uniformity of nature is not violated; and yet the influence of God's moral government is felt. Dr. Chalmers admirably discusses this, and has shown how the Deity has, from the first constitution of things, taken account of all the properties of matter and of all the impulses of mind, and made provision for every result. His vast plan, then, may well include answers to prayer by no violation of, but in exact harmony with, and even by means of, the laws of nature. Chalmers supposes the prayer of a mother who dreads the storm for her child upon the ocean: 'God might answer the prayer, not by unsettling the order of secondary causes, not by reversing any of the wonted successions that are known to take place in the ever-restless ever-heaving atmosphere, not by sensible miracle among those nearer footsteps which the philosopher has traced, but by the touch of an immediate hand among the deep recesses of materialism, which are beyond the ken of all his instruments. It is thence that the Sovereign of nature might bid the wild uproar of the elements into silence.' And again: 'Thus ... is met the cry of a people under famine for a speedy and plenteous harvest, not by the instant appearance of the ripened grain at the bidding of a voice from heaven, not preternaturally cherished into maturity in the midst of storms, but ushered onwards by a grateful succession of shower and sunshine to a prosperous consummation. An abundant harvest is granted to prayer, yet without violence either to the laws of the vegetable physiology, or to any of the known laws by which the alterations of the weather are determined' (*The Two Kingdoms*, disc. ii. in Select Works, vol. iii. pp. 617-634). It is no 'subservient accommodation on the part of the Creator to the creature. It is simply the Creator carrying into effect his own established processes' (*Id.*, *Nat. Theol.*, book v. chap. iii. vol. v. pp. 432-459).

And this is in exact accordance with the divine word, with the invitation and the promise. A remarkable corroboration is in the fact that prayer in time of drought, famine, pestilence, &c. is regarded in scripture as a means towards relief (1 Kings viii. 35-40). But it must be observed that men are to ask according to God's will (1 John v. 14), and in Christ's name (John xvi. 23, 24). It is thus alone that we can ask with that faith with which only man can acceptably approach his Maker (Heb. xi. 6; James i. 6, 7). The promises within the compass of which the praying soul must come are very precious. The Holy Spirit is to help our infirmities (Rom. viii. 26); and

Christ is to make intercession for those who come to God by him (34).

Prayer has sometimes been considered as including invocation, confession, thanksgiving, and ascription of praise, as well as supplication. But these are, more properly, parts of worship—prayer being essentially petition. And, as it was observed before that there was an advance in the distinct inculcation and definite promises of prayer as revelation expanded, so we may perceive in the prayers contained in scripture an enlargement of character and greater spirituality of tone. The recorded prayers of Abraham, though doubtless implying spiritual blessings, have not the full grasp of them which those of Paul present.

Forms of prayer in the Old Testament are found in Numb. vi. 24-26, x. 35, 36; Deut. xxvi. 5-15. And there can be little doubt that some of the Psalms were so used; at all events they imparted a colouring to the expressions of prayer. That which Christ gave his disciples (Matt. vi. 9-13; Luke xi. 2-4), whether in some degree adopted from existing forms need not here be enquired, has always been taken as the model of Christian devotion. It was to the urging of these petitions, to the use and amplification of *the* prayer, that the first disciples gave themselves; and how it was incorporated into every early liturgy and used on every solemn occasion the history of ecclesiastical antiquity sufficiently testifies. The ancient use, too, of liturgical forms is fully established (see Bingham, *Orig. Eccles.*, book xiii.).

Of the practice of and promises to prayer, private, social, and public, we have abundant scriptural examples (Matt. vi. 6, xviii. 19, 20; Luke vi. 12; Acts i. 14, x. 9, xx. 36). And accounts of successful prayer are furnished in order that we may imitate those who so obtained their petitions for their own personal wants or for their brethren (James v. 16-18).

The frequency and usual times of prayer may have somewhat varied. Three are often spoken of—morning, and evening, or the hours of the daily sacrifices, and midday (Psal. lv. 17; Dan. vi. 10, ix. 20, 21; Acts iii. 1, x. 3, 9): prayer, too, was offered at meals (Matt. xv. 36); so that when all the occasions were numbered they would sometimes amount to seven (Psal. cxix. 164). Prayer was occasionally uttered standing (1 Sam. i. 26; Luke xviii. 11, 13); more frequently kneeling or prostrate, with a stretching-out of the hands, and a direction of the face towards Jerusalem (2 Kings vi. 13; Dan. vi. 10; Matt. xxvi. 39; Luke xxii. 41; Acts vii. 60, xx. 36). The temple was used as a place of prayer (Luke xviii. 10; Acts iii. 1), even by those who offered up private devotions: hence it was called 'the house of prayer' (Matt. xxi. 13). Prayer also accompanied the ritual offerings (Luke i. 9), and formed a part of the synagogue service.

PREACH, PREACHER, PREACHING. These words are for the most part used in scripture for the announcement of a message, doctrine, or warning, rather than in the technical sense in which we now employ them. Thus Noah is said to have been 'a preacher of righteousness' (2 Pet. ii. 5); the author of Ecclesiastes calls himself 'the preacher' (Eccles. i. 1, 2, 12, xii. 8, 9, 10); Jonah's warning to the Ninevites is termed 'preaching' (Jonah iii. 2). Sometimes 'preaching' is put for 'doctrine' or mode of teaching (1 Cor. i. 18, ii. 4, xv. 14; 2 Cor. i. 18, marg.); and sometimes to 'preach' is equivalent to 'assent' or 'declare' (Rom. ii. 21). Discourses or addresses delivered in a synagogue more nearly resembled preaching as now understood (Luke iv. 18-27; Acts xiii. 15-41). There are also instances of preaching in Christian assemblies (xx. 7-12); in regard to which St. Paul gives sundry directions (1 Cor. xiv.). A full account of preaching and the usages relating to it in the ancient church is given by Bingham, *Orig. Eccles.*, book xiv. chap. iv.

PRECIOUS STONES. See STONES, PRECIOUS.

PREDESTINATE. A word signifying the sovereign purpose of God as the ruler of the universe (Rom. viii. 29, 30; Eph. i. 5, 11). The same word is sometimes rendered 'determined before' (Acts iv. 28), 'ordained' (1 Cor. ii. 7). It would be of course beside the purpose of the present volume to enter on the controversies which have been provoked on the subject of predestination. The following sentences may be cited from Dr. Alford's note on Rom. viii. 28: 'It may suffice to say that, on the one hand, scripture bears constant testimony to the fact that all believers are chosen and called by God, their whole spiritual life, in its origin, progress, and completion, being *from him*; while, on the other hand, its testimony is no less precise that he willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, *God's sovereignty*, on the other, *man's free-will*, is plainly declared to us. *To receive, believe, and act on both these is our duty and our wisdom.*'

PREPARATION (Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 14, 31, 42). The preparation of the sabbath which fell in passover-week. So Wordsworth; but some differ. See PASSOVER: comp. Wieseler, *Chronol. Synops.*, pp. 335, &c.

PRESBYTER, PRESBYTERY (1 Tim. iv. 14). See BISHOP, ELDER.

PRESIDENT. A great officer of the Persian court. The title is given to the three highest ministers (Dan. vi. 2, 3, 4, 6, 7).

PRESS (Joel iii. 13; Hagg. ii. 16). See WINE-PRESS.

PREVENT (Psal. xxi. 3; 1 Thess. iv. 15). To go before, anticipate.

PRICKS. To 'kick against the pricks' (Acts ix. 5, xxvi. 14) is a proverbial expression referring to oxen at plough, which on being pricked with the goad kick against it.

PRIDE. Inordinate self-esteem, generating often insolent behaviour to others. Scripture is full of warnings against it (e.g. Prov. xvi. 18, 19; Dan. iv.; 1 Pet. v. 5).

PRIEST. This word (contracted in our language from presbyter, i.e. elder) is the representative of *khôhen* in the Old Testament and of *hiereus* in the New. Critics are

not exactly agreed on the ground-meaning of the Hebrew word. Gesenius imagines that it implies the notion of presaging or divining, hence one who communicates the divine will to men. Saalschütz prefers the idea of ministering or serving (*Arch. der Hebr.*, cap. 78, vol. ii. p. 353). It is sometimes therefore used of secular functionaries apart from any sacerdotal office. In the New Testament *hiereus* is applied not to the Christian ministry but to the Hebrew and heathen priesthood.

From the beginning the necessity of presenting some acceptable service to God was understood; and sacrifices appear to have been the earliest mode of worship. See SACRIFICE. It was a natural step to establish what might be termed a household priesthood, in which the most honourable of the family drew near to God in the name and as the representative of the rest, and offered for all that victim which it was hoped would propitiate the divine favour. So we find the patriarchs, Noah, Abraham, and others, officiating as the priests of their households (Gen. viii. 20, xii. 8); and the priestly dignity was regarded as descending by a kind of right to the first-born. No trace was yet visible of a sacerdotal body or caste. It was not merely in the chosen race that this was the practice; elsewhere we find persons conspicuous for dignity, the heads of houses or of tribes, denominated priests: Melchizedek and Jethro are examples (xiv. 18; Exod. ii. 16). In Egypt, however, at an early period, the priests were a separate class distinguished by special immunities (Gen. xlvii. 22, 26). The idea, therefore, must have become familiar to the Israelites during their residence in that land. Yet they do not seem to have acted on it. The first demand for liberty was that they might sacrifice to the Lord (Exod. v. 1, 3); and it is probable, corroborated by the fact that each head of a family was to kill the paschal lamb, that the household priesthood still prevailed among them, and that the priests mentioned before the giving of the law were those that in every house held the sacred office (xii. 3-6, xix. 22). Indeed there are traces of the custom at a much later date.

It pleased God, however, to select one family of Israel to be his priests (xxviii. 1; Heb. v. 1-4), the family of Aaron, of the tribe of Levi. This selection did not pass without question. There was at one time a combined opposition from members of the tribe to whom by right of primogeniture the priesthood might seem to have belonged, and from Levites who were displeased that the high office should be entrusted to a single family and not shared generally among their tribe. This opposition was quelled by the supernatural interference of God himself (Numb. xvi., xvii.). At what precise period it occurred we can but conjecture: perhaps it was not till after some years' sojourn in the wilderness.

Some of the highest functions were reserved for the high priest (see HIGH PRIEST); under whose authority the ordinary members of the sacerdotal class would seem to have been placed. But it may be generally said that these were to conduct the customary services of the sanctuary, to prepare and offer the daily, weekly, and monthly sacrifices, and those which from time to time were brought by individuals, on special occasions, or at the great annual festivals: they were to officiate at purifications, and pronounce judgment in cases of alleged or apprehended leprosy: they were to have charge of the holy vessels, watching the sacred fire, and feeding the golden lamp, covering also the sanctuary and its furniture when the camp was moving: they were to conduct the trial of jealousy, and to estimate the redemption-money for a vow: they were to preserve and teach the law, and to bless the people: they were employed as judges and magistrates, and in war they carried the ark of the covenant, sounded the holy trumpets, and animated the people to combat. But in the more laborious duties connected with their office they were to be assisted by the Levites (Exod. xxvii. 20, 21, xxx. 7, 8, 18-21; Lev. i.—vii., x. 8-11, xii.—xiv., xxiv. 1-9, xxvii.; Numb. iv. 5-16, v. 11-31, vi., x. 1-10; Deut. xvii. 8-13, xxi. 1-9, xxxi. 9-13, xxxiii. 10).

The descendants of Aaron were priests by hereditary right. But there were certain blemishes and imperfections which, if they were found in any man, disqualified him from performing the functions of his office, though he might partake of the sacred food which belonged to the order. These blemishes are specified in the law (Lev. xxi. 16-24): they have been largely multiplied by the rabbins; according to whom first the genealogy and then the freedom from defect were carefully ascertained before a young priest was admitted to perform any sacerdotal ministration. There were certain regulations, too, to which a priest must conform. He must not mourn or defile himself at the death of any except his nearest relatives—the high priest defiling himself for no one, how near of kin soever—he must not practise those cuttings and shavings which were common among the heathen: he must not marry a woman of bad character or divorced—the high priest was to marry only a virgin of his own people—and his family were to be pure in conduct (1-15). He and his household were to eat of the sacred things, save when disqualified by uncleanness: his daughter, if she married a stranger, must not touch this hallowed food; but if as a widow she returned to her father's house she might partake of it, as in her youth (xxii. 1-13). All these rules had a pregnant meaning: they bore witness to the purity of Jehovah, and read the lesson that they that approach the holy God must not be defiled with evil.

The priests were to have a special consecration. The ceremonies were carefully prescribed to Moses, and were accurately carried out by him at the consecration of Aaron and his sons. They consisted in certain sacrifices, washings, the putting-on of the holy garments, the sprinkling of blood, and the anointing with oil, and lasted for seven days (Exod. xxix. 1-37; Lev. viii., ix.). Higher rites as well as more beautiful garments were prescribed for Aaron than for

his sons; and most likely he alone was anointed. Provision, too, was made for the inauguration of succeeding high priests by the solemn putting-on of the pontifical robes seven days, and receiving unction in them (comp. Numb. xx. 25-28); but it is very doubtful whether at the succession of ordinary priests there was any kind of consecration repeated.

Particular vestments were appropriated to them. These were—1. Linen drawers (Exod. xxviii. 42). 2. A white linen tunic, fitting closely to the body, and reaching from the neck (in which it differed from the Egyptian priestly tunic) down to the ankles: it had tight sleeves, and appears to have been woven without seam. 3. This was confined by a linen girdle, curiously embroidered with blue, purple, and scarlet. 4. A tiara or bonnet, composed of several folds of linen, said to have been originally of a pointed shape, but afterwards almost globular (40, xxix. 9, xxxix. 27-29). It has been thought that other garments were prescribed for priests, which were called 'clothes of service' (xxxi. 10, xxxix. 1, 41); but these were much more likely those cloths which were used for covering the sacred furniture (Numb. iv. 6-13). That the holy vestments were worn only while the priests were ministering in the sanctuary is indeed very probable (Ezek. xlii. 14); and it is said that they were never washed when soiled, but used to make wicks for the lamps of the temple. There is no mention of shoes or sandals; we may therefore conclude that the priests ministered barefooted (see before, p. 703), contrary to the Egyptian practice (see Fairbairn's *Typol. of Script.*, book iii. chap. iii. sect. iii. vol. ii. p. 264). 'A linen ephod' was also worn by the priests generally (1 Sam. xxii. 18). See EPHOD.

The maintenance of the priests was provided on, at least a fair, probably an ample scale. Very likely, amid the degeneracy of the nation and disregard of the law which so often recurred, the priesthood did not receive all to which they were entitled; and there are occasional indications of their suffering from poverty (e.g. 1 Sam. ii. 36): there are also on the other hand indications of grasping wealth and power (13-16; Jer. v. 31), which drew down on the offenders deserved and terrible threatenings. Thirteen out of the forty-eight Levitical cities were assigned for their residence: see LEVITES. Besides, they had tithes, and first-fruits, redemption-money, and portions of many of the sacrifices. The tenth of the produce of the land was assigned to the Levites generally, and of this a tenth, the best, was to be the priests' (Numb. xviii. 21-30). In addition thereto there was a special tithe every third year (Deut. xiv. 28, xxvi. 12), the tenth of which we may probably suppose was also given to the priests. The first-fruits are prescribed in Exod. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1-10: these offered to the Lord became the portion of the priests. The redemption-money was levied on account of persons, animals, or things devoted to God (Lev. xxvii.), and for the first-born of men and beasts (Numb. xviii. 14-18). The shew-bread, too, and the flesh of offerings—of the sin-offering, the trespass-offering, and parts of the peace-offering, also the meat-offering—belonged to the priests, and formed their ordinary diet (Lev. vi. 26, 29, vii. 6-10, x. 12-15, xxii. 10-13; Numb. xviii. 8-13). These seem to have been the regular sources of the priests' subsistence: sometimes there would be the dedicated portion (the per-centage differing) of the spoils of war; of which there is a notable example in the conquest of the Midianites (xxxi. 25-47). It is probable also that they might like other persons acquire and hold private property (Jer. xxxii. 1-15). The high priest, no doubt, received a greater proportion from the different sources of income than the inferior priests.

In early times the number of priests must have been few: we read of several at the passage of the Jordan (Josh. iii. 6), and of seven who sounded the trumpets, besides those who carried the ark round Jericho (vi. 4, 6). But it is not likely that they could at once occupy the cities allotted to them. And even at a later date they were not very numerous: at the sacking of one of their cities, Nob, only eighty-five priests were slain (1 Sam. xxii. 18, 19). We read little of them in the time of the judges; and it may have been because they were so few that sometimes priestly functions were performed by others. In David's reign, however, they had largely multiplied. For 3,700 joined him at Hebron on his succeeding to the sovereignty of all Israel (1 Chron. xii. 27, 28). Indeed so many were they that that monarch divided them into twenty-four courses (sixteen of the family of Eleazar, eight of that of Ithamar), so that they might minister in rotation (xxiv. 1-19). It would seem that these courses changed every sabbath (2 Chron. xxiii. 8), and that the special functions of individual priests were assigned by lot (Luke i. 9). According to this arrangement each course would be in ordinary attendance at the sanctuary about twice in the year: the rest of the time they could spend in their cities. But questionless at the great festivals large numbers were present at Jerusalem, where the services of many priests would be required; and it is understood that any one might at any time be voluntarily in attendance, and minister, provided he did not interfere with those who were officiating in regular turn. The time of commencing their functions was probably at twenty years of age (2 Chron. xxxi. 16, 17). And Aristobulus, the last of the Asmonean family, is said to have officiated as high priest at seventeen.

David's distribution of the priests was preserved through succeeding reigns. Of course they adhered to the kingdom of Judah; their cities being in the southern division of the land. And there can be little doubt that the priests partook of the degeneracy of later times. Among so large a body—though some estimates of their number are probably exaggerated—many must have been of an inferior class, ignorant very likely, and demoralized. As a body they ought to have had and must have had great influence. And yet we seldom hear of them acting in a body, or in masses; and

in times of reformation, instead of taking the lead, they were rather behind the Levites and others (xxix. 34, xxx. 2, 3). Neither did they make the bold stand they ought to have made against the idolatry of the kings: rather they helped on their evil courses (2 Kings xvi. 10, 11, 15, 16). No wonder, therefore, that we find in the prophets repeated denunciations against the unworthy priests (Jer. i. 18, v. 31, xxxii. 32; Lam. iv. 13; Ezek. xxii. 26; Hos. vi. 9; Mic. iii. 11; Zeph. iii. 4). Individual cases indeed there were of zeal and piety in the priestly class; and some of them we know, faithful men, were called to the prophetic office (2 Kings xi. 4-20, xii. 2; 2 Chron. xix. 11, xxiv. 20-22, xxvi. 16-20; Ezra vii. 1-5; Isai. viii. 2; Jer. i. 1; Ezek. i. 3).

It has been already said that the courses arranged by David continued in subsequent times (2 Chron. xxxv. 2-5). At the captivity naturally everything fell into confusion. On the return 4289 accompanied Zerubbabel; apparently but four out of the twenty-four courses (Ezra ii. 36-39; Neh. vii. 39-42); and among these we do not find that of Abijah, to which, long after, Zacharias, John Baptist's father, belonged (Luke i. 5). To account for this, Prideaux out of Jewish writers says that 'the old number of the courses, as established by king David, were still kept up. For of the four courses that returned each subdivided themselves into six; and the new courses, taking the names of those that were wanting, still kept up the old titles' (*Connect.*, vol. i. p. 115, under 536 B.C.). Lord A. C. Hervey, however, is disposed to think this statement erroneous, and shows that Nehemiah has enumerated twenty-one or twenty-two courses as being at Jerusalem after the exile. He has also constructed two tables, one exhibiting the original courses and those of them in post-exilian times which correspond, the other those which cannot be identified, having perhaps adopted from some distinguished member fresh titles. These tables are on the opposite page, introduced from Smith's *Dict. of the Bible*, vol. i. p 946.

There was still occasion after the return to complain of the irreverent conduct of the priests (Mal. i. 10, ii. 1-10). And, it may be added, there were those who claimed the priesthood, but who, because they could not prove their line of descent, were not admitted to the function (Ezra ii. 61-63; Neh. vii. 63-65). Nevertheless there were many zealous men in those days, whose names are recorded with honour; and the provisions for their maintenance were re-enacted according to the law (viii. 13, x., xii. 30, 41, 44-47). The Maccabees, later, were a priestly family (1 Macc. ii. 1), and are deservedly celebrated as having delivered their country from the intolerable Syrian yoke. Of them came a line of high priests, several of whom united with their sacerdotal office the royal dignity.

In New Testament times some of the priests were of distinguished piety: such were Zacharias and John the Baptist; but the mass appear to have been formalists and worldly men. Accordingly we always find the priests forward among those that resisted Christ (Matt. xvi. 21, xxi. 15, 23, xxvi. 3, 14, 47, xxvii. 1, 6, 12, 20, 41, 62 xxviii. 11). The leaders of the body especially they were, men of the greatest influence among them, called chief priests those who were heads of the courses, with such as had borne the office of high priest. For that great dignity was no longer for life in regular descent, but was transferred from one to another by the violence of faction, and at the will of their foreign masters: see HIGH PRIEST. Next to him it may be observed was the second priest (2 Kings xxv. 18), called by the Jews the *sagan*. After our Lord's ascension, when his disciples began to preach the gospel, we find the same general temper among the priests. Thus they lost the opportunity of concentrating the new dispensation within the Jewish nationality. And so the decay of Israel became 'the riches of the Gentiles' (Rom. xi. 12), and a larger platform was prepared for God's wonderful dealings. True 'a great company of the priests were obedient to the faith' (Acts vi. 7); but, so far as we know, none was distinguished as a Christian leader or preacher. Corruption went on among the remnant: fearful acts were done in the very temple; till at last the day of vengeance came: Jerusalem was destroyed; and now, though claims have been made, there is perhaps no man who can satisfactorily prove that he is a descendant of Aaron. Those, however, who are so regarded enjoy some honorary privileges, the chief being that they receive the redemption-money for the first-born (Mills' *British Jews*, part i. chap. i. p. 15).

It matters not. We have a great High Priest, who having offered a perfect sacrifice with his own blood hath entered into the holiest, even into heaven itself. He 'hath an unchangeable priesthood,' and 'ever liveth to make intercession' for those that come to God by him (Heb. ii. 17, iii. 1, iv. 14-16, v. 1-10, vi. 20, vii., viii. 1-6, ix. 24-28, x. 1-22). And just as every thing, their freedom from blemish, their beautiful garments betokened holiness in the Levitical priesthood, so was Christ 'holy, harmless, undefiled;' as the Hebrew priest was anointed at his consecration, so was Christ ordained, the Spirit without measure being poured upon him, made with the high sanction of an oath; as the priesthood of the law was the only means of access to God, so by a new and living way through Christ alone can sinners approach the Father. Far more effectual is the offering of Christ's blood than the blood of bulls and of goats sacrificed under the law (ix. 11-14). And, as the ancient priest had nearness of access to God, and bore the names of Israel on his breast, so does Christ as our representative enter the very heavenly presence for us, bearing ever the cause of his people in his heart when he gives them boldness to come to the throne of grace by him. While the Levitical priesthood typified Christ, it fell far short in its pre-significations—as far indeed as 'the law of a carnal commandment' falls short of 'the power of an endless life.' Christ, then, was made a priest for ever after the order of Melchizedek, the glory

COURSES OF PRIESTS.

In David's reign, 1 Chron. xxiv.	In list in Ezra ii.; Neh. vii.	In Nehemiah's time, Neh. x.	In Zerubbabel's time, Neh. xii.
1. Jehoiarib, 1 Chron. ix. 10; Neh. xi. 10.	—	—	Joiarib.
2. Jedaiah.	Children of Jedaiah.	—	Jedaiah.
3. Harim.	Children of Harim.	Harim.	Rehum (Harim, 15).
4. Seorim.	—	—	—
5. Malchijah.	Children of Pashur, 1 Chron. ix. 12.	Malchijah.	—
6. Mijamin.	—	Mijamin.	Miamin (Miniamin, 17).
7. Hakkoz.	—	Meremoth, son of Hakkoz, Neh. iii. 4.	Meremoth.
8. Abijah.	—	Abijah.	Abijah.
9. Jeshuah.	House of Jeshua? Ezra ii. 36; Neh. vii. 39.	—	—
10. Shecaniah.	—	Shebaniah.	Shechaniah (Shebaniah, 14).
11. Eliashib.	—	—	—
12. Jakim.	—	—	—
13. Huppah.	—	—	—
14. Jeshebeab.	—	—	—
15. Bilgah.	—	Bilgai.	Bilgah.
16. Immer.	Children of Immer	Amariah.	Amariah.
17. Hezir.	—	—	—
18. Aphses.	—	—	—
19. Pethahiah.	—	—	—
20. Jehezekel.	—	—	—
21. Jachin, Neh. xi. 10; 1 Chron. ix. 10.	—	—	—
22 Gamul.	—	—	—
23 Delaiah.	—	—	—
24. Maaziah.	—	Maaziah.	Maadiah (Moadiah, 17).

POST-EXILIAN COURSES, which cannot be identified with original ones.

Neh. x.	Neh. xii.	Neh. xi.; 1 Chron. ix.	Neh. x.	Neh. xii.	Neh. xi.; 1 Chron. ix.
Seraiah.	Seraiah.	Seraiah?	Ginnethon.	Ginnetho.	—
Azariah.	Ezra.	Azariah.	Baruch.	—	—
Jeremiah.	Jeremiah.	—	Meshullam.	—	—
Pashur.	—	—	Shemaiah.	Shemaiah	—
Hattush.	Hattush.	—	—	Sallu.	—
Malluch.	Malluch.	—	—	Amok.	—
Obadiah.	Iddo.	Adaiah?	—	Hilkiah.	—
Daniel.	—	—	—	Jedaiah (2).	—

and dignity of his person being indicated thereby, as the nature of his work was by the similitude of the order of Aaron (see on this subject Fairbairn, *ubi supr.*, pp. 267-275). And, as his people are vitally united to Christ, so they have according to their measure the gifts and dignity which have been bestowed on the Mediator (Rev. i. 5, 6). They are priests, and offer up spiritual sacrifices: they are kings, and have even now the Spirit of power. And eventually, 'when Christ's work in them is brought to its proper consummation, they shall, as kings and priests, share with him in the glories of his everlasting kingdom.'

It is not necessary to do more than refer to the idolatrous priests mentioned occasionally in scripture. The doings of the priests of Baal in their worship are described in 1 Kings' xviii. 26-29. Jeroboam I. consecrated priests for the performance of his unhallowed worship (xii. 31); and 'priests of the high places' are mentioned in Josiah's reformation (xxiii. 9, 10, 20). See CHEMARIM. The priest of Jupiter is spoken of in Acts xiv. 13. For much in-

information as to the Hebrew priesthood the student may consult Saalschütz, *Arch. der Hebr.*, capp. 78, 79, vol. ii. pp. 342-369.

PRINCE. This word is used in our translation with considerable latitude of meaning, and as the representative of more than one original term. Thus Abraham is called 'a mighty prince' (Gen. xxiii. 6); the Hebrew word *nâsî* signifying an exalted person, and being applied sometimes to kings (1 Kings xi. 34; Ezek. xii. 10, xxi. 25, xlv. 7); also to the heads of the tribes of Israel (Numb. i. 44, vii. 10), and of Ishmael (Gen. xvii. 20). It designates, too, the heads of families (Numb. iii. 24, 'chief' in our version, xvi. 2; 1 Kings viii. 1). Another Hebrew word *sar*, 'one having dominion,' is applied to the principal rulers of a nation under the sovereign (1 Sam. xxix. 3), the chief officers or ministers of state (1 Kings iv. 2; Job xxix. 9; Isai. xxx. 4), local governors or magistrates (1 Kings xx. 14). It designates the merchants of Tyre who were wealthy as princes (Isai. xxiii. 8), the priests, or 'princes of the sanctuary' (xliii. 28), the foremost angels (Dan. x. 13, 20, 21). And this word is applied to the Deity, as 'Prince of princes' (viii. 25), and to Messiah 'the Prince of peace' (Isai. ix. 6). In the feminine it is princesses, ladies (1 Kings xi. 3; Esth. i. 18; Isai. xlix. 23). Another word, *nâgîd*, 'the foremost,' is used for kings (1 Sam. ix. 16, x. 1, xiii. 14, generally 'captain' in our version), nobles (Psal. lxxvi. 12), Messiah (Dan. ix. 25), 'the prince of the covenant' (xi. 22). Other words are used, as in vi. 1, where the 'princes' corresponded to the satraps afterwards appointed through the Persian empire. In the New Testament a word implying 'leader' or 'governor' is rendered 'prince.' Thus Christ is the 'Prince of life' (Acts iii. 15), 'the Prince of the kings of the earth' (Rev. i. 5); and Satan is 'the prince of this world' (John xii. 31), 'the prince of the power of the air' (Eph. ii. 2).

PRINCIPALITIES (Rom. viii. 38). See ANGEL. (Tit. iii. 1). Magistrates.

PRINTED (Job xix. 23). Rather, inscribed.

PRIS'CA (*ancient*) (2 Tim. iv. 19). The same person with

PRISCIL'LA (diminutive of Prisca) (Acts xviii. 2, 18, 26; Rom. xvi. 3; 1 Cor. xvi. 19). The excellent and active wife of Aquila.

PRISON. We first read of a prison in the history of Joseph. It was 'a place where the king's prisoners were bound,' and was under the charge of a great officer, assisted by a subordinate keeper (Gen. xxxix. 20-23, xl. 3, 4). Imprisonment was not one of the punishments prescribed by the Hebrew law; we therefore read little of it in the earlier parts of the sacred history, more especially as trial and condemnation almost immediately followed apprehension. In the wilderness two persons were 'put in ward,' but merely to detain them till God's mind was known (Lev. xxiv. 12; Numb. xv. 34). Samson was a prisoner, condemned to ignominious labour (Judges xvi. 21, 25); but that was among the Philistines. In Ahab's reign there was a prison in Israel, possibly attached to the king's palace (1 Kings xxii. 26, 27). So in Judah (2 Chron. xvi. 10; Neh. iii. 25; Jer. xxxii. 2, xxxvii. 21). There were prisons also in the houses of private persons (15) Very doleful places were some of these prisons. Joseph was cast into a pit by his brethren (Gen. xxxvii. 24); and such a pit or cistern, where indeed there was no water but soft mire, was that in which Jeremiah was at one time confined (Jer. xxxviii. 6). Sometimes, however, friends were allowed access to people in prison (xxxii. 2, 8-15). Thus it was in New Testament times, when charitable persons could minister to those confined (Matt. xi. 2, xxv. 36, 43). There was a prison attached to Herod's palace, or to some of his fortresses (xiv. 6-11; Luke iii. 20, vii. 18, 19). The Jewish council had a prison (Acts v. 18, 23, viii. 3). The Romans used the castle of Antonia at Jerusalem as a prison (xxiii. 10), and Herod's 'judgment-hall' or prætorium at Cæsarea (35). The Roman mode of securing prisoners is indicated in xii. 6, xvi. 24, xxviii. 16, 30. In the last-named passage Paul is represented as living in his own house, only under guard.

PRIZE (1 Cor. ix. 24; Phil. iii. 14). The reward, a chaplet or crown, bestowed by the judges in the ancient GAMES, which see.

PROCH'ORUS (*leader of the chorus* or *dance*). One of the seven appointed to distribute the alms of the church (Acts vi. 5).

PROCON'SUL, PROCURATOR. The designations of two Roman provincial officers, usually given in our version as 'deputy' and 'governor': see DEPUTY, GOVERNOR. The proconsuls administered the senatorial provinces, discharging civil functions, without the power of life and death. They were appointed for a year. The procurators represented the emperor, had the power of life and death, and held their office at the emperor's will. They used the military dress, and were occasionally sent into the senatorial as well as the imperial provinces. Pilate was procurator, but was subordinate to the governor of Syria. The usual residence of the procurator of Judea was at Cæsarea (Acts xxv. 1, 4).

PROGNOSTICATORS, MONTHLY (Isai. xlvii. 13). See DIVINATION, STAR-GAZERS.

PROMISE. As understood in scripture, a declaration or assurance of the divine will, in which God signifies the particular blessings he will bestow, or evils he will remove. Promises are opposed to threatenings, the former being declarations of good, the latter denunciations of evil. The promises of scripture have been divided into classes. We may note promises of the Messiah flowing from God's mere mercy, and made the ground of all subsequent promise and blessing. These promises are nearly allied to predictions (e.g. Gen. iii. 15, xxii. 18). There are also promises that God would give his Son a people, that his mediatorial work should be effectual to the building-up of a church, his own purchased possession (e.g. Psal. ii. 7, 8; Isai. liii. 11, 12). Further, there are promises to the church, promises of acceptance to those who come to God on the ground of his covenant, promises of blessing both temporal and spiritual, encouraging to the exercise of those graces and fulfilment of those duties which go to constitute the Christian character. Such

are the promises of answer to prayer (Psal. l. 15; Luke xi. 9-13), of grace to the humble (1 Pet. v. 5), of everlasting life to the believer (John iii. 14, 15), of larger talents to him who has improved those already given (Matt. xxv. 29), &c. Those promises which are made in one case may be applied to other similar cases, consistently with the analogy of faith. Thus the promise given to Joshua (Josh. i. 5) is applied to the believing Hebrews (Heb. xiii. 5), it being in its nature of a comprehensive character; but those which were made to individuals under special circumstances are not to be taken as intended generally (Mark xvi. 17, 18). God has suited his promises to his precepts (comp. Deut. x. 16 with xxx. 6), and to the necessities of his people; it being always remembered that, where anything is promised to obedience, the contrary is implied to disobedience.

PROPHECY. Prophecy is not only the predicting of future events: it had the larger office of receiving and communicating generally the will and purposes of God. It was revelation, in fact, the dealing of the Creator with his creatures, disclosing his high pleasure for the interests of truth and righteousness in the government of the world, occupied with both the past and the present, and laying open the future only so far as was required for the accomplishment of its great object. So that we find in scripture prophecy instructions, warnings, rebukes, as largely as predictions of things to come. And men are termed prophets, Abraham for example (Gen. xx. 7), of whom it is nowhere recorded that they uttered a single prophecy in the common acceptation of the word. Christ, moreover, in whom the promise of Deut. xviii. 15-19 was to have its ultimate and complete fulfilment, and who was to be the great Prophet of the church, performed that office, not so much by actual predictions (for, though the whole future was before his eye, his predictions were but few), as by teaching all that it was needful the world should know, as the depository and the channel of divine wisdom, dispensing the riches thereof, that the mystery of God might be fully apprehended. The way, too, in which prophecy is spoken of in the apostolic writings goes to establish the same fact. It is described as touching the heart and conscience, convicting, instructing, edifying, comforting (1 Cor. xiv. 1, 3, 24, 25). The heathen had little conception of prophecy in this its largest and most excellent sense: they deemed it but an inexplicable knowledge of futurity.

Prophecy was manifested in every phase of its comprehensive character from the very earliest times. But these we may pass over, and rather direct our view to its development among the chosen people. When the priesthood was defined in Israel by Moses, there was another ministry connected with it, not discordant, not in opposition, but still intended to be in advance of it, leading on the law, so to speak, and enabling it for its office as introductory to the gospel. The law by itself would have left men stationary: they would not have seen through its shadows the substance it was intended to pre-figure. But the prophetic ministry, opening out its spiritual meaning, and ever tending forwards, carried on the education of the elder church, and trained men to look for redemption in Jerusalem. So that the gospel when it came was not altogether new: it was the bright day which had been preceded by the dawn. And Christ could appeal to the Old Testament scriptures as testifying of him, in whom all that was 'written in the law of Moses, and in the prophets, and in the psalms' should be fulfilled (Luke xxiv. 44).

It is a serious error to represent prophecy as merely a refinement of heathen soothsaying. Its essence was truth, the highest truth; and that can proceed from God alone. Men might cultivate and refine their minds to the utmost, without attaining the *gift* of prophecy: they might be trained in the prophetic schools; but God's Spirit alone commissioned and sent them. 'The essence and subjective specialty of prophetic inspiration,' says Hävernick (*Einleit. in das A.T.*, § 199, vol. ii. 2, p. 30), 'lies herein, that it does not find its origin in the unassisted intelligence of man, in his natural parts and powers, however great, but proves itself to be the higher supernatural working of the Spirit of God.'

With regard to the modes of divine communication little need be said. There were some which might be called official, as the voice which spoke from out of the *Shechinah* or clouded presence resting on the mercy-seat (Exod. xxv. 22, xxix. 42, 43; Numb. vii. 89), and the responses by *Urim* and *Thummim* (Exod. xxviii. 30; Numb. xxvii. 21). But to the prophets God's will was made known by dreams or visions, by internal impression on the mind, by angelic message, or by audible voice.*

Of prophetical dreams we have an example in that of Nebuchadnezzar, in which as interpreted by Daniel, also from a dream, the destiny of four successive earthly kingdoms was depicted, to be succeeded by that kingdom of God which should never be destroyed (Dan. ii.). In vision, again, Isaiah, when he received his prophetic commission, saw the glory of the divine Lord (Isai. vi.); and the visions of God were vouchsafed to Ezekiel on the banks of Chebar (Ezek. i.). It has, indeed, been questioned whether these visions were real, or whether they were but the dress in which the prophets clothed their conceptions. It

* A convenient distribution has been made, of *civil*, *sacerdotal*, and *prophetic* communications with God (see Carpzov, *Introd. ad Lib. Bibl. Vet. Test.*, pars iii. pp. 14, &c.). For examples of the first we have the casting of lots (Josh. vii. 16-18; 1 Sam. x. 20, 21, xiv. 41, 42): the priestly was by Urim and Thummim; the prophetical by dreams, &c. According to Jewish tradition, the *Bath Kol*, i.e. 'the daughter-voice' or 'daughter of a voice' was heard as a voice from the aërial regions, after the cessation of regular prophecy; and passages in the New Testament have groundlessly been thought to confirm the notion.

is of no great moment to decide. But certainly John xii. 41 seems to show that the spiritual forms actually shaped themselves to the mental eye, communicating ideas transcending human experience and which could not be embodied in human language. The colouring, no doubt, of such visions, when afterwards, so far as they could be, described, was taken from the scenes in which the prophet lived. And it is very noteworthy that Ezekiel's imagery bears an evident relation to the figures lately discovered in the Assyrian palaces. Dr. Lee (*The Insp. of Holy Script.*, lect. iv. p. 184, 2nd. edit.) observes a striking fact which shall be given in his own words, closely connected with the imagery of prophetic visions: 'There was one topic which was not submitted' to the prophets' own style of representation. Amid the copious and varied symbolism of scripture, we can observe how the pictures of those visions in which Jehovah himself is revealed always preserve a character quite peculiar, although, when describing *certain attributes* of Deity—which in no case can be described otherwise than by metaphors—each prophet still employs his wonted imagery. When Jehovah himself appears, the sacred writers borrow no colouring from external sources: were they to do so, indeed, they would manifestly abandon the whole genius and spirit of the theocracy; and this uniformity in describing their visions of God characterizes the compositions of all the prophets, notwithstanding the prominence, in other parts of their writings, of their own individuality. To satisfy ourselves of this fact, it will be sufficient to compare the accounts of the visions of Jehovah vouchsafed to Isaiah, Daniel, and Ezekiel (Isai. vi. 1-4; Dan. vii. 9, 10; Ezek. i. 26-28: comp. Exod. xxiv. 10; 1 Kings xxii. 19; Rev. iv.).'

Prophetic communication was also made by the suggestion of ideas to the understanding without the kind of representation implied by visions. We continually find narratives in scripture of such suggestion, often suddenly produced, as in the case of the old prophet of Beth-el, who while sitting at meat with the man of God that came from Judah had the message of the Lord imparted to him (1 Kings xiii. 20-22). And then there was the word brought by an angel, as to Daniel (Dan. ix. 20-27, x. 4-14); and, further, sometimes the articulate divine voice was heard; as when in the still night it echoed through the chambers at Shiloh, and summoned the youthful Samuel to listen to the heavy woe that was denounced against the family of Eli (1 Sam. iii.). To Moses this was specially vouchsafed; and he the great lawgiver of Israel stands out distinguished from other prophets in the near access he had to God (Numb. xii. 6-8; Deut. xxxiv. 10).

It was not always to men of piety exclusively that prophetic communication was made. He who can use every instrument, and make even his enemies contribute to his praise, was sometimes pleased to speak immediately to sinful or even heathen men. Thus Abimelech (Gen. xx. 3), Pharaoh (xli. 1-7), Nebuchadnezzar (Dan. ii. iv.) had prophetic dreams; and Balaam uttered prophecies (Numb. xxiii., xxiv.), teaching us that the rarest gifts may be possessed, and yet no grace (1 Cor. xiii. 2). But still, generally speaking, the prophets were 'a goodly fellowship,' and it is rightly said that personal piety was a necessary qualification of those who were to bear the holy message of the Lord. And, though the communication was entirely the gift of God, yet it was to be humbly sought; as Daniel fasted and prayed when he would interpret Nebuchadnezzar's dream, and know the destiny of the captive Jews (Dan. ii. 17, 18, ix. 2, 3). And the mind must be serene and freed from earthly passion. Thus we find that Elisha desired a minstrel to play to him; and then 'the hand of the Lord came upon him' (2 Kings iii. 15). It must have been an awful moment when this hand of the Lord grasped his creature, and the mind of the Infinite came into contact with the finite feeble mind of a child of the dust. No wonder that the divine word was as 'a burning fire shut up in the bones' (Jer. xx. 9). No wonder that the soul soared aloft in its high communings; and that the body was faint and trembled under the visions of God (Dan. x. 7, 8). But still the human agents' intelligent consciousness was preserved, while their natural faculties were elevated for the reception of the divine suggestions. The whole extent of these, indeed, they could not comprehend (1 Pet. i. 10, 11); and very likely their minds were, when the spiritual intuitions ceased, exercised, like those of ordinary men, upon the things they had themselves uttered. But the rational powers of the prophets were not (as is affirmed of heathen soothsayers) suspended. Certain bodily functions might not be actively employed in sleep or in ecstatic vision; but the mind was awake; and, had not consciousness been retained, the scenes on which the internal eye had looked could not afterwards have been described, the words which were spoken to the inward ear could not afterwards have been recorded. We must not forget that the prophets did not *speak* in ecstasy.

The prophetic word communicated in some of the ways above noticed was variously announced. Sometimes a symbol was used; as when Ahijah foreshowed the revolt of the ten tribes (1 Kings xi. 26-39). Whether, however, the symbolical actions we find occasionally mentioned were always really done may admit of question. Thus, though Jeremiah wore literally the symbolic yoke which Hananiah broke from his neck (Jer. xxviii.), yet it may be doubted whether he actually made the two long journeys to Euphrates to hide and to recover a linen girdle (xiii. 1-11), and still more whether Hosea contracted literally those symbolical marriages of which we read in Hos. i., iii. The actions might be proclaimed without being really performed; for they were intended but as a vehicle to convey to the people the message the prophet had received.

In regard to predictions of future events, there are two particulars which must

be noted. They bear a certain relation to the mode in which the images of the future were presented to the prophet's mind, but a more immediate one to the mode in which they were placed on record. Thus, first, the way in which remote events are presented is remarkable. The prophet stands like a watchman on some high hill or lofty tower, scanning the distant horizon, and tells what meets his gaze. To one who so looks out the far and the near lie apparently in contact: the fore-ground has a distincter outline, and its colours are more vivid; but a multitude of things are blended together, and the haze through which the distant objects are seen obscures their figure and relative proportions. The prophet describing what is so placed before him describes as he sees, and therefore not in historical or chronological order; so that it is hard before the accomplishment to distinguish which of the events is near at hand and which more remote. This is called the 'perspective' character of prophecy, and illustrates the juxta-position in the prophetic writings of utterances to be immediately fulfilled with those before the fulfilment of which ages must roll by. An example may be given from Zech. ix. First—the prophet sees the triumphant march of Alexander (1-8): he then beholds Messiah in the distant future (9, 10), and afterwards reverts to the age of the Maccabees (11-17). On the same principle our Lord's discourse (Matt. xxiv.) may be interpreted; as also those passages in which the apostles seem to describe the final close of all things as to occur in their days.

The other point which was to be noted is the re-production of past events. There is an organic unity in God's plans, the earlier being the type of the later, and the later exhibiting, only with higher combinations and in a more perfect form, that which had appeared before. It was convenient, then, to describe the future in language borrowed from the past. Thus Messiah is said to renew the rule of David: the final triumphs of the church are coloured with the imagery of the fall of Babylon; and the full blessedness of God's people is represented as a return from captivity into the peaceful possession of the land of Canaan. We see here how futile the objection is that the prophet's eye cannot reach to the far-distant future, nor his tongue describe enemies or empires not in his time in existence. He is furnished from the past with an alphabet for the future. And it is not always past events which are so used. Events may have not yet occurred, which when they do occur shall be the ground and the type of others similar yet greater to occur thereafter. This is what is termed the double sense of prophecy; and it is impossible to shut our eyes to the fact of it. The return of small caravans of exiles from Babylon under the edicts of the Persian kings, who re-peopled their cities, and rebuilt their temple in fear, vassals to a foreign liege-lord, cannot exhaust the magnificent predictions of the ransomed of the Lord coming to Zion with songs and everlasting joy upon their heads (Isai. xxxv. 10). There was joy, indeed, when the foundation of the new temple was laid, but there was weeping too (Ezra iii. 11-13); and not then were the walls of restored Jerusalem salvation, nor her gates praise (Isai. lx. 18). The prophecy had an accomplishment in Zerubbabel, but a fuller one in Messiah; and it is travelling onward still, with Messiah's extending kingdom, not to be satisfied till the Redeemer King shall manifestly reign amid the splendours of the New Jerusalem. There is no real ground for objecting to this; for why should not the near event be brought forward as a pledge of what lies far beyond? The principle is admitted in regard to types; for the typical rite had its instruction and its value for those who joined in it, while at the same time it pointed to some greater object: why, then, should it be denied in prophecy? No element of uncertainty is introduced. 'The double sense of prophecy, says Mr. Davison (*Discourses on Prophecy*, disc. v. part. ii. pp. 144, 145, 6th edit.), 'is of all things the most remote from fraud and equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses, wide of each other and giving room to a fallacious ambiguity; but the combination of two related, analogous, and harmonizing, though disparate subjects, each clear and definite in itself; implying a two-fold truth in the prescience, and creating an aggravated *difficulty*, and thereby an accumulated proof in the completion. For a case in point, to justify the predictions concerning the kingdom of David in their double force, it must be shown of them, that they hold in each of their relations, and in each were fulfilled. So that the double sense of prophecy in its true idea is a check upon the pretences of vague and unappropriated predictions, rather than a door to admit them.' It may be added that it is by no means intended to assert that prophecy has always a double sense: many predictions, e.g. Mic. v. 2, point to one single event by which alone they are perfectly fulfilled. And in all cases it is wide enough of the cheating ambiguity of heathen responses which were made to answer equally well to two opposite events. The double sense is applicable only where through one event another is foreshadowed. For scripture has no other meaning in addition to the simple meaning of its words; but yet *under* this it again has the same, only lying somewhat more deeply imbedded.

That there is great difficulty in the interpretation of prophecy the fact that interpretations are so discordant sufficiently proves. Yet it is not impossible to clear away many difficulties, if we are disposed to use the necessary means. By diligent reading and meditation, comparing scripture with scripture, the writings of the Old Testament with those of the New, and preeminently by earnest prayer for the guidance of God's Spirit, a great knowledge may be obtained of the meaning and object of prophecy. A complete system of rules cannot here be given: it must suffice to point out some general principles. And if

these be thoroughly apprehended the application of them in detail will not be hard. They involve the *phraseology*, the *historical relations*, and the *doctrinal type* of prophecy.

1. It must be the first business to arrive at the just understanding of the words and sentences in which the prophetic declarations are conveyed. In many respects prophecy has a language of its own. Symbolic terms are employed (which must be consistent through the same prophecy); as when a beast denotes a power, and a candlestick a Christian church. These must be carefully noted, that it may be understood whether the expressions are to be construed literally or figuratively. The figurative and, as some would say, hyperbolic character of prophetic speech is not capricious, not just to be ascribed to the cast of the oriental mind, but is definite in its measure, and results from the principles already laid down of prophetic communication by vision, and the clothing of the future in forms taken from the past. And so the past is frequently used in speaking of the future, and described as done when it is *to be* done, because the prophet looking on with prescient eye beheld it within his horizon. Hence too the succession of events in relation to each other, rather than as arranged according to chronological order. Nor must the poetical cast of prophetic diction be overlooked—not poetical simply and altogether: it had too definite a bearing upon the practical life of men, but yet too elevated in thought and tone to sink into bare prose.* These various characteristics must be diligently studied and clearly apprehended by him who would interpret prophecy aright. Careful examination therefore there should be, the comparison of one part of scripture with another, the laying over-against the prediction of the fulfilment it has received, if it should have already been fulfilled, guided by the declarations of our Lord and his apostles, who pour a flood of light upon the utterances of the ancient seers. And, it may be added here, separate prophecies must as far as possible be accurately distinguished; the ordinary division into chapters occasionally breaking up a single prophecy.

2. The historical relations must also be ascertained, under what circumstances a prophecy was delivered, by whom, and on what occasion. The condition of the covenant-people among whom the prophet stood, the events on which he was commissioned to speak, the sins he was to reprove, the judgments that were impending, the fears he was to soothe, and the position of surrounding nations, whose deeds and whose history had an influence on God's church and people, should be scrutinized; else an interpreter might readily apply to one time or event the predictions which were clearly directed to another. The historical portions of the scripture should be paralleled with those that are prophetical.

3. And then there is the doctrinal aspect to be known. This is based on the covenant-relationship of God to Israel. Sin is viewed both as treason to a sovereign, and as unfaithfulness to a husband. The desperate guilt of it, and the greatness of the mercy that remits it, are thus most largely illustrated. And prophecy, in accordance with this type, while denouncing sin and predicting judgment, runs on to the fulfilment of the divine purpose, the highest development of the covenant-relation, when the faithless spouse, polluted no more, shall be reinstated in the love she had outraged—when the rebellious subjects, disloyalty purged out for ever, shall be gathered in peace and prosperity beneath the beneficent sceptre of the universal King.

These observations are but outlines: they may serve, however, to point out the true mode of prophetic interpretation. It is necessary now to direct attention to the accomplishment of prophecy.

To examine this with any fulness would require a far greater space than can be here allowed. For volumes have been filled with the mere list of the predictions which have been accomplished. To such volumes the reader must be directed. And to pick out a few of those on which especially the seal of fact has been placed is to occupy a disadvantageous position. For it is easily forgotten, when particular examples are discussed, and perhaps objections are urged against them, that the subject has really a far wider sweep. The accomplishment of a single prediction may be note-worthy; but it is in its connected chain, it is in its accumulated evidence, that the supernatural character of prophecy is really seen. Particular cases, taken severally, may, if not actually paralleled, be likened to the lucky guesses, the sagacious anticipations, the strange coincidences which from time to time exhibit themselves in history, and which are eagerly laid hold of by those who are glad to produce any show of argument against the authority of the divine word. But prophetic evidence 'does not, says Dr. Fairbairn, in the work already referred to (p. 198), 'consist so much in the verifications given to a few remarkable predictions, as in the establishment of an entire series, closely related to each other, and forming an united and comprehensive whole. This is peculiarly the case in respect to the prophecies which relate to the person and kingdom of Messiah, which more than any others form a prolonged and connected series.' We have trains therefore of accomplishment, each valuable in itself, but how much more valuable and weighty when they are found all meeting in one point. Their united force, so brought together, each receiving as it adds, is infinitely greater than the mere sum of so many different unconnected events.

Perhaps it will be best in the space here

* The threefold character of prophetic style and diction—poetical elevation, figurative representation, and the exhibition of events as present, or successive only in relation to each other, rather than as linked to definite historical epochs, is fully illustrated by Dr. Fairbairn, *Prophecy viewed in respect to its Distinctive Nature, its Special Function, and Proper Interpretation*, part i. chap. v. pp. 121-176

allotted to point out some of those general features which distinguish prophetic accomplishment, leaving it to the reader to examine for himself more minutely the details. Prophecies have been variously classed. The simplest and commonest arrangement is—I. Those relating to nations in the neighbourhood of Israel. II. Those which respect the Hebrew nation. III. Those referring to Messiah. IV. Those which predict the destruction of Jerusalem.

I. The nations in contact with Israel, and from time to time their conquerors or oppressors, are threatened. Edom, and Tyre, and Babylon, and Egypt, have their future delineated, their fate distinctly announced. Now there is a marvellous diversity perceptible. Sagacious men, looking at the natural causes which tend to the ruin of states, or the local reasons why one should exalt itself above its neighbours, have often been able to anticipate the aggrandisement of the first, the misfortune of the other. But observe the distinguishing peculiarity of scripture prophecy. Edom should cease to be a people (Ezek. xxv. 12-14; Obad. 18): Tyre should be brought low, should in a great measure recover, but should ultimately be a mere desolate rock, a place on which fishermen were to spread their nets (Isai. xxiii.; Ezek. xxvi. 13, 14): Babylon was to be no more inhabited (Isai. xiii. 19-22): Egypt was to be humbled yet not destroyed: the nation would survive but be the basest of the kingdoms (Ezek. xxix. 15). Now the course of events has shown the extraordinary truthfulness of these prophecies. The Idumeans literally ceased to be a people; so thoroughly subdued by John Hyrcanus as to be obliged to conform to the law of Moses, and to be, to the entire loss of their nationality, absorbed by the Jews. In this is a more complete fulfilment of prediction than in the desolate ruins of the country which once was theirs—ruins which belonged to a later age. Tyre, again, is little more than a fishing-village now; and the plains of Babylonia lie waste, their teeming population gone; while Egypt, still a busy land, has for 2000 years lost its independence, and, 'a base kingdom,' has borne a foreign yoke. Now it may be asked, How could natural sagacity have calculated these results? What quick-sighted eye of man could have foreseen the different fates of Babylonia and of Egypt?—total subversion in the one case, perpetual depression in the other?

II. The prophecies in regard to the Hebrew nation have the same specialty. It was not extinction as against Babylon that was predicted: it was not subjugation as for Egypt; but a scattering throughout the earth without absorption by the nations among whom they should be mingled; the national existence and identity being still preserved. The predictions of the Pentateuch (Lev. xxvi.; Deut. xxvi., xxix.) draw the accurate outline of this, to which the declarations of later prophets give additional body and colouring. The fulfilment is a patent fact. 'Every attempt,' says Dr. Lee (*On Miracles: an Examination of the Remarks of Mr. Baden Powell*, &c., p. 42), to explain it by natural causes has merely served to account for the *event* itself, but not for its coincidence with what had been foretold many hundred years before. The *preternatural* character of the fact consists altogether in the correspondence and coincidence between ancient predictions and the present condition of the Jewish people—a condition which one scarcely knows how distinctly to express, but in the words of the prophetic account of it, given, too, by the legislator of the commonwealth whose dissolution he is directed to foreshow: "Thou shalt become an astonishment, a proverb, and a byword, among all nations, whither the Lord shall lead thee" (Deut. xxviii. 37).' Supernatural foresight there must have been, then, in the old prophets; now let us see its bearing on Christianity.

III. There is the same noticeable peculiarity in the prophetical promise of Messiah. It is quite different from what natural or national prepossessions would have imagined. We might suppose the dim ideal of a future conqueror and king, with an anticipation that the destiny of Israel would have its highest prosperity under his sway. And prophecy accordingly describes the glories which should encompass One whose throne should be established in righteousness, and whose rule should comprehend the kings of the earth. But along with such a description there runs continually a darker augury: from the very first intimation of a Seed of the woman, the bruising of his heel is prognosticated (Gen. iii. 15); and there is the constant witness to mysterious blood-shedding, and foreshadowings of unutterable sorrow to be endured, and shame, and rejection, and death; so that those who most anxiously looked for the fulfilment of the nation's, of the world's, hope, were most reluctant to admit that such humiliation could touch the promised One; and even in the anticipation of his reign they had shaped out a far different sovereignty, unconscious of the great principle on which future spiritual glories are delineated in language taken from the earthly fortunes of their royal house. Now here is a whole system of prophetic declaration, foretelling what human thought would have been least likely to conceive; while the fulfilment came in a form so marvellously strange as to contradict all foregone conclusions, and yet so satisfactory as to engage men for the truth of it to resign all they would naturally covet, and seal their belief of it with their blood. The accomplishment of prophecy in the birth, the rejection, the death, the resurrection of Christ is complete. And, though he did not sway a worldly sceptre, yet his kingdom was not the less real: it was that wondrous rule over the hearts of men, that sovereignty, that more than imperial power, which gathered him a people from every nation of the world. The prophetic description of his kingdom is receiving daily fresh accomplishment: the stone cut out without hands is breaking and subduing other powers; and things are tending to that perfect consummation, when the pride and pomp of earthly kings shall have passed away, and the universe shall become the

one wide dominion of the King of kings and Lord of lords.

IV. Our Lord's own prophecy was of the same type. While his enemies were proudly presuming on some worldly material deliverance, and while his followers expected him to restore the kingdom to Israel, his eye looked sadly on to the time when the holy house of Jerusalem should be desolate (Matt. xxiii. 37, 38; Luke xix. 41-44). 'To foresee such results,' says Dr. Fairbairn (*ubi supr.*, part ii. chap. i. sect. 4, p. 233)—'results in many respects opposed to the intentions, and the general policy of the Romans, who were the chief instruments in effecting it—and with such a tone of assurance announce them so long beforehand, was not to speak in the manner of men; and no one who looks calmly into the circumstances can ever find an explanation that will be satisfactory to his own mind, by the help merely of some unusual degree of shrewdness on the part of Jesus, or of a certain peculiar combination of circumstances in Providence.'

The weight of prophecy as an evidence of the truth of the religion of the bible may be in some degree estimated by what has been said. It stands alone. No other claim to supernatural foreknowledge can be put in comparison with it. And no petty objection to this or that detail, no fancied discovery that here or there fulfilment has not answered to prediction, can be admitted to shake such evidence of such a comprehensive character.

It is true that there are prophecies which have not received fulfilment. The prediction uttered by Jonah against Nineveh is an example (Jonah iii.). But the explanation is very easy. God has a purpose to perform. And he uses those means which are best adapted to lead to it. For example, he 'willeth not the death of a sinner.' And it is against men as sinners that his threatenings are directed. So that, if they turn from the error of their way, God's purpose is accomplished, his mercy is exhibited. 'If that nation,' he distinctly says, 'against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them' (Jer. xviii. 8). This sufficiently vindicates from the charge of changeableness.

Little can here be added. But it is submitted to the candid reader that, after all the deductions which reasonably can be made, after every allowance that can be fairly claimed, prophecy, as exercised among the chosen people and recorded in their sacred books, stands widely distinguished from and far above the pretensions of any ordinary sages. It is a moral wonder that cannot be paralleled elsewhere. If, then, effects have their adequate causes, surely the conclusion to be arrived at here is that 'holy men of old spake,' not according to their own notions, not as evincing mere human sagacity, but 'as they were moved by the Holy Ghost' (2 Pet. i. 21). And we must take this not as an isolated proof that the bible is from God, but as one among several as weighty departments of evidence, all converging to the same point, to have an adequate notion of the force of proof that is thus supplied.

Among the many valuable books on prophecy those of Davison and Fairbairn have been already referred to: there may be also named Bp. Newton, *Dissertations on the Prophecies*; and Keith, *Evidence of the Truth of the Christian Religion derived from Fulfilment of Prophecy*, both frequently re-printed.

PROPHET, PROPHETS. It is proposed in this article to notice some of the historical and personal particulars respecting the prophets of scripture.

There are three Hebrew words commonly used to designate a prophet—*nâbî*, which most probably signifies a speaker or announcer, *hhôzeh*, a seer, and *rôeh*, also a seer. There is some diversity among critics as to the precise use of these terms. *Nâbî*, however, may be considered as an official title. It was applied very early to those to whom divine communications were made, or who uttered anything by divine suggestion, even though such utterances had not a predictive character. So the name is given to Abraham (Gen. xx. 7). The Greek word *prophētēs* is of similar character. It implies one who speaks for another, specially for the Deity, and therefore an interpreter. Thus prophesying is used in 1 Cor. xi. 4, 5 (see Alford, note on 1 Cor. xii. 10); and thus Aaron is called the prophet, *nâbî*, of Moses (Exod. vii. 1). *Rôeh* has sometimes been thought only a more poetical title, identical in meaning with *hhôzeh*. But Dr. Lee has noticed a distinction, and is of opinion that the *hhôzeh* was the general name of one to whom revelations were *occasionally* made: 'The titles *rôeh* and *nâbî* equally point out the *official* prophet (the former term being merely the archaic and popular designation of an *office* which had been defined from the very first by Moses); while by *hhôzeh* are indicated those individuals who occasionally, or for some specific purpose, were chosen to convey a communication from God, and who possessed the *prophetic gift*, but not the *prophetic office*: e.g. the authors of sacred poetry, such as Asaph (2 Chron. xxix. 30), are so called. And hence the *nâbî* might be styled *hhôzeh*, but not conversely' (*The Insp. of Holy Script.*, 2nd edit. append. K. p. 544). The term *nâbî*, given as already said to chosen persons in very early times, and continued, as to Moses, Miriam, Deborah, is thought afterwards to have fallen into disuse (1 Sam. ix. 9), and then from Samuel's time to have again become current. But it is just possible that the verse referred to applies only to Samuel, and means that he, originally a seer, *rôeh*, was afterwards generally termed a prophet, *nâbî*, though the old name still lingered in the mouths of many.

The Hebrew prophets were, as Augustine has well said, the philosophers, divines, instructors, and guides of the people in piety (*De Civ. Dei*, lib. xviii. cap. xli. 2, Op., edit. Bened. tom. vii. col. 524). They were selected according to God's sovereign pleasure, who imparts his spiritual gifts as he will (1 Cor. xii. 11), sending his message occasionally even by unworthy messengers.

Whether there was any special inauguration of a prophet may be doubted. Some have imagined that prophets were anointed; but this notion has hardly any other ground than a misinterpretation of a single text (Psal. cv. 15). In the case of Elisha the word appears to have been used figuratively (1 Kings xix. 16, 19). Means were provided for the detection of false prophets. Very often, in order to secure confidence in the ultimate purpose of far-reaching prophecy, some present sign was given, or some near event was foretold (e. g. xiii. 1-5). Men's minds were thus fortified; and faith, though it had to wait, need not fail. But the mere occurrence of a sign or wonder was not in all cases sufficient. There is a consistency in God's dealings; and he cannot contradict himself. True prophecy is in accordance with its own utterances. And, therefore, if any fresh doctrine were brought in, if the teaching ran counter to the known word of God, the falsity of it might be at once concluded. And there were two special enactments in the Mosaic law intended to meet all such cases. If a prophet appeared and gave a sign which came to pass, but the prophet's teaching tended to idolatry (Deut. xiii. 1-5); and again, if a prophet spoke in the name of the Lord and his prediction was not fulfilled (xviii. 21, 22), then in each of these cases the false prophet was to be put to death. We see in after-times these criteria referred to (Jer. xxviii. 9), and God interfering to punish the man who had presumptuously ventured to speak in his name.

But, though there was no special inauguration to the prophetical office, yet there were schools in which those called 'sons of the prophets' were trained under the eye of some experienced man of God; and from persons so instructed God did, it seems, often choose his messengers. We hear of these establishments first in the time of Samuel. But perhaps they were not then permanently organized. Able critics have maintained that it was not till the disruption of the kingdom, and the want caused in the northern state by the departure of the priests and Levites into Judah, that these schools were really founded, in order to the perpetuation of a theocratic spirit in Israel. For this purpose they were admirably suited: see Keil, *Comm. on Kings*, vol. i. pp. 368, 369. They were located in various towns; and there must probably have been some collegiate building, where the young men lived in a community. They were instructed, doubtless, in the sacred law, and in psalmody; prophesying, it is said, with psalteries and other instruments of music. Samuel, and Elijah, and Elisha, if not always resident in such establishments, yet exercised careful superintendence over them (1 Sam. x. 5, 10, xix. 20; 2 Kings ii. 3, 5, 15, iv. 38-44, vi. 1-7, 32). The superior sometimes employed one of these scholars on a message which it was not expedient he should carry himself (ix. 1-3); and so common, it would seem, was God's selection of them for his work that Amos notes it as a remarkable thing that he was neither a prophet nor a prophet's son when the divine word came to him (Amos vii. 14, 15). These schools are supposed to have continued till the Babylonish captivity; and it might be to some such establishment under Ezekiel that they of the captivity resorted for instruction (Ezek. viii. 1, xiv. 1, xx. 1). These were imitated in later days by the schools of the rabbis.

With regard to the ordinary mode of life of the prophets, we may no doubt say that they studied to live above the world, and to set examples of simplicity and purity of conduct. But this they would do, not merely as prophets, but as faithful servants of the Most High. Much has been written about their ascetism, their poverty and privations; and critics have culled out passages from scripture history descriptive of periods of famine, war, or other calamity, and then, because the prophets living at the time were sufferers, they have very unreasonably inferred that they were in their ordinary life similarly pinched and distressed. It would be as reasonable to conclude, because king Joram wore sackcloth and suffered privation at the siege of Samaria (2 Kings vi. 27, 30), that Hebrew kings were generally so clothed, and generally so impoverished. The position and circumstances of prophets varied, like those of other men, with the times. By ungodly princes they were often persecuted; but they often held high office, and discharged the functions of (as we should say) privy-councillors. Even in the reign of such a man as Joram Elisha possessed powerful influence (iv. 13). Titles of high respect were given them (1 Kings xviii. 7, 13; 2 Kings ii. 19, xiii. 14). And, as to their domestic habits, it is true that they probably wore some distinctive plain garment (i. 8; Zech. xiii. 4); but Elijah had his attendant even in his hasty flight from Jezreel to Beer-sheba (1 Kings xix. 3): presents were made them, which, though sometimes they deemed it proper to decline, they at other times accepted (2 Kings iv. 42, v. 15, 16, viii. 9). And some of them were Levites and priests, and received, no doubt, the usual offerings and advantages; while those of higher station lived, we may well suppose, as befitted that station. The pulse on which Daniel was for a while sustained (Dan. i. 8, 16) was preferred by him, not from any principle of ascetism, but in order to observe the law while at a heathen court.

The number of the prophets is very variously reckoned. Leaving out those so called in the earlier times, we may divide them into (1) prophets under the law, and (2) prophets in New Testament times.

Of the former we have those in the wilderness, as Moses, Aaron, Miriam, and the seventy elders (Numb. xi. 16, 17, 24-30). After the entrance into Canaan there have been reckoned Joshua, an anonymous prophet (Judges vi. 8-10), Deborah and Hannah, prophetesses, one who denounced God's judgments on Eli's house (1 Sam. ii. 27-36), Samuel, Nathan, Gad, David, Asaph, Heman, Jeduthun, Solomon, Ahijah the Shilonite, (1 Kings xi. 29-39, xiv. 1-18), Shemaiah (xii. 22-24; 2 Chron. xi. 2-4, xii. 5-8, 15), the man of God who went from Judah, and the old

prophet of Beth-el (1 Kings xiii.), Iddo (2 Chron. ix. 29, xii. 15, xiii. 22), Jehu the son of Hanani (1 Kings xvi. 1-4, 7; 2 Chron. xix. 2, 3), Azariah the son of Oded, and Oded (xv. 1-8), Hanani (xvi. 7), Elijah, the hundred prophets whom Obadiah hid from Jezebel's fury in a cave (1 Kings xviii. 4, 13), two, probably three, anonymous prophets who delivered messages to Ahab (xx. 13, 22, 28, 35-43), Micaiah the son of Imlah (xxii. 8, 9, 13-28), Jahaziel the son of Zechariah (2 Chron. xx. 14-17), Eliezer the son of Dodavah (37), Elisha, the prophet who anointed Jehu (2 Kings ix. 1-10), Zechariah the son of Jehoiada (2 Chron. xxiv. 20-22), a prophet who dissuaded Amaziah from employing an army of Israelites (xxv. 7-9), another who rebuked the same king for idolatry (15, 16), Oded (xxviii. 9-11), Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Obadiah, the prophetess Huldah (2 Kings xxii. 14-20), Urijah the son of Shemaiah (Jer. xxvi. 20-23). During the captivity, Ezekiel and Daniel prophesied, and, after the return from Babylon, Haggai, Zechariah, and Malachi. And then the prophetic spirit ceased.

In New Testament times, the divine power was again manifested; and, both where most of all depravation of religion had been manifested, and where the legal services had been interrupted.

Many great prophets did not commit their predictions to writing for the future advantage of the church. Such predictions referred to their own times, and did not extend to distant ages. And we may well enough allow that very possibly all the inspired words of those whose books we have were not preserved. Not that any portion of scripture has been lost; but that the wisdom of God did not design that other utterances, whether of prophets or apostles, should form a part of that great standard of his oracles which it was needful that the church should have to study, to be her guide and counsellor until her militant state was ended. Isaiah, doubtless, uttered other holy words; but God did not intend their memorial to last. St. Paul, no question, wrote other epistles: they served a temporary purpose and have passed away with no detriment to the church.

The following table exhibits the order and chronology, so far as it can be determined with reasonable probability, of those prophets whose writings form part of the canonical books of the Old Testament:—

	Before Christ.	Kings of Judah.	Kings of Israel.
Joel	Between 877 and 847	Joash or Amaziah	Jehu or Jehoahaz
Jonah	Between 820 and 784		Joash or Jeroboam II.
Amos	Between 810 and 785	Uzziah	Jeroboam II.
Hosea	Between 784 and 723	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II. to Hoshea
Isaiah	Between 754 and 694	Uzziah, Jotham, Ahaz, Hezekiah, perhaps Manasseh	Pekahiah, Pekah, Hoshea
Micah	Between 750 and 700	Jotham, Ahaz, Hezekiah	Pekah, Hoshea
Nahum	Between 720 and 698	Hezekiah	
Zephaniah	Between 628 and 620	Josiah	
Jeremiah	Between 628 and 586	Josiah, Jehoiakim, Jehoiachin, Zedekiah	
Habakkuk	Between 620 and 609	Josiah, Jehoahaz	
Daniel	Between 606 and 534		
Ezekiel	Between 595 and 573		
Obadiah	Between 588 and 583		
Haggai	About 520		
Zechariah	About 520		
Malachi	Between 436 and 420		

prior to and after Christ, the Great Prophet of the church, there must be enumerated Zacharias, Simeon, the prophetess Anna, John the Baptist, Agabus (Acts xi. 28, xxi. 10, 11), the evangelist Philip's four daughters (9), several of the apostles, as Paul, Peter, Jude, John, besides those spoken of in 1 Cor. xii. 28, xiv. 29-32; Eph. iii. 5, iv. 11.

Balaam and the false prophets are not noticed in this enumeration.

It will be observed that from the time of Samuel down to the return from Babylon there was an almost-uninterrupted line of prophetic men. And many of the most distinguished of these were after the disruption in the kingdom of the ten tribes; God raising up a company to maintain his truth there

PROPHETESS (Exod. xv. 20; Judges iv. 4; 2 Kings xxii. 14; 2 Chron. xxxiv. 22; Neh. iv. 14; Isai. viii. 3; Luke ii. 36). See PROPHET.

PROPITIATION. The Greek word so rendered (Rom. iii. 25) is elsewhere the appellation of the 'mercy-seat' (Heb. ix. 5); and some interpreters imagine that the sense of the first-named place is grounded upon the use of the word as signifying mercy-seat. But Dr. Alford very well renders 'a propitiatory offering,' which is much more consonant with the words that follow, 'through faith in his blood. A different but kindred word occurs in 1 John ii. 2, iv. 10; on which Dr. Alford says, 'Christ has, as our propitiation, i.e. as a sin-offering,

reconciled God and us by nothing else but by his voluntary death as a sacrifice, has by this averted God's wrath from us.' The need of such a propitiation is evident from the fallen state of man. He is now a sinful being (i. 8, 10), and cannot bear the scrutiny of a holy God (Psal. cxxx. 3). See ATONEMENT.

PRO'REX (2 Kings i. 17, marg.). Viceroy. See JEHORAM, 1.

PROSELYTE. The Hebrew nation was regarded as God's peculiar people. But yet from the very first a way was open to men of another race by which they might attain to the privileges of the divine covenant. Thus Abraham was directed to circumcise 'all the men of his house, born in the house and bought with money of the stranger' (Gen. xvii. 12, 13, 23, 27). And it cannot be doubted that Jacob carried with him into Egypt not only his sons but his servants, and that from the descendants of all his household proceeded the Israelitish nation. When the law was given, we find repeated mention of strangers, of their duties and disabilities; and a difference is made according to the native country of foreigners in regard to their being admitted earlier or later into 'the congregation of the Lord' (Deut. xxiii. 3, 4, 7, 8).

Foreigners merely by residing in the land became, as was natural in some degree, subject to the Israelitish law. They were to observe the sabbath (Exod. xx. 10): they were punishable for Molech-worship and for blasphemy (Lev. xx. 2, xxiv. 16). They enjoyed, too, some immunities. They were to be kindly treated (Deut. x. 18, 19), and they had the protection, in case of need, of the cities of refuge (Numb. xxxv. 15). These and some other provisions seem to have touched any foreigner who resided in the land, without regard to his receiving or not the Hebrew faith. He was not compelled to enter into the covenant; but he must not outrage the laws, civil or religious, of the country. Provision seems also to have been made for acts of worship to the true God without the necessity of submitting to all the ordinances of the ceremonial law. Just as Jethro when he paid his visit to Moses in the wilderness (before, indeed, the covenant at Sinai) offered sacrifice (Exod. xviii. 12), so might a foreigner draw nigh to Jehovah with an offering made by fire (Numb. xv. 14-16). But, if he wished really to share the privileges of the chosen people, he must be circumcised. He then might eat the passover (Exod. xii. 48, 49; Numb. ix. 14), of which no uncircumcised stranger was allowed to partake. It has been supposed that circumcision was necessary before joining in the other solemn feasts. The letter of the law certainly does not demand it. The observance of the day of atonement (Lev. xvi. 29), of the feast of weeks (Deut. xvi. 11), and of that of tabernacles (14) is extended to strangers without any such requirement.

Proper distinctions have not perhaps been always made. The mass of the so-called strangers resident in Israel in the earlier times of the state must have been the remnants of the ancient inhabitants. These are represented as kept in a subordinate position. They were considered as objects of charity (xxiv. 17, 19-21). And on these certain burdens were laid; and they were compelled to labour in the public works—as good a mode of employing them, perhaps, as could be devised (1 Chron. xxii. 2; 2 Chron. ii. 17, 18). It is not likely that any who were, properly speaking, foreigners, sojourning for trade or pleasure in Palestine, would be so treated: besides, the number of such foreigners in those times must have been small. It is elsewhere explained who they were (1 Kings ix. 20-22), Amorites, Hittites, &c., on whom as strangers the levy was made. And it may be presumed that these persons had not been circumcised. For, long after, they are mentioned as having, so far as they could, continued to practise their own abominations (Ezra ix. 1, 2). Had they become circumcised, had they really entered into the covenant of the law, we may presume that they would have been freed from the compulsory service above adverted to. For we find repeated examples of such men possessing property, filling offices of trust, and attaining high rank, and therefore must suppose that they had become to all intents and purposes like home-born Israelites. Such were Uriah the Hittite (2 Sam. xi. 6-13, xxiii. 39), Ittai the Gittite (xv. 19-22, xviii. 2), Araunah the Jebusite (xxiv. 18-24).

In later times persons of other nations and other religions embraced the Jewish faith in larger numbers (Esth. viii. 17). The Jews were more widely dispersed through the world, and had their synagogues in which Moses was read continually in numberless heathen cities. Devout minds would be attracted by the purity of the divine law; and there would be a fulfilment of that prophecy, hereafter, it may be, to be still more emphatically fulfilled, which declared that 'many people and strong nations' should 'come to seek the Lord of hosts in Jerusalem' (Zech. viii. 20-23). Sometimes indeed, when they had the power, the Jews were nothing loth to make converts by force. A notable instance of this occurred when John Hyrcanus imposed circumcision on the Idumeans, under pain of banishment or death (Josephus, *Antiq.*, lib. xiii. 9, § 1).

We are prepared, after what has been said, to find proselytes spoken of in the New Testament. Many of them, we are told, were gathered at Jerusalem on the great day of pentecost (Acts ii. 5, 9-11); and, when the seven officers were appointed for the daily ministration of church-goods, one was a proselyte (vi. 5).

The Jewish writers say that there were two classes of proselytes—proselytes of the gate (from the Old Testament phrase, the 'stranger that is within thy gates,' Exod. xx. 10), and proselytes of righteousness. Of the former the observance of the seven Noachian precepts (as they are called) was required: these were prohibitions against (1) blasphemy, (2) idolatry, (3) murder, (4) incest, (5) theft, (6) disobedience to authority, (7) the eating of flesh with the blood (see Winer, *Bibl. RWB.*, art. 'Proselyten'). But these proselytes were under sundry disa-

bilities, and were not even allowed to study the law. Such proselytes, it is alleged, were the Roman centurions (Luke vii. 5; Acts x. 1, 2), and the 'devout' persons occasionally mentioned (xvii. 4). The proselytes of righteousness were those who were actually incorporated into the Jewish church. These were circumcised: they were afterwards baptized, solemnly promising to keep the law; and then they made an offering, two turtle-doves or pigeons, taking when the temple was destroyed an oath to offer when it should be re-built. In the case of women the baptism and the oblation were sufficient.

But there have been serious doubts entertained on some of these points. Many have questioned whether there were really two classes such as have been described. Perhaps the truth lies between opposite extremes; and, while there may have been some difference, yet probably not any such systematic arrangements as the rabbins assert. The baptism of the proselytes, too, is involved in much uncertainty. It is said to have been of equal importance with circumcision. And yet we find no trace of it in the Old Testament, no mention of it by Josephus, Philo, and the old Targums. Yet from the fact of John's baptism not appearing to be a new ceremony, the chief question being whether he had authority to baptize (John i. 25), and from the predilection of the Jews for divers washings (Mark vii. 4: see also John iii. 5), there is a considerable presumption that a baptism might be used on such an occasion. And when baptism had become the initiatory rite of Christianity we may believe that the use of it would grow among the Jews.

PROSEU'CHA. This Greek word is generally rendered 'prayer' in our version. Sometimes, however, it has been supposed to mean a place of prayer, or oratory (Luke vi. 12; Acts xvi. 13). It is certain that there were such places, mostly outside the towns where synagogues could not be built, and near water for the convenience of ablution. And occasionally the name seems to have been applied to large buildings, perhaps even to synagogues. But such an oratory cannot well be meant in the passage first cited above; and it is questionable whether there was any actual structure dedicated to devotional purposes at Philippi. The places to which the Jews under such circumstances resorted appear to have been in the open air, in a grove, and (as before said) near water, by fountains or streams, or on the sea-shore. It was most probably to such an open place that Paul and his companions repaired on the sabbath, for the purpose of instructing those they might meet with there. It would seem (xvii. 1) that there was no synagogue at Philippi.

PROVERB. A short sententious saying which has become popular from its apposite illustration of men or manners. Proverbial expressions are greatly in use among oriental nations; and teachers of morals have often enforced and embellished their instructions by such pithy maxims. A proverb must be short; else it loses its very character: it must have a certain elegant or agreeable turn; else it would not be appreciated. Besides the book of Proverbs, in which a multitude of these excellent moral maxims are contained, we find many others, either entire sentences or proverbial phrases, scattered throughout scripture. Thus the reader may refer to the following places: Gen. x. 9; 1 Sam. x. 12; 1 Kings xx. 11; Job vi. 5; Jer. xiii. 23; Luke iv. 23. Proverbs occurring in scripture will generally be explained by comparison with other passages, or a knowledge of eastern habits. 'Proverb' is sometimes put for parable, or a metaphorical form of expression (John xvi. 29; the ordinary word for parable not being in St. John).

PROVERBS, THE BOOK OF. Of the canonicity of this book there can be no doubt. It is true that one of the Jewish schools is said to have fancied some contradictions in it. But it is in all the Hebrew catalogues; being ranked among the *khethubim* or *hagiographa*. The book of Proverbs bears generally the name of Solomon, and has for the most part been attributed to that prince, who 'spake (we are told) three thousand proverbs' (1 Kings iv. 33). But it is manifest on looking at the book that Solomon did not put it into its present state, and that some, at least, of the wise sayings it contains proceeded from other sources.

We may divide it into four parts. I. This portion comprises Prov. i.—ix., a discourse extolling true wisdom, and specially urging the young, with many arguments, to secure so excellent a possession. To this we find prefixed a title and introduction (i. 1-6), intended, it would seem, to apply to the whole book. II. A collection of maxims generally unconnected, inculcating moral precepts which respect both man's duty towards God, and his behaviour to his fellow-creatures (x. 1—xxii. 16). III. A more connected address, with various admonitions, and a charge to listen to the words of the wise (xxii. 17—xxiv. 34). IV. An appendix (xxv.—xxxi.), comprising (1) a collection of Solomon's proverbs which Hezekiah's servants copied out (xxv.—xxix.): many of those which are comprised in the second part are here repeated: comp. xxv. 24 with xxi. 9; xxvi. 3 with x. 13; xxvi. 13 with xxii. 13; xxvi. 15 with xix. 24; xxvi. 22 with xviii. 8; xxvii. 12 with xxii. 3; xxvii. 13 with xx. 16; xxvii. 15 with xix. 13; xxvii. 21 with xvii. 3; xxviii. 6 with xix. 1; xxviii. 19 with xii. 11; xxix. 13 with xxii. 2; xxix. 22 with xv. 18: there is also one that is nearly the same with a proverb of the third part: comp. xxviii. 21 with xxiv. 23; it has been inferred therefore that Hezekiah's servants used the same sources as the compiler of the second part; (2) the maxims delivered by Agur to Ithiel and Ucal (see AGUR, ITHIEL, UCAL) (xxx.); (3) the admonitions to king Lemuel by his mother (see LEMUEL) (xxxi. 1-9); and (4) the description of a virtuous woman (xxxi. 10-31); where the initial letters of the verses follow the order of the Hebrew alphabet.

There have been doubts as to the authorship of parts of this book. It is of course

generally admitted that many of the proverbs contained in it are really by Solomon; but some critics disbelieve that the first part (i.—ix.) was composed by him. The style, and diction, and tone, it has been alleged, conclusively mark a difference from the sententious utterances comprised in the second part. The parallelism is said to vary, and a higher degree of poetic power to be displayed. But these are not sufficient proofs. More poetical power would naturally be developed in a connected piece, such as the description of wisdom, in iii. 13-20, or again in viii., than when pregnant thoughts were to be compressed into brief sentences. And a discourse would be more likely to furnish scope for synonymous or gradational parallels, and a series of maxims for antithetic ones. It is true that the parts of i.-ix. are somewhat loosely connected; but this furnishes no argument against the unity of its authorship, or against its being the work of Solomon. It is natural to believe that, when a collection of moral precepts was made containing some of the acknowledged productions of the wise king, his would be placed first, and those from other writers, as we see in the appendix, come afterwards. The repetition of titles (x. 1, xxv. 1) only shows that the collection was not made all at once. Some hasty critics have tried to make out a difference of authorship from the use of different divine names: God (*Elohim*) occurs twice in chap. ii.: the Lord (*Jehovah*) is elsewhere generally used; therefore there were different writers. The fact is that Elohim is found only four times in i. 1—xxix. 27; first in ii. 5, where, as Jehovah had immediately preceded, the repetition of the same word would have been awkward; secondly in ii. 17, where according to the genius of the Hebrew language Elohim must be used because a pronoun had to be joined to it; thirdly in iii. 4, where there is the antithesis of 'God and man;' fourthly in xxv. 2, where there is a similar antithesis, more prominent in the original. It is most probable then, on the whole, that the first and second parts are from the same pen. With regard to the third part, xxii. 17—xxiv. 34, there may perhaps be greater ground for hesitation. It is not unlikely that the moral sayings of others might be appended to those of Solomon; and perhaps this is intimated in xxiv. 23 where a kind of fresh title, 'the words of the wise,' seems prefixed to the section xxiv. 23-34. But some of the most judicious critics ascribe the whole of i.—xxix. to Solomon; and Keil (*Einleitung*, § 119) produces a number of characteristic words and phrases frequently used in these chapters and rarely or (some of them) nowhere else occurring. Of the authorship of xxx., xxxi. nothing can be said. We can only suppose that these chapters were added before the captivity.

The book of Proverbs is frequently cited or alluded to in the New Testament: it is, indeed, a treasure-house of ethical wisdom, filled with choice sententious aphorisms, far excelling those of heathen sages, and inculcating all moral duties. Hence may every class of persons in every condition of life derive instructions for the regulation of practice: hence may he who learns be imbued with the teachings of more than earthly wisdom. See WISDOM.

Of commentaries on this book Holden's *Improved Translation and Notes*, 1819, is valuable. The expositions of Nicholls, 1842, Bridges, 3rd edit., 1850, and M. Stuart, 1852, may be consulted with advantage.

PROVIDENCE. This word occurs but once in our version (Acts xxiv. 2), and there with no reference to the Deity. As ordinarily understood, it means the care which God takes of the universe, the administrative rule he exercises over his dominions for the good of his church and people; of which an eminent example is the training of Israel for their inheritance in Canaan. It cannot be reasonably supposed that he leaves events to themselves. The whole current of scripture teaching is opposed to such a notion. His eye is described as everywhere present (Psal. xxxiii. 18, cxxxix. 2); his ear as open to every voice of his creatures (xciv. 9; Isai. lix. 1); his hand as that which gives effect to every work (1 Cor. iii. 7). God's providence does not constrain men; who act according to their dispositions and wishes (Isai. x. 7); nevertheless, he so rules as that their doings fulfil his purposes (Acts ii. 23; Eph. i. 11). It is sometimes said that, though God's providence may rule in great things, small events must be beneath his notice. Our Lord expressly contradicts such a notion (Matt. x. 29, 30). Besides, the smallest link in the chain is as necessary as the greatest: its failure would disarrange and dislocate the whole. Time, place, and circumstance, minute ingredients, go to make up a given result; and all must be cared for. But, though there is a watchful providence administering the world, persons must beware how they let their conduct be guided by what *they call* the leadings of providence. These may be only the leadings of their own inclination, or the facilities which Satan offers. The rule of life is to be, not God's supposed secret purpose, but his plainly-declared law.

PROVINCE. For notice of the difference between imperial and senatorial provinces under the Roman rule see PROCONSUL, PROCURATOR. Judea was a subordinate province, the procurator being accountable to the 'governor' of Syria.

PRUNING-HOOK. An implement used by vine-dressers. The word is found in scripture only in the plural (Isai. ii. 4, xviii. 5; Mic. iv. 3; Joel iii. 10; in the margin generally 'scythes'). It appears that the Hebrews were accustomed regularly to prune their vines (Lev. xxv. 3); and some critics believe that the time of this pruning, i.e. the spring, is indicated in Sol. Song ii. 12. But the rendering of our authorized version 'singing,' is preferable (see Ginsburg, *The Song of Songs*, note on ii. 12). There is a beautiful allusion by our Lord to the practice of pruning (John xv. 2): the barren branches of the symbolical vine are altogether cast away: those that bear fruit are cleansed by cutting off the unsound parts, and shortening the too luxuriant shoots

So dressed the fruit will be more abundant and will ripen better.

PSALMS, THE BOOK OF. This collection has in the Hebrew the title *Sêpher Tehillîm*, 'book of hymns' or 'praises, because most of the compositions consist more or less of hymns of praise. To some of the pieces other names are applied; as *tephillah*, 'prayer,' to five (Psalms xvii., lxxxvi., xc., cii., cxlii.), *shîr*, 'song,' to one (xlvi.), also *mizmôr* to forty-five (e.g. iii., iv., v.,vi.),rendered 'psalm,'and meaning properly a rhythmical production. Eight are *mizmôr-shîr*, a 'psalm-song' (e.g. xxx., lxv.); five are *shîr-mizmôr*, 'song-psalm' (e.g. xlviii.) ; one is *tehillah*, 'praise' (cxlv.). Other titles are *maschîl*, *michtam*, which are explained in the articles under those names. By the Septuagint translators the book was called *Psalmoi*, whence our name, 'The Psalms.'

This book is placed in the Jewish canon among the *khethubîm*, or *hagiographa*, the third division of the sacred volume. And, as it is universally acknowledged that many of the psalms were from the pen of David, chronologically prior to most of the prophetic writers, we have in this fact a proof that the *khethubîm* were not collected as fragmentary relics, or as being less valued than other books of scripture. It was because of their peculiar character that they were distributed into a distinct class; and the distribution and the acknowledgment of them as canonical were of extreme antiquity; the Davidical psalms forming a nucleus around which other inspired hymns and didactic poems might gather, and along with which other compositions might be reckoned, apart indeed from the law, distinguished from the former and later prophets, but as precious, as fully the voice of God, books to be the study and the guide of Israel, and to descend through the generations of the church, as part of her prized heritage for ever. The canonical authority of the Psalms cannot be doubted by any one who remembers how the divine Saviour spoke of them (Luke xxiv. 44), including under the name the class of writings just spoken of, of which the Psalms were a principal part, generally placed first in order. Further evidence to their canonicity has been elsewhere produced. See BIBLE, CANON OF SCRIPTURE.

The authorship of the various psalms has occasioned much discussion. Popularly the whole book is termed the Psalms of David; and superficial readers have accustomed themselves to refer to them all as the words of the royal prophet. It is true that several of the Christian fathers adopted this notion; but there were others of greater critical acumen who were well aware of its unsoundness; and certainly no man with any pretensions to critical knowledge—it may really be said to common sense—would now revive the hypothesis. The reader may consult on this point Horne's *Introd.*, vol. ii. pp. 699, 700, edit. Ayre, and the references there given.

The following are the authors to whom the various psalms are usually ascribed: Moses, David, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah. In endeavouring to apportion to these, so far as may be, their respective compositions, some use must be made of the inscriptions or titles, and of the division of the whole into five books, of both which something will be afterwards more particularly said.

To Moses ten (Psalms xc.—xcix.) are assigned by Jewish writers. They have laid it down as a rule that, if one psalm is attributed to a particular author, all the succeeding ones are from his pen, till another name occurs. But for this rule there is no good reason; and it is clear, from the mention of Samuel in xcix. 6, that Moses could not have written that. Moses may very well have been the author of xc. It is thought to correspond in tone and style with his acknowledged hymns in Exod. xv.; Deut. xxxii.; and the objection taken from the limit of human life being placed at seventy or eighty years (Psal. xc. 10) is of no weight. Moses and a few of the elders lived to a great age; but the mass of the nation in his time died far earlier.

David's name is prefixed to seventy-three psalms (iii.—ix., xi.—xxxii., xxxiv.—xli., li. —lxv., lxviii.—lxx., lxxxvi., ci., ciii., cviii. —cx., cxxii., cxxiv., cxxxi., cxxxiii., cxxxviii.—cxlv.) in the Hebrew text. In the Septuagint at least eleven others are assigned to him (xxxiii., xliii., xci., xciv.—xcix., civ., cxxxvii.), to which may be added x.; forming part of ix. in that version. Doubtless very many of the psalms thus attributed to David were written by him; some of them, however, must be of later date. But then there are others not so distinguished which in all probability are David's. Several illustrate the events of his history: he may have written some in youth, some when a fugitive from Saul, some when a crowned king. We may expect, therefore, to find his style and thoughts varied. But it may be said generally that softness, tenderness, and pathos characterize the productions of 'the sweet psalmist of Israel,' while there are those which evince a wonderful force and sublimity; and the diction is somewhat rugged and of an archaic cast.

The name of Solomon appears to two psalms (lxxii., cxxvii.); but the first-named was written rather *for* him than *by* him.

Twelve psalms bear the name of Asaph (l., lxxiii.—lxxxiii.). But these cannot all be justly ascribed to the Asaph celebrated in king David's days (1 Chron. vi. 39) : some evidently allude to later events. Hence Keil allows only l., lxxiii., lxxvii., lxxviii., lxxx.—lxxxii. to Asaph, and assigns lxxxiii. to the time of Jehoshaphat, lxxv., lxxvi. to the Assyrian period under Hezekiah, and lxxiv., lxxix. to the beginning of the Babylonish captivity (*Einleit.*, § 114, p. 398). The family of Asaph are prominently mentioned as sacred musicians in 2 Chron. xx. 14; Ezra ii. 41; Neh. vii. 44: some of them possibly might write psalms and prefix their great ancestor's name; for it was very common in Israel for a representative name to distinguish a family for many generations. The psalms that bear the name of Asaph are doctrinal or didactic, less sweet

than those of David, but characterized by a deep vein of thought and a lofty tone.

Eleven psalms are described as belonging to 'the sons of Korah' (xlii., xliv.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.), most likely the descendants of the rebel who perished in the wilderness (Numb. xvi., xxvi. 11). A holy line proceeded from him; of whom Heman, grandson of Samuel the prophet, is mentioned as 'a singer' (1 Chron. vi. 33). Of these psalms Keil (*ubi supr.*) assigns xlii., xliv., lxxxiv. to the time of David, xlv. to that of Solomon, xlvii., xlviii. to Jehoshaphat's reign, xlvi., lxxxvii. to the days of Hezekiah. Of xlix., lxxxv. he feels uncertain as to the date; while he attributes lxxxviii. to Heman the Ezrahite (according to the title), who may have been the person mentioned in 1 Chron. ii. 6, or his descendant, and being incorporated into the tribe of Levi may or may not be the same with Heman the singer. Psal. lxxxix. is ascribed to Ethan; but it is probably of the time of the captivity. Ethan has been imagined identical with Jeduthun (comp. 1 Chron. xv. 19 with xxv. 1, 3, 6); and Jeduthun's name appears in the titles to certain psalms (xxxix., lxii., lxxvii.); but then it is rather as the musician than as the writer. Also it is far from certain that the Korahite psalms are not appropriated to that family as musicians or singers, not as the authors. Be this as it may, those so distinguished are exquisite lyric compositions.

With respect to the fifty anonymous psalms, Keil would ascribe i., ii., x., xxxiii., xliii. to the time of David, lxvi. to the Assyrian period: for lxvii. he can discover no chronological mark: lxxi. is after David's time: xci.—c. may belong to the period between Solomon and the captivity; cii. to the last days of the exile; civ.—cvi. somewhat later; cvii. very likely written for the first celebration of the feast of tabernacles after the return (Ezra iii. 1-6): cxi.—cxvi. belong to the early days after the return; cxvii., cxviii. to the laying of the first stone of the new temple; cxix. composed by Ezra. Of the songs of degrees Keil thinks cxx., cxxi., cxxiii., cxxv., cxxvi. cxxviii.—cxxx., cxxxiv. post-exilian, but is in doubt about cxxxii.: he places cxxxv., cxxxvi. after cxv. and cxviii.: cxxxvii. he thinks of the time of Darius Hystaspis, after the second taking of Babylon: cxlvi. is a summary of the Davidic and exile psalms; while cxlvii.—cl. are probably from the same hand, celebrating the completion of the walls of Jerusalem by Nehemiah (*ubi supr.*, § 115).

If we follow other critics, the arrangement will be different; and there are some who would bring down the composition of several of the psalms to Maccabean times. This, however, can by no means be admitted. The facts that the canon of scripture was previously closed, and that the Septuagint translation must have been made prior to that period sufficiently disprove such a notion. Bleek argues strongly that there is no reason to believe that any psalms are later than the time of Nehemiah, and that few comparatively are so late. Doubtless many were composed in the time of the prophets, and may be taken as the complaints of those holy men for the persecutions they had to suffer. Many, too, belong to the exile or the period immediately succeeding. Thus he places cii., cxxxvii. certainly in the exile, probably also cxix., cxxiii., cxxiv., and perhaps some others: moreover, cvii., cxxi., cxxii., cxxvi., cxlvii., certainly after at least the partial return and the re-establishment of the polity; probably also lxxxv., xcvi.—xcviii., ciii., civ., cxiii., cxvi., cxxv., cxxvii.—cxxix., cxxxv., cxxxvi., cxliv., cxlvi., cxlviii.—cl., these all, it is to be observed, being in the latter half of the book (*Einleit. in das A.T.*, pp. 619, 620). Thus very many events in Israelitish history are illustrated by these divine songs.

Amid much diversity of opinion it is not easy to form a decided judgment respecting the authorship of several psalms; but the last-cited remark of Bleek may throw some light upon the question.

The whole, as above noted, are distributed into five books. I. Psal. i.—xli.; II. xlii.—lxxii.; III. lxxiii.—lxxxix.; IV. xc.—cvi.; V. cvii.—cl.; at the end of each of the first four there being a doxology. It is questioned when this distribution was made. Most likely it was gradual; and if so there is no reason against the belief that the psalms of the first book were gathered by David himself, most of them being inscribed with his name; and there being none which he might not have written. The objections made to v. 7 that it names the temple, and to xiv. 7 that a return from captivity is desired only convict the objectors of carelessness. For the tabernacle is called the 'temple' in 1 Sam. i. 9, iii. 3; and the use of the phrase 'turned the captivity' in Job xlii. 10 shows that it means generally deliverance from affliction. To this first book a second was afterwards added. Perhaps it was collected in Hezekiah's time. For Psal. xlvi. would seem to point to the Assyrian invasion. And, as we know that the men of Hezekiah wrote out additional proverbs of Solomon (Prov. xxv. 1), so it is no unreasonable thing to believe that they gathered more psalms of David, composed after those which he had himself collected, and that they added thereto other similar inspired poems. Perhaps also they were not aware that any others of David existed; for in Psal. lxxii. 20 there is the note, 'The prayers of David the son of Jesse are ended.' This at least proves that the collections were gradually made. For no mere divider of a book that was altogether before him would have inserted such a note in the middle. A third book was added, and then a fourth, and a fifth, we can hardly form a conjecture when. But it may be observed that, from the comparison of 1 Chron. xvi. 36 with Psal. cvi. 48, where the same doxology is found, Bleek (*ubi supr.*) believes that the fourth book was formed before the Chronicle history was written. It has been asserted that no Davidical psalm is to be found in the third, fourth, or fifth books; and it has been conjectured that, as some of those marked Asaph were perhaps composed by late descendants of Asaph, so those marked David in the later books might be the production of some one

or more of David's posterity. The conjecture is not happy: it is not even ingenious; and it has the demerit of point-blank opposition to our Saviour's assertion that David in the Spirit uttered Psal. cx.: see Matt. xxii. 43-45. The fact is that, though, as just shown, the five books were gradually collected and arranged, and thus a chronological influence is apparent, yet some other principle helped to govern the arrangement. There is a remarkable diversity in the use of the divine names. It seems that Jehovah occurs 272 times in the first book, Elohim (used absolutely) 15 times; in the second book Jehovah 30 times, Elohim 164 times; in the third Jehovah 44 times, Elohim 43 times; in the fourth and fifth books together Jehovah 339 times, and Elohim 7 times. This fact is variously explained. It has led some to believe that the entire arrangement was the work of a single hand, guided largely by the prevailing use of the sacred name. To this, as already shown, there are objections; but we may well allow the character and the contents to have had some weight in determining the place of various psalms, and we are by no means obliged to suppose the divisions and distribution *altogether* chronological. More upon this topic cannot here be said; nor can the authorship of each psalm be minutely and at length investigated (see Horne's *Introduct.*, vol. ii. pp. 711, 712). All that can now be added is that it matters not as to the canonical authority by whom any particular psalm was written; we may certainly receive it as from some holy man speaking as he was moved by the Holy Ghost. One word, too, may be said on the allegation that the psalms in which Elohim predominates are the earlier, those in which Jehovah is used the later compositions. Bp. Edw. H. Browne has distinctly disproved this in his *Pent. and Elohistic Psalms*, lect. iv. pp. 52-67. And indeed a mere inspection of the preponderance of Jehovah in the first book where the earlier psalms are collected is decisive.

It has been already observed that the names of the alleged authors are prefixed to many of the psalms. There are other inscriptions of various kinds, the meaning of which it is sometimes difficult to explain. None of these titles or inscriptions are to be reckoned as canonical or inspired. Many of them are true and to be relied on; but they manifestly express the opinion of a collector, or (so to speak) editor, rather than of the original writer: they are directions as to the mode of singing or chanting the psalms; and there are notices of the occasion on which a psalm is supposed to have been written which are erroneous. They vary, too, in some of the old translations, as the Greek and the Syriac. They are, then, of not much higher authority than the subscriptions to the apostolic epistles. Still there are critics of no mean reputation who maintain these titles to be from the pens of the respective authors.

Besides the titles heretofore mentioned, there are several which probably denote the tunes to which the psalms that bear them were suited. Such are *Aijeleth-shahar*, 'hind of the morning,' prefixed to Psal. xxii.; *Shoshannim*, 'the lilies,' to xlv.; *Jonath-elem-rechokim*, 'the dumb dove in distant places,' to lvi.; *Shoshan-eduth*, 'the lily of the testimony,' to lx.; and *Shoshannim-eduth*, 'the lilies of the testimony,' to lxxx. It was and is still customary in the east to give poems names of this kind. They probably therefore are attached to the psalms to denote well-known melodies. For a notice of the psalms called 'songs of degrees,' see DEGREES, SONGS OF. Ten are styled Hallelujah-psalms (cvi., cxi.—cxiii., cxxxv., cxlvi.—cl.); as beginning with that word, rendered in our version 'Praise the Lord.'

Other words prefixed are *Alamoth* to xlvi., to be sung with the female voice; *Gittith* to viii., lxxxi., lxxxiv., a light joyous air; *Mahalath* to liii., and *Mahalath-leannoth* to lxxxix., perhaps with a vocal accompaniment; *Muth-labben* to ix., for a chorus of virgins; *Neginah* or *Neginoth* to iv., vi., liv., lv., lxi., lxvii., lxxvi., with an instrumental accompaniment; *Nehiloth* to v., possibly a wind-instrument; *Sheminith* to vi., xii., upon the eighth or octave; *Shiggaion* to vii., perhaps an elegy. Further observations are made on each of these words in the respective articles upon them. An address, 'To the chief musician,' is prefixed to 55 psalms. Attached to it is sometimes the name of the author, sometimes that of the musician himself, occasionally with the melody, tone or key, or instrument to be used: it cannot be doubted that all these directions signified that the psalms were to be sung, and regulated the manner thereof. See Hävernick, *Einleit.*, § 283, vol. iii. pp. 109-120. We further find 'To bring to remembrance' prefixed to xxxviii., lxx., and 'To teach' to lx. Perhaps the recollection of God's mercy was suggested by the first; while the last might intend that the psalm was to be committed to memory. *Al-taschith*, *Higgaion*, and *Selah* are explained in the articles under those words.

The number of canonical psalms is 150; and, apart from the five-fold division already noticed, they have been classified by various modern critics. There is little practical advantage in such classifications: it may be enough to say that Hengstenberg, followed by Keil (*Einleit.*, § 112), would arrange them as 1. Psalms of praise and thanksgiving; e.g. viii., xviii., xix., xxiii., xxix., &c.; 2. Psalms expressive of sorrow and complaint; e.g. iii.—vi., &c.; 3. Didactic psalms; e.g. i., xiv., xv., xxxii., xxxvii., &c. In their structure they present almost every form of Hebrew poetical composition. Some are lyric, others elegiac: some exhibit a kind of dramatic form in which speakers are introduced in dialogue; and there are several called alphabetical psalms (xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.), because the initials of each line or stanza follow the order of the Hebrew alphabet. The Septuagint translators have added one more to the canonical 150: it is certainly spurious, though it is ancient and has been adopted in the Syriac, Arabic, and Ethiopic versions. Its subject is the combat of David with Goliath. The Septuagint followed by the Vulgate also divides the canonical psalms differently from the

Hebrew text. The following table will exhibit the diversity :—

Hebrew.	LXX.
i.—viii.	i.—viii.
ix., x.	ix.
xi.—cxiii.	x.—cxii.
cxiv., cxv.	cxiii.
cxvi.	cxiv., cxv.
cxvii.—cxlvi.	cxvi.—cxlv.
cxlvii.	cxlvi., cxlvii.
cxlviii.—cl.	cxlviii.—cl. cli.

Several of the psalms are cited in the New Testament and distinctly applied to Christ (e.g. see Matt. xxii. 43, 44; Acts ii. 25-31, xiii. 33-37). There is indeed a great tendency in some quarters to limit the Messianic character of the psalms, and to argue that when cited it is only by way of accommodation; so that passages are applied to Christ which had no real intended reference to him, and were only so used on account of a certain similarity of circumstances observed or imagined between a psalmist and our Lord. Some observations disproving such a theory will be found in the article QUOTATIONS, which see. But it may be remarked here that we cannot consent to sever the close connection which exists between the Old Testament and the New. The first is introductory to the second: the last is the full development of the first, the maturity of that which before was but a seed. And God has seen fit to describe by his dealings with the earlier church what he intends to do with the later. All things that happened to them were fraught with present lessons of mercy and judgment: they had specially and thoroughly to do with the men of that generation, proving them and guiding them and encouraging them. But yet they were 'our examples' (1 Cor. x. 6, 11); and God teaches us most effectually not by bare words but by living things, in which we may best see his purposes and the path he would have us to walk in. The revelation of the Old Testament was to prepare the world for its Saviour, by the selection of a peculiar people who were to be God's witnesses, by the severing of a particular line in whom the promised One was to descend, by the setting up of men his prototypes who should in one way or other represent the ideal to be afterwards fully realized.

There was a definite relation, then, both between Israel God's first-born and the Only-begotten, and between David the chosen king of the chosen people and the great King of whose dominion there should be neither limit nor end (Luke i. 32, 33). Hence, when the psalmist describes his own griefs, his description is not bounded by them. In the lineaments of the past, the future is depicted; and the sorrows and experience of David, his persecutions and his perils, his trust and his victories, the treachery practised towards him and the establishment of his throne have their intended and higher counterpart in the deeper sorrows and fuller experience and more complete triumphs of a more innocent sufferer, a nobler King.

It is this, its Messianic teaching, which renders the book of Psalms so precious a heritage to the church, and has made it the store-house of devotional thought. There is eternal life therein, because these scriptures testify of Christ (John v. 39). And it is not merely one or two that point to some particular circumstance in Messiah's history, that exhibit some special trait in Messiah's character, but—just as we must read his life in the *four* evangelists to grasp the full portraiture of him—there is a prophetic tone through the whole collection; one part, one sacred song, illustrating the others and leading on by historical note, by apt comparison, by definite prediction, to that fulness of Messianic doctrine, which renders them even now the best expressions of a soul that needs a Saviour, that is longing for a Saviour, that has found a Saviour, that rejoices in a Saviour's love. They must be taken as a whole; and it is truly wonderful to find that they rise with the growing development of the divine plans, and are yet more adapted to the Christian experience than they were to the experience of earlier, of Jewish believers. Along with this prophetic character there is their moral and doctrinal teaching—the deep views of sin they present, the spiritual character of the divine law, the perfections of God, with the faith, hope, and love, heavenly graces, implanted in the heart of God's people, and the happy prospect of eternal life—in all these points we recognize the same spirit that breathes indeed through all the inspired volume. How well fitted is this book to promote the soul's communion with God!

There is one more topic connected with the Psalms which must be touched on—it can be so but very briefly. In many places there are expressions evincing, it has been said, the stern spirit of revenge far alien from that mild and merciful temper which shines conspicuously in the gospel of love. Attempts have been made to explain these expressions away—they are but eastern forms of speech, they are prophetical of what will happen, embodying and intending no wish for evil—such are some of the modes adopted of solving what has always been felt a serious difficulty. It is fair to say that explanations like these cannot satisfy; neither can they with any propriety be applied to such passages as Psal. cix. 1-20, cxxxvii. 7-9, or to some of the imprecations elsewhere (e.g. Jer. xi. 19, 20).

We must admit, then, that there are wishes for the destruction of God's enemies, of the writer's enemies. But how is this to be accounted for? It is not enough to say that the dispensation of the law was imperfect, that principles were sanctioned and moral feelings indulged by it, which the purer spirit of the gospel condemned and removed. Men under the law might be imperfect, with evil passions; but we cannot conceive of God approving their imperfection, still less instigating to evil. Carnal revenge has always been odious in God's sight; and he has indisputably never read the Hebrew law aright who has not discovered that its provisions went to curt evil and unholy tempers.

We must look higher, therefore, we must understand the infinite demerit of sin with all the vast mischiefs it has inflicted. It is as the exponent of God's hatred of this foul rebellion against his sway, of this dark blot upon the universe, that the sacred writer speaks. It is evident that he does not speak in a spirit of private revenge. For, though David was quick of temper, he was eminently ready to forgive. His conduct towards his ruthless enemy Saul, when he twice had him in his power, is proof enough of this. Besides, the strongest expressions against the ungodly are closely coupled with the highest feelings of devotion to God (e.g. Psal. v. 7-10). It is absolutely inconceivable that he who in ordinary life was clement should be then especially actuated with bitter and malicious thoughts when he had approached nearest in communion with the Holiest. It is not, then, David the man, but David the inspired man who thus speaks —rather David the inspired man, by whom *God* speaks, thus most impressively making known to the world his hatred of sin. And, as he reveals other great truths by the words and deeds of his servants, so he acts with this. If it is a just thing for God to punish iniquity, it cannot be unjust at his command to denounce that punishment: and, as it is the highest excellence of the creature to be conformed in mind and will to the Creator, so to acquiesce in his dealings with the ungodly, yea to exult that his pure justice is triumphant over evil must be morally good. Besides, it is against men as sinners that these denunciations are uttered (Prov. i. 20-33). Let them repent them of their sins, and forsake their evil ways; and no more shall the curses touch them than the predicted doom uttered by Jonah touched the Ninevites when they repented. Still further, it is to *bring* man to repentance that these things are recorded, by revealing the vengeance of God upon the impenitent, and the everlasting shame they shall suffer in the sight of angels and of men—'an abhorring unto all flesh' (Isai. lxvi. 24). The beacon-light which reveals the fatal rocks on which so many noble vessels have been shattered does not lure to destruction, it is the best safeguard against it. More cannot be here said; but the reader may be referred to able discussions on the subject by Profs. B. B. Edwards and Pond in *Biblioth. Sacr.*, Feb. 1844, Jan. 1858.

Commentaries on the book of Psalms are very numerous: it must be sufficient to name here bishop Horne's devotional *Commentary*, often re-printed, Dr. Wilson's valuable *Exposition*, 2 vols. 1860, and Hengstenberg's *Comm. über die Psalmen*, Berlin, 1849-52, 2nd edit.

PSALTERY. A musical instrument often spoken of in scripture. The Hebrew word *nebel* is generally translated 'psaltery.' This instrument (first mentioned in 1 Sam. x. 5) was used on occasions of religious service (1 Chron. xv. 16, xxv. 1; 2 Chron. v. 12, xxix. 25), also at any kind of festivity (xx. 28; Isai. v. 12, xiv. 11, where in the two last-named places our version has 'viol'). It frequently occurs in conjunction with the harp (Psal. lxxi. 22, cviii 2, cl. 3), and was, like it, a stringed instrument. But in regard to its figure and size there is little certainty. It has been said to be triangular, like a cone with the vertex downward; and this is in some measure corroborated by the name it bears. For *nebel* signifies also a bottle; and a bottle, either a skin or a flask, with the mouth lowest would resemble such a figure. Then Josephus (*Antiq.*, lib. vii. 12, §3) says that it was played on with the hand and had twelve strings. We find, however (Psal. xxxiii. 2, cxliv. 9), that anciently it had but ten strings. Perhaps there was some variation at different periods; or *nebel* might be a generic name comprehending more than one stringed instrument. The psaltery in David's time was made of fir or cypress (2 Sam. vi. 5), but by Solomon of the more precious almug or algum (1 Kings x. 11). In the Egyptian monuments triangular stringed instruments are represented: these might be similar to the Hebrew *nebel* or psaltery. Another word, *pĕsanterin*, is rendered 'psaltery' in Dan. iii. 5, 7, 10, 15. This is most probably the Greek term for the Hebrew *nebel*; or (as it has been also supposed) a kind of lyre played with both hands. See Winer, *Bibl. RWB.*, art. 'Musikalische Instrumente.'

PTOLEMA'IS (Acts xxi. 7). See ACCHO. It is frequently mentioned in the Maccabean wars.

PTOL'EMEE, PTOLEME'US. 1 (Rest of Esth. xi. 1). Ptolemy V., king of Egypt.—2. The father of Lysimachus, said to have translated the book of Esther into Greek.—3 (1 Macc. i. 18, x. 51-58, xi. 1-18; 2 Macc. i. 10, iv. 21). Ptolemy VI.—4 (1 Macc. iii. 38; 2 Macc. iv. 45, 46, vi. 8). A courtier of Antiochus Epiphanes.—5. An officer who married the daughter of Simon Maccabeus, and afterwards murdered Simon and his two sons (1 Macc. xvi. 11-21).—6 (2 Macc. viii. 8, x. 11, 12). A governor, first of Cyprus and then of Cœle-syria and Phenice, surnamed Macron.

As several of the Ptolemies, kings of Egypt, were intimately connected with Jewish history, it may be well to give a pedigree of the family: see opposite page.

It was probably Euergetes II. that is mentioned in the second prologue to Ecclesiasticus. Other information respecting this race of kings must be sought in secular histories.

PU'A (*mouth*) (Numb. xxvi. 23). See PHUVAH.

PU'AH (*id.*). 1 (1 Chron. vii. 1). See PHUVAH.—2. A descendant of Issachar (Judges x. 1).

PU'AH (*mouth*, or *splendid, one crying out?*). One of the midwives who refused to obey Pharaoh's cruel command (Exod. i. 15-21). These midwives must have been superintendents of a class. They were probably Egyptians; and 15 may be better rendered 'who did the office of midwife to the Hebrew women.'

PUBAS'TUM (Ezek. xxx. 17, marg.). See PI-BESETH.

PUBLICAN. A person who farmed the taxes and public revenues; i.e. who paid a stipulated sum to the government, what he collected being then his own. The office

Ptolemy I. Soter, son of Lagus, 323-284 B.C. 'king of the south' (Dan. xi. 5).

Arsinoe=Ptolemy II. Philadelphus, 284-247 B.C.=Arsinoe.
Under him the LXX. translation was commenced.

Ptolemy III. Euergetes I., 247-221 B.C.
He invaded Syria, and gained great advantages (Dan. xi. 7-9).

Berenice=Antiochus II., king of Syria (Dan. xi. 6): see *ANTIOCHUS*, 1.

Ptolemy IV. Philopator, 221-204 B.C.
The sons of Seleucus, king of Syria, invaded Egypt. Ptolemy obtained a victory, but did not reap the full fruit of it (Dan. xi. 10-12).

Arsinoe.

Ptolemy V. Epiphanes 204-180 B.C.=Cleopatra, d. of Antiochus the Great: see *ANTIOCHUS*, 2.
Ptolemy was defeated by Antiochus, whom the Romans checked in his career of conquest: Ptolemy's wife, Cleopatra, supported her husband (Dan. xi. 13-11).

Ptolemy VI. Philometor 180-145 B.C.=Cleopatra (a).
Warred with Antiochus Epiphanes (Dan. xi. 21-30): see *ANTIOCHUS*, 3.

Ptolemy VII. Euergetes II., 170, 145-=Cleopatra (b).
116 B.C.

Ptolemy VIII. Soter II., 116-80 B.C.

Cleopatra=Alexander Balas =Demetrius II. } kings of Syria.

Ptolemy Eupator.

Cleopatra (b).

The dates are those of Winer.

was held by the Roman knights, who had inferior officers under them. And occasionally a company took the contract, appointing a manager with sub-collectors. Some of these subordinates are called chief publicans, as Zaccheus (Luke xix. 2), probably as receivers-general of districts. Others, like Matthew, styled simply a publican (Matt. x. 3; Luke v. 27), were officers at one particular port or place. The publicans were especially odious to the Jews. Some classes, as the Galileans, i.e. the followers of Judas of Galilee, deemed it unlawful to pay tribute to a foreign power; and by all it was felt to be a mark of subjection and degradation. The publicans, moreover, knowing the estimation in which they were held, were not careful about their modes of proceeding. They were often rapacious and extortioners. And hence the very name became one of reproach (Matt. v. 46, 47); and it was made a matter of complaint against our Lord that he associated with 'publicans and sinners' (ix. 11, xi. 19; Luke xix. 7). It is said that Jews who were publicans were laid under various disabilities. They were repelled from public worship and from judicial posts. A religious man, according to the rabbins, who became a publican was to be ejected from the religious society.

PUB'LIUS. A person in authority at Melita, when St. Paul was shipwrecked there (Acts xxviii. 7, 8). The designation, 'the chief man,' seems to have been an official title: it occurs in inscriptions in Malta. See Alford's note on Acts xxviii. 7.

PU'DENS. A Christian at Rome whose salutation St. Paul sent to Timothy (2 Tim. iv. 21). He is supposed to be the husband of Claudia mentioned in the same place; and she was, it is likely, of British birth. See the question investigated in Savile's *Introd. of Christianity into Britain*, chap. ii. pp. 82-91.

PU'HITES. A patronymic given to some of Judah's posterity (1 Chron. ii. 53): it is not known on what account.

PUL (*elephant*, or more probably *lord, king*). An Assyrian monarch who invaded the kingdom of Israel and made Menahem, then upon the throne, tributary (2 Kings xv, 19, 20). Hence resulted the captivity of the trans-Jordanic tribes (1 Chron. v. 26). Pul was the first Assyrian sovereign who is mentioned in scripture. He is with much probability identified with Phulukh or Phallukha (Vul-lush, or Iva-lush, Rawlinson

calls him), who, according to the deciphered inscriptions, married Sammuramit or Semiramis, a foreign princess, invaded Syria, and received tribute from Samaria, Edom, and Philistia. He also took Damascus, and forced the king who was, it is likely, the son of Ben-hadad and the father of Rezin, to pay him an enormous sum. He marched into Armenia and afterwards to Babylon, received the homage of the Chaldeans, and sacrificed in Babylon, Borsippa, and Cutha, to the deities Bel, Nebo, and Nergal. On a statue of Nebo now in the

Pul. From the Nineveh marbles.

British Museum Phulukh's name is inscribed. He is said to have enlarged the central palace of Nimroud, in the upper chambers of which a part of his history has been found. Pul possibly commenced his reign 774 B.C.; but great uncertainty exists respecting him. Some imagine him the Greek Sardanapalus; and it would certainly seem that his reign was closed by a catastrophe, and that Tiglath-pileser his successor dethroned him. His wife Sammuramit survived him, and is believed to have gone to Babylon, being the wife or mother of Nabonassar. See Vance Smith, *Proph. of Nineveh and the Assyrians*, pp. 16-24, 66, 67.

PUL (meaning uncertain). A region but once mentioned (Isai. lxvi. 19). Henderson following Bochart supposed it the island of Philæ, and the surrounding region on the Nile to the south of Elephantine (*Isaiah*, p. 471); but see Winer, *Bibl. R WB.*, art. 'Phul' 1. It may be identical with Put or Phut.

PULPIT (Neh. viii. 4). An elevated stage or scaffold (comp. ix. 4).

PULSE. This word, occurring in Dan. i. 12, 16, denotes seed-herbs, greens, or vegetables, in contradistinction to meats and more delicate kinds of food. 'Pulse' is also introduced into our translation of 2 Sam. xvii. 28. Various kinds of grain are parched. The ears are plucked with the stalk, when not quite ripe, and held in bunches in a flame, and then the grains are rubbed out. This is still a favourite article of food.

PUNISHMENT, PUNISHMENTS. There are a variety of penalties prescribed by the Mosaic law to be inflicted upon offenders. There are also others which, though not specially enacted, seem to have grown out of circumstances, or to have been adopted from foreign nations. There are some, moreover, alluded to which were not inflicted by any Hebrew law or custom, but which were used by foreigners with whom the Israelites had been brought into contact.

Punishments may be distributed into those of a secondary or inferior kind which did not touch the life, and those which were capital.

I. Of the former class may be enumerated:—

1. Whipping. This was specially ordered for certain offences; and, besides, magistrates seem to have had a discretionary power of inflicting it in other cases. The number of stripes was never to exceed forty (Deut. xxv. 1-3). Consequently, as a whip with three thongs was generally used, thirteen strokes were given; so that the actual punishment was 'forty stripes save one' (2 Cor. xi. 24).

2. Retaliation. It was a fitting penalty that he who had done or sought to do his neighbour wrong should suffer the same himself. This, therefore, was frequently ordered, with a particular minuteness of specification, 'breach for breach, eye for eye, tooth for tooth,' &c. (Exod. xxi. 23-25; Deut. xix. 18-21). It must be remembered that retaliation was to be only on judicial procedure: it was not to be taken as sanctioning private revenge. It was in this last respect that it was forbidden by our Lord (Matt. v. 38, 39).

3. On a similar principle restitution and compensation were to be made. Injury was to be redressed, and additional payment

required. On the like ground it was that the trespass-offering comprised amends and an addition by way of fine (Lev. v. 14-16, vi. 1-7). Under this head may be included the penalty exacted from a thief or fraudulent person, sometimes double, sometimes four or five-fold, the compensation for careless damage, the fine for slander, &c. (Exod. xxi. 33-36, xxii. 1-15; Deut. xxii. 18, 19).

4. Banishment in the form of limiting a person to his own estate, or to some specified locality, or exclusion from the sovereign's presence (2 Sam. xiv. 24; 1 Kings ii. 26, 36, 37),

5. Plucking out hair (Neh. xiii. 25),

6. The stocks (Jer. xx. 2), and

7. Imprisonment (1 Kings xviii. 27; Jer. xxxvii. 15, xxxviii. 6) were kinds of punishment not prescribed by the law, but introduced in later times. To these may be added

8. Excommunication, which had more of a religious than a civil aspect. See EXCOMMUNICATION.

Besides these there are other inflictions recorded, which do not exactly come under the notion of legal punishments, but were rather the pains to which the conquered in war were subjected: such were mutilation (Judges i. 6, 7), scourging with thorns (viii. 7, 16), condemnation to hard labour (2 Sam. xii. 31). Blinding and still worse cruelties were practised by the Philistines, Assyrians, and Babylonians (Judges xvi. 21; 2 Kings xxv. 7): see CAPTIVE.

Among the Egyptians imprisonment was usual (Gen. xxxix. 20-23, xl. 2-4). Secondary punishments inflicted by the Romans were whipping, imprisonment, the stocks, also the free custody, as it was called, when a person might dwell in a private house chained to a soldier (Acts xvi. 22-24, xxii. 24, xxviii. 16; 2 Cor. xi. 23, 25; 2 Tim. i. 16). Whipping with them was much more severe than that prescribed by the Jewish law. Rods were used in inflicting it. St. Paul suffered this at least thrice.

II. Of capital punishments.

1. Stoning may be first mentioned. It was the general mode of execution, ordered by the law in most cases of capital crime. There were to be at least two witnesses in order to the condemnation of any accused person; and these witnesses were on the infliction of the sentence to cast the first stones; afterwards the people generally were to join (Deut. xiii. 9, 10, xvii. 5-7). There are very many examples of this punishment, and also of a more tumultuous kind of stoning, when without judicial procedure the people seized stones at once to put to death those whom they deemed guilty of flagrant crime. This is said to have been called the rebels' beating and to have been attempted against our Lord (1 Kings xii. 18; John viii. 59, x. 31; Acts vii. 58, 59).

2. After a criminal had been stoned or otherwise executed, his body was sometimes hung, but not for a longer time than till sun-set (Deut. xxi. 22, 23; Josh. x. 26, 27). Occasionally, however, hanging was the mode of actual execution (Numb. xxv. 4; 2 Sam. iv. 12, the criminals being first mutilated, xxi. 9, 10). In the case last referred to some critics believe that crucifixion was the punishment inflicted; and certainly the bodies were exposed beyond the legal time.

3. There were cases in which burning succeeded stoning (Josh. vii. 25). Burning too, even in the patriarchal times, was the penalty for some kinds of incontinence (Gen. xxxviii. 24; Lev. xx. 14, xxi. 9).

4. Beheading is not mentioned in the law. There were indeed exceptional cases in which it was practised, or a sword or spear in some way used as the instrument of death (Exod. xxxii. 27; Numb. xxv. 7); and in later times we find frequent mention of such modes of execution (Judges viii. 20, 21, ix. 5; 1 Sam. xv. 33, xxii. 18; 2 Sam. i. 15, xx. 22; 1 Kings ii. 25, 34, 46, xviii. 40, xix. 1; 2 Kings vi. 31, 32, x. 6, 7; 2 Chron. xxi. 4; Jer. xxvi. 23; Matt. xiv. 8-11; Acts xii. 2).

Other kinds of capital punishment were inflicted in sudden passion, or, as before said, were practised by foreigners. Such were precipitation from a height, a building or a natural eminence. Instances are recorded in 2 Kings ix. 30-33; 2 Chron. xxv. 12. It was in this way that the people of Nazareth attempted the life of our Lord (Luke iv. 28-30). There were also beating or pounding in a mortar (Prov. xxvii. 22); cutting into pieces, or sawing asunder (Dan. ii. 5, iii. 29; Heb. xi. 37); casting to wild beasts, into their den, or to fight with them (Dan. vi. 7, 12, 16, 24; 1 Cor. xv. 32); drowning (Matt. xviii. 6; Mark ix. 42): strangling, too, is spoken of by the Jewish rabbins as not uncommon. And then there was the most fearful of all, crucifixion, inflicted only upon slaves and the most notorious malefactors. No punishment included more frightful accessories, lingering torture, exposure, disgrace, and open scandal. Well might the sacred writers take occasion hence to magnify the vast love of the Redeemer; for, 'while we were yet sinners, Christ died for us,' and 'for the joy that was set before him endured the cross, despising the shame' (Rom. v. 8; Heb. xii. 2; Phil. ii. 8). The punishment of the cross, made in our Lord's case of two beams crossing at right angles, is elsewhere described: see CROSS.

Little time used to elapse between sentence and execution. The trial, condemnation, and crucifixion of Christ were compressed into a few hours, an indecency of haste which would now among ourselves be deemed horrible in the case of the worst malefactor. It is true that there are examples of greater delay. Barabbas, it would seem, was lying in prison probably under sentence; and so perhaps were the two thieves crucified with Christ. So was Peter when seized by Herod, his intended execution being deferred on account of a feast (Acts xii. 3-6). The place of execution was without the camp or city (Lev. xxiv. 14; 1 Kings xxi. 10, 13; Acts vii. 58; Heb. xiii. 12); and there, too, were criminals buried. It was also customary to heap stones over the bodies of those so put to death (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17).

It will not escape the student's notice

that there was no recognized executioner. Sometimes indeed some high officer of state was charged with the task of putting criminals to death, as Potiphar in Egypt (Gen. xxxvii. 36: comp. marg.), and Benaiah in Solomon's court (1 Kings ii. 25, 29, 30, 34, 46): sometimes soldiers were employed (1 Sam. i. 15, iv. 12; John xix. 23); but there were cases, as we have already seen, in which, while the witnesses were to be first, all the people took a part. And, in case of murder, the revenger of blood inflicted the penalty at his will (Numb. xxxv. 19, 27).

There is one kind of sentence which has not yet been noticed: it occurs frequently in the law, 'he shall be cut off from his people,' denounced against wilful sins, and various breaches of the moral or ritual law, and of covenant engagements (Gen. xvii. 14; Exod. xii. 15, 19, xxx. 33, 38; Lev. vii. 25, xvii. 4, 9, xx. 3, 6; Numb. xv. 30, 31, and elsewhere). It is not agreed whether capital punishment is always hereby meant, or whether, if it is, it is to be inflicted by human hands. Most probably, however, the phrase intends that the transgressor by his crime cuts himself off from the sacred covenant, and thus virtually ceases to belong to the holy people. If his guilt has been of a social kind, affecting the good order of the community, he is amenable to public law. Thus for the sabbath-breaker, who has not only set an evil example, but disturbed the general rest, the human sentence is additionally prescribed (Exod. xxxi. 14, 15): see Kalisch, *Comm. on Old Test. Gen.*, p. 391; otherwise the culprit was left to the judgment of God, who sometimes marvellously interfered, punishing with his own hand the breach of his own law (see Saalschütz, *Arch. der Hebr.*, cap. 74, vol. ii. pp. 298, 299), unless the punishment were averted by humble penitence.

God reveals himself as the just One who must punish obstinate transgressors. And, if he does not make them examples of his justice in this life, it is clear that there must be a time of retribution hereafter. What the vengeance of a righteous almighty Judge may be in its intensity, none but they who suffer it can adequately estimate. On the awful subject of eternal punishment much cannot be said here; but a few of the leading points may be noted.

The scriptures describe it in forcible language. They speak—and it is to be observed that the words are frequently those of Christ himself—of 'everlasting fire,' of 'everlasting punishment,' of a worm that 'dieth not,' of a fire that 'is not quenched' (Matt. xviii. 8, xxv. 41, 46; Mark ix. 43-48; 2 Thess. i. 9; Rev. xiv. 10, 11, xx. 10). The statement, too, that 'it had been good for' the traitor 'if he had not been born' is difficult enough to reconcile with any notion of the final salvation of all the human race. A great deal of ingenuity has been exercised in the endeavour to explain the expressions just cited as meaning but a long time, some great indefinite period. But it is replied that the words are the same which describe the happiness of the saved and the misery of the lost. If the one be not endless, why should the other be? And we may go yet higher. If we hence doubt the eternity of punishment, we must beware that we do not also raise a doubt of the eternity of the divine Son of God.

If we are to take the scripture only as our guide, interpreting its declarations in their obvious sense, we can hardly avoid the conclusion that the punishment of the lost is everlasting—not annihilation, everlasting non-existence is a contradiction in terms—but punishment. And the question will extend farther than to men; for the wicked, we are told, are to share the fiery beds of the devil and his angels. The same arguments, too, against the eternal suffering of human beings will apply against the eternal suffering of fallen angels. These arguments are mainly taken from the supposed benevolence of the Deity incapacitating him from inflicting an endless penalty on his creatures. But men must take care not to confound benevolence with licence, and must not be more concerned for the happiness of sinners than for the righteousness of God. It is maintained that God cannot be pleased with the sufferings of any, and must therefore put an end to them, and, again, that, as he dislikes sin, he will surely not leave any portion of his dominions infected with it. But such arguments appear to go too far. They might be urged against the allowance of any suffering, against the *present* existence of sin (see Dr. Long on *Objections against Endless Punishment* in Biblioth. Sacr., Jan. 1860, pp. 111-134); and it might be asked, Why does He, the infinitely kind, not spread joy at once into the heart of every sentient creature? Why does not He, the holiest, by the exertion of his infinite power, eradicate every trace of rebellion against his sway? The question might go higher: Why did he ever permit sin and suffering to break in upon the universe? The plain answer is, we cannot tell. We can reason upwards a few steps; but we must soon stop and confess that God's ways are higher than our ways, and his thoughts than our thoughts (Isai. lv. 9): 'he giveth not account of any of his matters' (Job xxxiii. 13). We are not in a position to judge: we do not see far enough: we cannot account for much of what we do see. And therefore we are bound on such a subject as this simply to receive what God has been pleased to reveal in his word. And, if anything we find there be astonishing to us, it is our wisdom to conclude that the Judge of all the earth will do right, and that every attribute of his glorious Being, his holiness, his wisdom, his truth, his mercy, will be exalted to the highest pitch in the sight of all the universe. His very enemies shall acknowledge the righteousness of the hand that subjects them, as well as the saved exult in the love which has redeemed them. On high matters like these we are to be humble.

It is also to be considered that punishment is the natural consequence of sin (see bp. Butler's *Analogy*, chap. ii.). And, so long as a soul is not purified, it must suffer: it cannot behold the favourable countenance of the holy God: it cannot be meet company for the saints made perfect. Before it can

pass into heavenly mansions a vast change must have been wrought. And what should work that change? If the suffering of man were a means of purifying him, why should there have been the precious blood-shedding of the Lord Jesus Christ? Closely is this matter connected with the doctrine of the atonement; and he, that imagines that by penal suffering righteousness will be attained, that after this life is ended a hope is still held out for men's return to God, contradicts most certainly the scripture warning that after wilful sin 'there remaineth no more sacrifice for sins' (Heb. x. 26), and devises a fresh state of probation, where opportunity once lost may be regained. Surely, then, so long as God remains changeless in his detestation of evil, so long as the sinner remains unchanged in his state of sin, the sentence must hold of departure from the Lord's presence: the ungodly one's dwelling must be in that outer darkness, between which and the light of everlasting life a gulf is fixed that is impassable (Luke xvi. 26).

Let it not be said that they who so read the scripture delight in prophesying evil: gladly would they rather, as knowing the terrors of the Lord, persuade men while yet there is the fullest opportunity, the freest invitation, to flee from the wrath to come. Doubtless, it may be added, the joy of any one's salvation is enhanced by the thought of *what* it is from which he is delivered.

PU'NITES. A family of Issachar, descendants of Pua or Phuvah (Numb. xxvi. 23).

PU'NON (*darkness*). A place enumerated among the stations of the Israelites (Numb. xxxiii. 42, 43). It must have been to the east of the mountains of Edom, and was probably the district which the 'duke' mentioned in Gen. xxxvi. 41; 1 Chron. i. 52 ruled. See PINON. There are said to have been copper mines here: and here possibly the brazen (copper) serpent was erected: comp. Numb. xxi. 9, 10.

PUR (*a lot*) (Esth. iii. 7, ix. 24). See PURIM.

PURIFICATION, PURIFY. Purifications are repeatedly enjoined in the Mosaic law, for the purpose of cleansing persons and things from ceremonial impurities or defilements. Sometimes water, sometimes blood, or oil was employed for this purpose (Exod. xxx. 25-31; Lev. viii. 10, 11, 15; Numb. xix. 7-10; Heb. ix. 21, 22). And fire was occasionally the means of purification (Numb. xxxi. 22, 23; Isai. i. 25). The Pharisees added many traditions to the rites prescribed by the law (Mark vii. 3, 4). These ordinances had a religious aspect: but they were also especially useful as enforcing cleanliness, and consequently checking those contagious diseases which in hot climates are most likely to spread. They were also full of spiritual meaning, they signified that purifying of the heart which must characterize the servants of God. We find, therefore, perpetual reference to purity of principle and character in the New Testament (Acts xv. 9; Tit. ii. 14; Heb. x. 13, 14). See HOLY, HOLINESS.

PU'RIM (*lots*). A festival celebrated by the Jews on the 14th and 15th of the month Adar, in remembrance of their preservation by means of Mordecai and Esther from the destruction prepared for them by Haman (Esth. ix. 20-32). This festival was sometimes called 'Mardocheus' (Mordecai's) day' (2 Macc. xv. 36). It was observed by reading the book of Esther in the synagogue and with general festivity. During the reading as often as the name of Haman occurred the people stamped, and uttered curses: 'Let his name be blotted out.' This custom, however, at least among British Jews, is said to be dying out.

PURPLE (Exod. xxv. 4, xxvi. 1, 31, xxxv. 6, 23, 25, 35, xxxvi. 8, 35, 37, xxxix. 1-3; Numb. iv. 13; Judges viii. 26; 2 Chron. ii. 7, 14, iii. 14; Esth. i. 6, viii. 15; Prov. xxxi. 22; Sol. Song iii. 10, vii. 5; Jer. x. 9; Ezek. xxvii. 7, 16; Mark xv. 17, 20; Luke xvi. 19; John xix. 2, 5; Acts xvi. 14; Heb. ix. 19, marg.; Rev. xvii. 4, xviii. 12, 16). See COLOURS.

PURSE. See GIRDLE.

PUT (*afflicted*) (1 Chron. i. 8; Jer. xlvi. 9, marg.; Nah. iii. 9). See PHUT.

PUTE'OLI. The principal port of southern Italy, in the most sheltered part of the bay of Naples. It was the great emporium for the Alexandrian wheat-ships. Seneca (*Epist.* lxxvii. 1, 2) gives an interesting account of the arrival of a fleet of these. All other vessels when they entered the bay were obliged to strike their topsails. These, therefore, could be distinguished in a crowd of ships as soon as they hove in sight. Their proximity was announced by fast-sailing vessels sent forward with the news: all eyes were consequently expecting the welcome sight (see Smith, *Voyage and Shipwreck of St. Paul*, pp. 151, 152). Puteoli is now *Puzzuoli*, and there are remains of the ancient city. Here St. Paul was permitted to tarry seven days on his way from Malta to Rome (Acts xxviii. 13, 14).

PU'TIEL (*afflicted of God*). The father-in-law of Eleazar, Aaron's son (Exod. vi. 25).

PYGARG. A clean animal, whose flesh the Israelites were permitted to eat (Deut. xiv. 5). It is called in the margin 'bison,' but for this there is no authority. It has been generally supposed to be the *Oryx addax*, a species of antelope. This is about the size of a large ass, with a heavy head, thick neck and legs, and switch-tail. The horns are round, rather slender in proportion to their length, twisted outward, and describing two turns of a whole spiral. The *addax* lives in pairs in the deserts of Africa: it is figured on ancient Egyptian monuments, from which it appears to have been a favourite animal of chase. Duns, however, considers the animal in question the common antelope, *Antilope cervicapra* (*Bibl. Nat. Science*, vol. ii. p. 176): comp. Smith's *Dict. of the Bible*, vol. ii. pp. 978, 979).

PY'THON. The damsel at Philippi who brought gain to her masters by soothsaying is said to have had 'a spirit of divination,' or 'of Python' (Acts xvi. 16, marg.). This was a name given to Apollo, who delivered oracles, because, it is generally said, he had killed a serpent so called. Hence an oracular or familiar spirit was termed Python. The Hebrews were forbidden to have intercourse with such as had familiar spirits (Lev. xix. 31: comp. 1 Sam. xxviii. 3, 7-9). They were supposed to speak from the belly, as ventriloquists. See DIVINATION.

Q

QUAIL. A well-known bird. The genus *Coturnix* is one of the subdivisions of the *Tetraonidæ*. There are several species, of which may be mentioned the *Coturnix dactylisonans*, the European quail, which is, there can be little doubt, the quail of scripture. Other conjectures are not worth notice. It is a migratory bird, the *ortyx* of Aristotle, and is widely spread over Europe, Asia, and North Africa. It is distinguished from the partridge by being of a smaller size, by having a finer bill, a shorter tail, and wanting the red naked eye-brow, and spurs on the legs. Enormous flights of quails pass in the spring and autumn over the southern regions of Europe, making brief halt in various islands and coasts; where sometimes their arrival (frequently by night) is the signal for a general shooting-match. The quails that were supernaturally brought to the camp of the Hebrews had deviated, it is probable, from their ordinary course; else they would have been expected, and the supply of food from them relied upon. It was by the Lord's power that at the very time needed they were made to abound in the locality where the tribes had pitched their tents (Exod. xvi. 13; Numb. xi. 31, 32; Psal. cv. 40). The two recorded occasions on which quails were sent seem to have been in the springs of successive years; as the flight of the birds was from the sea, that is, from that quarter. They had come probably from southern Egypt, and were proceeding northwards. It may be that, fatigued by being long upon the wing, they flew near the surface of the ground, and were thus the more easily caught; and this may be the explanation of the words 'two cubits upon the face of the earth.'

QUARRIES (Judges iii. 19, 26). The marginal rendering here is *graven images*. Possibly the word signifying 'images' or 'hewn stones' is the proper name of a place, *Pesîlim*, not far from Gilgal.

QUAR'TUS (*fourth*). A Christian of Corinth whose salutation St. Paul conveyed to the Romans (Rom. xvi. 23).

QUATERNION. A body of four (Acts xii. 4). Four soldiers were appointed to keep guard during each of the four watches of the night. There were therefore sixteen in all. Of each quaternion two were in the prison, Peter being chained to them (6): and the other two were sentinels before the doors, the first and second guard (10).

QUEEN. As the Hebrews practised polygamy, and the kings heaped together wives and concubines in their harems, there was no lady exactly in the position denoted by our term queen. It is true that we have two instances in the Old Testament of queens regnant, Athaliah, who usurped the throne of Judah (2 Kings xi.), and the foreign queen of Sheba (1 Kings x. 1-10); but, generally speaking, the queen was merely the chief wife who took precedence in her husband's harem, or who was one of his consorts as distinguished from concubines: comp. xi. 3; 2 Chron. xi. 21. The mother of the reigning sovereign, however, was in dignity and power superior to any of his wives. Thus Bath-sheba received special honour as the king's mother (1 Kings ii. 13, 19). And Asa found it necessary to depose a queen-mother because her influence was given to idolatry (xv. 13). It is perhaps for this reason that the name of the king's mother is usually given when a king of Judah acceded to the throne. And this consideration may serve to explain a difficulty. Maachah is said to be the mother of Abijam and of Asa (2, 10). The dignity of queen-mother which she held in Abijam's reign she retained in his son Asa's (till, as observed above, Asa deposed her), very probably because Asa's actual mother was dead. We find the same custom to the latest years of the monarchy. Thus Jehoiachin's mother is particularly specified (2 Kings xxiv. 12, 15). Jezebel was a woman of remarkable energy, and her husband conspicuous for his weakness: it is not surprising therefore that she stands out an exception to the general rule (1 Kings xix., xxi.). Yet she is nowhere called queen ('lady' the Hebrew word means, indicating authority) till after Ahab's death (2 Kings x. 13). The following list of kings' mothers through the successive reigns of the monarchs of Judah may not be unacceptable.

Kings.	Queen-mothers.
Solomon.	Bath-sheba.
Rehoboam.	Naamah.
Abijah. }	Maachah or Michaiah.
Asa. }	
Jehoshaphat.	Azubah.
Jehoram.	not mentioned.
Ahaziah.	Athaliah.
Joash.	Zibiah.
Amaziah.	Jehoaddan.
Uzziah.	Jecoliah.
Jotham.	Jerusha.
Ahaz.	not mentioned.
Hezekiah.	Abi or Abijah.
Manasseh.	Hephzi-bah.
Amon.	Meshullemeth.
Josiah.	Jedidah.
Jehoahaz.	Hamutal.
Jehoiakim.	Zebudah.
Jehoiachin.	Nehushta.
Zedekiah.	Hamutal.

QUEEN OF HEAVEN (Jer. vii. 18, xliv. 17, 18, 19, 25). The marginal rendering in the places referred to is 'frame or workmanship of heaven.' Some therefore have believed that the worship of the heavenly bodies generally or some special constellation was intended. But it is better to suppose that the moon, reverenced by the Phœnicians as Ashtoreth or Astarte, is meant: see Henderson's *Jeremiah*, pp. 51, 52. The cakes mentioned have been thought to be round and flat like the moon's disk: some Jewish authorities say that the image of the deity was stamped upon them. They

were made of fine flour, mixed with honey, raisins, &c. See ASHTORETH.

QUICK, QUICKEN. 'Quick' means living (Numb. xvi. 30). To 'quicken' is to give life, natural or spiritual (Rom. viii. 11; Eph. ii. 1, 5), also to cheer or excite (Psal. lxxx. 18).

QUICKSANDS. Two *Syrtes* or sand-banks, on the northern coast of Africa, were well-known to the ancients. One of these, called the *Syrtis major*, lay between Cyrene and Leptis, now the gulf of *Sidra*, and is no doubt the 'quicksand' alluded to in Acts xxvii. 17. A vessel bound westward, after passing Crete, might easily be driven upon it by a strong north-easterly wind. The other, *Syrtis minor*, the gulf of *Cabes*, lay more to the west, near Carthage.

QUIN'TUS MEM'MIUS (2 Macc. xii. 34).

QUIVER. The case for arrows (Gen. xxvii. 3, and elsewhere). See ARMS. The word is sometimes used figuratively (e.g. in Psal. cxxvii. 5; Isai. xlix. 2).

QUOTATIONS. Nothing is more common than to find one writer quoting or referring to another. We might naturally expect, therefore, that the sacred penmen would both cite and be cited. And this, accordingly, is the case. In various books of the bible we have quotations from other books, either as authorities, or for illustration, or for the confirmation of some truth. While in ordinary authors the scriptures are so largely cited that it has been said that, if themselves lost, they might be recovered from the pages of those who have thus re-produced them. The better a book is known, and the more important its contents, the more likely it is to be often and copiously quoted. And so the bible, as being incomparably the most important volume in the world, has been quoted far more frequently than any other. The quotations of scripture and in scripture are both highly instructive. It will be necessary to consider them apart.

I. *The quotations of scripture.* The bible has been quoted by friends and by enemies, who have thus done the cause of truth incalculable service. Their quotations are among the evidences of religion, and they contribute both to rectify and to interpret the text. It is self-evident that a book must exist before it can be cited. So that, if we see in an author who wrote a thousand years ago a reference to some book, or a quotation from it, we are sure that that book is a thousand years old at least. Now here is a sufficient proof of the great antiquity of the bible. Various books of it are cited, and various events are referred to as delivered in those books, by the earliest Christian authors, by pagan opposers of the gospel while Christianity was struggling into existence, by Jewish writers, as Philo and Josephus in the time of Christ and his apostles. Thus we are sure when we find David, Isaiah, St. Paul, St. John so appealed to that their books were then in the hands of men, and were not the composition of more modern times. Of course testimony of this kind goes higher for the books of the Old Testament than for those of the New, because the Old Testament was of earlier date than the New. But the conclusion is irresistible that the Old Testament was extant in our Lord's time, that it was cited as at that time ancient, and that very soon after the New Testament came into the hands of men also. But this is not all. Quotations show not merely that there were books in early times bearing the same names with those we now have, but that their contents were the same. Words and sentences are quoted as being in those books, and they are the very same which we find in the books now. We have thus proof that generally they have not been tampered with, that they are the identical works, honestly preserved and handed down to us. In the respects just mentioned the later books of scripture bear evidence to the earlier. We shall afterwards look at the quotations we find in scripture under another aspect; but it is quite fair to say that Paul, for instance, when he cites Isaiah, is a competent witness that the book of Isaiah was extant in his time, and that his Isaiah was the same with our Isaiah, because the quotations he makes from it are found in the copies which we possess.

Besides their value as witnesses of the antiquity and safe preservation of scripture, quotations are of service for the rectification of the text. We do not pretend that the bible has come down to us with no mistakes of copyists or printers. Every means is to be used to obtain as nearly as possible the exact words as the authors originally wrote them. And, after making allowance for the alleged habits of citing by memory, of condensing, of accommodating a passage, we may, when on other grounds perplexed, not unfrequently reach hence a fair presumption as to the state of the text at the time the quotation was made. Thus the fact that no early writer quotes the disputed clause (1 John v. 7, 8), even when if it then existed quotation of it would have been most natural, is rightly held a strong additional proof that the clause is not genuine, but was interpolated at some later time. For interpretation, too, quotations are of use. For, though we may not base our belief upon the authority of men, yet it is a valuable corroboration of a doctrine deduced from any passage of scripture to find that the same deduction was made, the same doctrine received, by those who were chronologically far nearer the scripture sources than we are. Thus, whereas Faustus Socinus affirms that 'all things' (John i. 3) mean only the moral world, the Christian church, Irenæus (*Adv. Hær.*, lib. iii. cap. 8, §§ 2, 3) shows that the interpretation in his time was that 'all things' intended the universe, the worlds, material and immaterial, adding thus very satisfactorily the stamp of antiquity to orthodox truth.

II. *The quotations in scripture* must also be considered. And it is of chief importance to examine such as are made from the Old Testament by the writers of the New. The number of those that are direct is very large; and there are, besides, many allusions, or cases in which the phraseology of the earlier sacred penmen is adopted by the apostles and evangelists, without any formal

citation. A difficulty has been found in regard to them, both as to the words which are sometimes different from those of the original passage, and also as to the way in which they are applied. And, as these points bear particularly upon the question of inspiration, they are of no slight moment. We must, then, consider both the *external* and *internal* forms of scripture quotation, how they are cited, and how applied.

1. Tables have been constructed which exhibit fully the citations of the New Testament writers with the corresponding passages of the Old Testament. Such tables are of necessity voluminous; and the reader must be referred for them to works in which they are printed at large (see Horne's *Introduct.*, vol. ii. edit. Ayre, pp. 114-178). It will be evident on inspection that most of the passages are an exact rendering of the original: it will be seen, however, that there are some in which the phraseology, the patent sense indeed, is more or less altered. It will be found, also, that the words of the Septuagint translation are often so exactly or nearly repeated as to make it manifest that it was from that translation that the writer quoted. But sometimes the Septuagint is left and the original Hebrew followed, and sometimes a passage is given not precisely accordant with either the original or the current version.

Hypotheses have been framed to account for all this; one of the most objectionable of which is that the apostles and evangelists quoted from memory, and that unfortunately their memory not unfrequently failed. Such an excuse in the case imagined is opposed to common sense: it would hardly be admitted in a good textuary of modern times—much less with men speaking and writing in the face of keen opponents who would have been only too glad to convict them of garbling the ancient scriptures, men, moreover, who had the special promise that in their doctrine the Holy Spirit would bring all needful things to their remembrance (John xiv. 26). But indeed it is contradicted by plain fact. For two different writers, who could hardly be supposed to have had the same lapse of memory at the same place, are found to deviate in the same way. Thus Matthew (xi. 10) and Luke (vii. 27) agree verbatim in citing Mal. iii. 1; both differing from the Septuagint which exactly represents the Hebrew; and there is a similar agreement of Paul in Rom. ix. 33 with Peter in 1 Pet. ii. 6, 8. There must, therefore, have been some higher influence which guided the apostles.

It is not indeed possible to assign a general reason for the variations, or to classify with accuracy the different quotations according to their presumed relation to the Hebrew or the Greek text: each case of difficulty must be looked at independently. But we may say that it was very natural that the apostles should use the Septuagint, a translation well-known to the Greek-speaking communities they addressed, nay, very possibly at the time the common bible of Palestine. It was not, however, likely that they would bind themselves to a translation not always accurate, unless the reason of the case required it; as in Acts viii. 32, 33, where the eunuch read the passage from the Greek version, and accordingly the evangelist accurately copied it. The sacred writers properly used a freedom of expression. They availed themselves of the Septuagint sometimes, where verbally it differed from the Hebrew, provided by any such difference it more fully brought out the meaning of the original: they, again, translated for themselves where the received translation failed to express the true sense: they sometimes also departed from both the Hebrew and the Septuagint, when they wished more thoroughly to develop the idea which lay in the original utterance. It was not misapprehension, it was not caprice which actuated them. For explanation, for bringing into clearer light that which lay at first in shadow, for definitely pointing that which was general, or for enlarging that which was restricted, the New Testament writers, themselves inspired, have sometimes modified the diction, but they have preserved the spirit of the ancient oracle. There is an eminent example in the way in which St. Paul (Eph. iv. 8) cites Psal. lxviii. 18. The prophetic word describes the triumph of him who went up on high, how he was adorned with gifts: the apostle exhibits the better aspect of the same truth: it was not for his own advantage: these gifts with lavish hand he has bestowed on those that need them. The deeper meaning is thus emphatically unfolded. It was so in the earlier revelation. Compare Gen. xxiv. 2-8 with 37-41; Exod. xx. 8 with Deut. v. 12; Lev. x. 3 with Exod. xix. 22, xxix. 43, 44; and see how there can be perfect substantial agreement accompanied with a variation of expression.

2. We must consider, further, the *application* of quotations. Here, too, in a vast majority of cases there is no difficulty: the ancient prediction, as of Messiah's birth at Beth-lehem, and the event said to fulfil it, fit exactly in together. But, occasionally, it cannot be denied, the words of the elder scripture are applied in a way which seems foreign to their original purport. We must of course distinguish cases, in which language is merely borrowed, from those in which a prophecy is said to be accomplished, or on which an argument is built. Thus Old Testament phraseology is largely used in the book of Revelation, though there is scarcely a formal citation in it. This is consonant with our own practice. We continually adopt the words of others without meaning to imply that their words had any defined or intended relation to our thoughts. We must see if the same principle holds in formal quotations. Does our Lord, do the sacred writers, mean to accommodate the Old Testament declarations? do they use them apart from their original purpose, merely because there is a chance similitude of circumstances? The answer must be, unhesitatingly, no.

The basis from which we must argue is the real connection between the Old Testament and the New, between that dispensation which, besides its present use to the

worshippers under it, was to delineate in shadow the features of that better covenant which was one day to be admired in its full proportions and life-giving power. If we admit at all the correspondence of type with anti-type, if we acknowledge prophecy and its fulfilment, if we allow that God was acting on a definite plan, we cannot hesitate also to allow that there must be a comprehensive significance in the ancient word, a deeper sense to be drawn out at the fitting time. This principle is not to be accused of straining scripture, of imputing meanings which a man's fancy may suggest. It is not that the obvious signification of the terms may be disregarded, or a discordant sense extracted: it is the same sense they ever bore, but only more profoundly apprehended. For this our Lord opened the understanding of his disciples (Luke xxiv. 45): he showed them what ancient sages had not fully discerned (1 Pet. i. 10-12). But in this respect there was not, properly speaking, a new revelation: it was a diviner light upon that which had been given before. The truth was there; but the eye must be purged from earthly film to perceive it. It is, then, because Christ by his enlightening Spirit qualified his disciples to discern 'the mystery which had been hid from ages and from generations,' that they were made adequate expounders of God's will. Had they known but the letter, had they cited the scriptures as the carnal Jews did, they would have been no fitting ministers of the new dispensation, they would have incurred the censure which their Master pronounced upon those whose earthly minds interpreted scripture so as to conclude from it that carnal ties and sensual gratifications must be fastened for ever upon risen and glorified saints (Matt. xxii. 23-32).

Critics have professed to discover a difference between the modes in which our Lord and his disciples cited and applied the scripture, differences too among the disciples, distinguishing, for example, Matthew from Paul, and Paul from Peter. It is very likely—each acted according to the talent given him. There was none like the Master, whose mind had devised and whose eye comprehended the whole. Inspiration superseded not a man's natural faculties; and one might still have a higher perceptive faculty than another. But every vessel, though of different capacities, was full. It is in the mode, in the extent, not in the truthfulness of the application of ancient scripture that apostles and evangelists vary. The gifts may be of different kinds; 'but all these worketh that one and the self-same Spirit, dividing to every man severally as he will' (1 Cor. xii. 11); whether it be Paul or Peter, 'according to the wisdom given unto him' (2 Pet. iii. 15), so he writes.

Lists have been made of the formulæ adopted by different writers of the New Testament in introducing citations. It is impossible to give them here; but the reader will find a very good classification in Davidson's *Sacred Hermeneutics*, chap. xi. pp. 451, 452. Many of these formulæ were in common use at the time in which the sacred writers lived: they were employed by the rabbins to introduce their fanciful interpretations. But no exception need be taken to them on that account. Of course the current words and phrases of the day would be adopted by inspired as well as by uninspired writers if they wished to be understood. The only point of importance is to ascertain whether, by the use of a particular phrase and by the course of the argument, the writer intended a real fulfilment of some earlier utterance, or merely to use the words for illustration. Now there is one remarkable formula, found specially in St. Matthew, which must not be unnoticed—'that it might be fulfilled.' The question is, Does this denote *final cause* or *purpose*? or may it not in some cases mean only *effect* or *event*? The former has been called the *telic*, the latter the *ecbatic* usage. This has been keenly discussed. And it is the decision of the most competent theological scholars that the phrase has the former meaning; so that the sense of the formula (see Matt. ii. 15, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvi. 56, xxvii. 35) is that there has been a fulfilment *in order to* display that truth of God which had been announced in the prophecy.

Taking the New Testament as the key to the Old we can have no difficulty in accepting this conclusion. There is a continuous organic unity in the system of revealed truth, exhibited by direct prophecy, by typical transactions, and by typical and representative predictions. The earlier portion, as a constituent part, and but a part of the same whole, is both the appointed and the fit representative of the later portion and of the whole. The future is thus clothed in forms borrowed from the present and the past; as when the song that celebrates the Lamb's final victory over the church's last foe is connected with and takes its tone from that triumphal strain in which Moses led the joy of the Israelites freed from the Egyptian oppressors (Rev. xv. 2-4). See PROPHECY, TYPE.

It will be well to apply the principles laid down to two or three particular cases. The words of Hos. xi. 1, cited in Matt. ii. 15, are, it is admitted, simply an historical statement. But the application of them by the evangelist is justified by the fact that, though the *words* were not, properly speaking, prophetical, yet the *event* they recorded was typical. There was a defined relationship between the literal Israel and the Messiah. It was in this way that great truths had, as it were, at once a body given them; and the marvellous wisdom of God was illustrated in the re-production in a more exalted form of that which he had previously carried through its inferior development. As Christ was the anti-typical or true Israel, so what was done in the type must be done again in the Anti-type. The removal of the infant Saviour for a time to an asylum in Egypt, and his recall thence when the season of danger was over, was substantially doing again what had been done in the infancy of the national Israel, and thereby helping a weak faith to recog-

nize in this remarkable Babe the new Israel, the Child of hope for the world.

There is one case in which a citation of our Lord has been misunderstood: it is when he alleges Exod. iii. 6 in proof of the resurrection (Matt. xxii. 31, 32). Christ's argument goes to the fundamental relationship that must subsist between the Deity and those whom he deigns to admit into his family. He, the Holy, the Eternal God, cannot ally himself with pollution and death. As the God of Abraham, of Isaac, and of Jacob, he was the God, not of those of that had passed away, nor yet of the sentient spirits only, but of the entire men. Their mouldering bodies, therefore, he must reanimate: he will be to them all and do for them all that a God who is *their* God can be and do. Body and soul apart, there would be imperfection: therefore, made again essentially perfect, body and soul together, they shall live to him. The argument is a conclusive one; and a very blessed truth is illustrated and enforced by it.

Then, again, St. Paul (Gal. iii. 16) lays great stress on the singular number of a word, 'not. . . to seeds. . . but. . . to thy seed' (see Gen. xxii. 18). From Abraham divers nations sprang: he had many sons; but one was the child of promise. In Isaac and his descendants the blessing rested. The promise had a definite posterity in view: it was not to *seeds*, not to Abraham's offspring at large, to the various lines of the many who called him father; but to that which combined the spiritual with the carnal bond of relationship to Abraham, the seed of which Christ was to be the representative. St. Paul does not mean Christ individually, but Christ collectively—Christ, it is true, personally first and chiefly, but also his body the church as gathered up in him.

One more remark alone, already in some measure anticipated, can be appended here. The New Testament writers apply to Christ some of the psalms which seem simply without ulterior reference to detail the circumstances of the psalmist. But, as there is a relation (before adverted to) between Christ and Israel, so is there a special relation between Christ and the house of David. It is not a mere resemblance but a defined relation; and the divine Spirit, guiding the utterance of David as to the things which befell him, made that utterance significant for the history of Messiah who was to be born of David's seed. The New Testament writers open out the relation and the significance of it. With this principle in view no difficulty need be felt in respect to the citations from such psalms as xxii., xl., xli., lxix., cix. So the pregnant variation of the Septuagint in Psal. ii. 9 is accepted in Rev. ii. 27; and, whereas in the original text God's judgment alone was expressed, in Messiah's pastoral rule that judgment is shown to be tempered with mercy. For the explanation of Matt. ii. 17, 18 see RAMAH, 1.

There are some other quotations in scripture which may be briefly noticed. St. Paul (2 Tim. iii. 8) gives the names of Jannes and Jambres as withstanding Moses; and St. Jude (Jude 9, 14) mentions the contention of Michael with the devil, and cites a prophecy of Enoch. It has been imagined that the two apostles quoted apocryphal books. They may, however, have borrowed from oral tradition. But, if they did quote apocryphal books, such quotation no more authorizes those books than the quoting of classical authors authorizes them. Some of the books which we include under the term 'Apocrypha' are possibly alluded to in the New Testament. And there are at least four classical citations in the speeches and letters of St. Paul; three are noted before: see POETRY, p. 711: there is also one of Aristotle, *Polit.* lib. iii. cap. viii. in Gal. v. 23.

R

RA'AMAH (*a trembling*). One of the sons of Cush of the posterity of Ham (Gen. x. 7; 1 Chron. i. 9). As Raamah is said to be the father of Sheba and Dedan (see DEDAN), we may well suppose that his descendants settled in Arabia; and accordingly the town Regma on the Arabian shore of the Persian gulf is believed to be the seat of his posterity. A Cushite city, probably this, is mentioned (Ezek. xxvii. 22) as trading with Tyre in spices, precious stones, and gold.

RAAMI'AH (whom *Jehovah makes to tremble*). One who returned from Babylon with Zerubbabel (Neh. vii. 7), probably the same with Reelaiah (Ezra ii. 2).

RAAM'SES (*son of the sun*). The name of a province and city in Egypt, called also Rameses. When it first occurs (Gen. xlvii. 11) it is manifestly the province, identical (4, 6) with Goshen. The city was one of the treasure or store-cities built by the Israelites in their servitude, and perhaps had its name from one of the kings of Egypt so-called (Exod. i. 11), a name afterwards extended to the district round, which naturally the historian designates by the appellation it bore in his day; yet it might even in the life-time of Jacob be so denominated. It was from Raamses or Rameses the province, though they were probably massed about the chief town, that the children of Israel commenced their march (xii. 37; Numb. xxxiii. 3, 5).

There have been different opinions as to the position of Raamses. The Jerusalem Targum identifies Pithom and Raamses with Tanis and Pelusium; but these were beyond the limits of Goshen. Jablonsky fixes on Heliopolis; but the Septuagint translators, by their addition to Exod. i. 11,

distinctly show that Heliopolis and Raamses could not be the same. Heroopolis is another conjecture. And there is a village still bearing the name *Ramsis* between Cairo and Alexandria; but this lies to the west of the Nile. The city must certainly have been in Lower Egypt, to the east of the Nile, which the Israelites had not to cross, and was perhaps in the south of Goshen, the part most exposed to Arab inroads, where therefore fortified cities and magazines would be most required. It may have been in Wady et-Tumeylat, which is formed by the Nile and a parallel chain of mountains near where the canal began. Lepsius thinks it is to be sought in the ruins of *Abu Keshed*, north-east of Heliopolis. A group of three figures cut out of a granite block has been found there representing Ramses II. (Ramses Miamus, who commenced the canal) between the gods Ra and Tum (Kalisch, *Comm. on Old Test. Exod.*, p. 12).

RAB'BAH, RAB'BATH (a *great* city, metropolis).—1. The metropolis of Ammon (Deut. iii. 11; Josh. xiii. 25). It was besieged and taken by David for the ill-treatment of his ambassadors by the Ammonites; Joab having previously after a long siege stormed one of the divisions of it, probably the lower town, in which was the spring whence a stream of water yet existing flowed (2 Sam. xi. 1, xii. 26-29, xvii. 27; 1 Chron. xx. 1). Afterwards, however, Ammon regained its independence (Jer. xlix. 2, 3; Ezek. xxi. 20, xxv. 5; Amos i. 14); and Rabbah was a strong place. In later times it received the name Philadelphia from Ptolemy Philadelphus, and by this name it is known in Greek and Roman writers and in Josephus. This was in Christian times the see of a bishop. But the original appellation lingered among the inhabitants, preserved as *Ammân* to the present day; and there are now extensive ruins in an elevated valley on the banks of the stream Moiet Ammân, after a short course flowing into the Jabbok, or Zurka, which divided the Hebrew territory from that of the Ammonites. Ammân is about 22 miles from the Jordan.—2. A town in the hill-country of Judah (Josh. xv. 60).

RAB'BI (*master*). A title of honour given to Jewish teachers: it was repeatedly applied to our Lord by his disciples and by the people (Matt. xxiii. 7, 8; John i. 38, 49, iii. 2, 26, vi. 25).

RAB'BITH (*multitude*). A city of Issachar (Josh. xix. 20).

RABBO'NI (*my master*) (John xx. 16). The word is found also in Mark x. 51 in the original: it is said to express greater respect than Rabbi.

RAB'-MAG (*prince magus*, i.e. president of the magi). A title given to a great Chaldean officer (Jer. xxxix. 3, 13).

RAB'SACES (Ecclus. xlviii. 18). Rabshakeh.

RAB'-SARIS (*chief eunuch*). The official title of an Assyrian or Babylonian officer (2 Kings xviii. 17; Jer. xxxix. 3, 13). Two or three persons would seem to have borne it in the places referred to.

RAB'-SHAKEH (*chief cup-bearer*). One of the principal court-officers of Sennacherib, holding a high command in his army. Some have believed him an apostate Jew, but without sufficient grounds. He was despatched with Tartan and Rab-saris and a strong body of troops from Lachish to Jerusalem to persuade or compel the submission of the city; and his bold blasphemous speech to the Jewish people, in spite of the remonstrances of Hezekiah's officers, is recorded at length (2 Kings xviii. 17-37, xix. 4, 8; Isai. xxxvi. 2-22, xxxvii. 4, 8). The word Rab-shakeh is probably the official title, not the personal name, of this functionary.

RA'CA (*empty, worthless*). A term of contempt, the application of which to a brother was censured by our Lord (Matt. v. 22). See COUNCIL.

RACE (Eccl. ix. 11; 1 Cor. ix. 24-27; Heb. xii. 1). See GAMES.

RA'CHAB (Matt. i. 5). A Greek form of Rahab. Another form (Greek) occurs in Heb. xi. 31.

RA'CHAL (*traffic*). A place in Judah, to the inhabitants of which David sent a present (1 Sam. xxx. 29).

RA'CHEL (*an ewe*). The younger of Laban's two daughters, the beautiful and dearest wife of Jacob, for love of whom he served her father seven years, and they seemed unto him but a few days. A cruel deception was however practised: for Rachel Leah was substituted; and, though she was soon after given Jacob to wife in addition to her sister, seven more years of servitude were imposed upon him (Gen. xxix.). But Rachel had no children, while Leah had borne several sons; and natural impatience breaks out: 'Give me children; or else I die.' Rachel's temper was passionate and hasty, and she was inclined to rest more on the powers real or supposed of nature (see MANDRAKE) than on the love of God. Yet we may see a mother's joy and a believer's trust, when God visited her and gave her Joseph (xxx. 1-25). But we cannot excuse her carrying away her father's images, through some undefined reverence for them (see TERAPHIM), or the deceit she practised to conceal the theft (xxxi. 4, 14-35). The rest of her story is soon told. She was Jacob's cherished treasure (xxxiii. 1-7): another child, her dearest wish, was to be born; but alas! the birth of the child was the mother's death, and in the bitterness of her spirit she named him, as life was ebbing, Benoni, 'the son of my sorrow,' though his father called him Benjamin, 'son of my right hand.' Near Beth-lehem was she buried; and for long her monument remained (xxxv. 16-25, xlvi. 19-22, 25, xlviii. 7; Ruth iv. 11; 1 Sam. x. 2). That now shown is but a modern building. Rachel is further mentioned in Jer. xxxi. 15; Matt. ii. 18, as weeping for her children: see for explanation RAMAH, 1.

RAD'DAI (*treading down*). The fifth son of Jesse (1 Chron. ii. 14).

RA'GAU (Luke iii. 35). Reu.

RA'GAU (Judith i. 5, 15). Some place in Media is intended; the word is perhaps identical with

RA'GES (Tob. i. 14, and elsewhere). An important city in the north-east of Media. Its ruins about five or six miles from Teheran are still called *Rhey*.

RAG'UEL (*friend of God*). A Midianite, father of Jethro, the father-in-law of Moses (Numb. x. 29). He is called Reuel (the original word being the same) in our version of Exod. ii. 18. See JETHRO.

RAG'UEL (Tob. iii. 7, 17, and elsewhere). The father of Sara whom Tobias is said to have married.

RA'HAB (*spacious*). A woman of Jericho who received the Israelitish spies into her house, and, when they were sought for by the king concealed them and contrived their escape. She believed that Israel was divinely commissioned to extirpate the Canaanites, and in this faith she acted. She was not forgetful herein of her kindred, for she stipulated that herself and also her family should be spared when Jericho was taken. And, accordingly, she was protected and was still living in Israel when some of the original narrative of the book of Joshua was written (Josh. ii., vi. 17, 23, 25; Heb. xi. 31; James ii. 25). She no doubt became a proselyte, and was married to Salmon, prince of Judah (Matt. i. 5). See on this marriage Mill, *Myth. Interp. of Gospels*, part ii. chap. ii. 1, pp. 161-169. It has been questioned whether Rahab was actually a harlot, or not rather an inn-keeper. But it cannot be assumed that inns existed at that early date. Besides, the spies desiring secrecy were much more likely to be unnoticed if they visited a harlot than if they went to a place of public resort. Had there been an inn in Jericho, they would rather have avoided it. Further, the house being called Rahab's, though her parents were living, is corroborative proof. We may therefore conclude that the common acceptation is the true one. See Winer, *Bibl. RWB.*, art. 'Rahâb.'

RA'HAB (*violence, pride, a sea-monster*). A symbolical name for Egypt (Psal. lxxxvii. 4, lxxxix. 10; Isai. li. 9). There is probably an allusion to this name in xxx. 7; which Gesenius translates 'Egypt helpeth in vain; therefore I call her: violence i.e. the violent (*Rahab* in the original), they sit still,' i.e. boasting and blustering they are yet cowards; probably a proverbial expression.

RA'HAM (*the womb*). A descendant of Judah (1 Chron. ii. 44).

RA'HEL (*an ewe*). One of the forms in which Rachel's name is given in our version (Jer. xxxi. 15). See RACHEL.

RAIMENT. See DRESS.

RAIN. It was one of the special promises made to Israel that the Lord would give them rain 'in his due season, the first rain and the latter rain' (Deut. xi. 14; Joel ii. 23). These two seasons of rain, therefore, they specially looked for, in order to the fertility of their land (James v. 7). Sometimes in punishment for their rebellion rain was withheld. This was threatened in Deut. xi. 17; Amos iv. 7; and examples of the judgment are recorded in scripture (2 Sam. xxi. 1; 1 Kings xvii. 1). And it may be that for the sin of his people even to the present day God does not give his land the rains in their season. For the climate of Palestine is now very variable. The former or autumnal rains are said to commence in October or November, and the latter or spring rains in February or March. But there is generally small interval between them. In the rest of the year little falls, just as of old in the harvest rain was most unusual (1 Sam. xii. 17; Prov. xxvi. 1). The following table is given in Bonar's *Land of Promise*, p. 553. It is extracted from Dr. Macgowan's Register of the fall of rain in inches at Jerusalem, 1846-1856:—

	1846-7	1847-8	1848-9	1849-50	1850-1	1851-2	1852-3	1853-4	1854-5	1855-6
Early rains—										
October .	4·0	0·0	0·0		0·0	0·0	0·0	0·0	3·8	0·0
November .	6·4	0·0	0·2		6·4	0·0	1·8	6·0	0·0	1·0
December .	0·0	19·0	16·0		33·8	15·2	9·4	12·4	6·4	3·2
January .	9·8	24·6	19·4		14·6	13·6	4·2	13·2	32·6	17·6
Total .	20·2	43·6	35·6	Not registered.	54·8	28·8	15·4	31·6	42·8	21·8
Latter rains—										
February .	32·8	5·8	13·2		24·0	25·0	4·0	20·0	13·0	10·2
March .	6·0	0·0	11·8		4·0	8·8	21·4	24·2	8·8	24·8
April .	0·0	0·2	0·0		2·2	0·0	1·2	10·8	2·4	0·6
May .	0·0	1·4	0·0		0·0	2·4	2·0	0·0	0·0	0·6
Total .	38·8	7·4	25·0		30·2	36·2	28·6	55·0	24·2	35·2
Total for the year .	59·0	51·0	60·6		85·0	65·0	44·0	86·6	67·0	57·0

Dr. Chaplin, however, in a statement lately printed, dividing the rainy season into the early, the winter, and the latter rains, makes the average fall, 1860-1 to 1864-5, less than in the above table, viz. 19·805 inches.

The rains often descend with great violence, and sweep away houses and villages built of mud, and bricks or tiles baked in the sun (Ezek. xiii. 10, 11; Matt. vii. 27).

Rain is sometimes used figuratively (Isai. xxx. 23; Ezek. xxxviii. 22; Hos. x. 12).

RAINBOW. A circular arch of variously-coloured light seen in the heavens when the sun or moon is shining, while at the same time a shower of rain is falling on the opposite side of the spectator. A second bow is often, when the rain is abundant,

seen on the exterior of the first and concentric with it. Both consist of concentric bands of the different prismatic colours, arranged as in the solar spectrum; but their order in the first bow is inverted in the second. Thus the lower edge of the interior is violet, and the upper edge red; while the lower edge of the exterior bow is red and the upper violet. The rainbow is caused by the reflection of the sun's rays from the interior concave of the globules of falling water; and the many-hued concentric bands arise from the different degrees of refrangibility of the differently-coloured rays composing a pencil of common light, passing through the water, and back to the spectator's eye. The same natural causes were in action before the flood; so that the rainbow was no new phenomenon. But God saw fit to make it the sign of his covenant with Noah that he would no more destroy mankind by a flood of waters (Gen. ix. 12-17), impressing a new significance on the well-known sight. The rainbow is elsewhere alluded to (Isai. liv. 9, 10; Ezek. i. 28; Rev. iv. 3, x. 1).

RAISINS (1 Sam. xxv. 18, xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40). These appear to have been dried grapes, in bunches, just what we understand by the term.

RA'KEM (*variegation, flower-gardening*). One of the descendants of Manasseh (1 Chron. vii. 16).

RAK'KATH (*shore*). A city of Naphtali (Josh. xix. 35). The rabbins say it stood where Tiberias was afterwards built.

RAK'KON (*thinness*). A city of Dan (Josh. xix. 46).

RAM' (*high*).—1. A son of Hezron and descendant of Judah (Ruth iv. 19; 1 Chron. ii. 9, 10), called also Aram (Matt. i. 3, 4; Luke iii. 33).—2. Another descendant of Judah, the son of Jerahmeel (1 Chron. ii. 25, 27).—3. A person of whose kindred Elihu is said to be (Job xxxii. 2). He has been thought to be the same with Aram (Gen. xxii. 21).

RAM. See SHEEP.

RAM (Ezek. iv. 2, xxi. 22). Battering-rams had their name from their iron head, shaped like a ram's, or because they struck a wall with a motion like the butting of a ram. See ENGINE.

RA'MA (Matt. ii. 18). The Greek form of

RA'MAH (*a high place*). The name of several places which it is not easy to distinguish or identify.—1. A town in the territory of Benjamin, near Gibeah and Geba (Josh. xviii. 25; Judges iv. 5, xix. 13; 1 Sam. xxii. 6, where perhaps the word is not a proper name: comp. marg.; Hos. v. 8). As after the division of the kingdom there was a continual flow of the more piously-disposed Israelites into Judah, Baasha endeavoured to prevent this by fortifying Ramah: Asa in consequence stirred up the Syrian Ben-hadad to invade Israel, and took advantage of his compliance to dismantle Ramah (1 Kings xv. 17-22; 2 Chron. xvi. 1-6). Ramah is afterwards mentioned as in the line of Sennacherib's advance (Isai. x. 29); and it was most probably here that the captives were assembled after the taking of Jerusalem for their melancholy march into exile, in which the prophet introduces Rachel the ancestral mother of the tribe as bitterly bewailing her children (Jer. xxxi. 15, xl. 1). There was a prospect more dark and grief yet more profound when the wail of the bereaved mothers resounded through the district of Beth-lehem, Herod, a new Nebuchadnezzar, having sought to extinguish in blood the Hope of Israel; and the evangelist sees in the earlier desolation a type of the later (Matt. ii. 16-18). But all was not lost in the first catastrophe: the exiles were cheered by a promise of return. And in the last the main Object of Herod's fury was preserved; hidden for a while in a distant land he returned to re-establish the throne of David on a surer basis for ever. Many of the inhabitants did return from Babylon; and Ramah was re-peopled (Ezra ii. 26; Neh. vii. 30, xi. 33); though it is fair to say that some imagine that another Ramah (perhaps the modern *Ramleh*) is meant in the last-named place. Ramah is now a poor village on a hill six miles north of Jerusalem: it is called *er-Ram*.—2. A city described as being in mount Ephraim, the birth-place and residence of the prophet Samuel, erroneously supposed to be Arimathea. It is called more fully Ramathaim-zophim (1 Sam. i. 1, 19, ii. 11, vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18-24, xx. 1, xxv. 1, xxviii. 3). Much difficulty has been felt as to the position of this Ramah: some would place it near Bethlehem, because Saul on leaving Samuel had to pass Rachel's sepulchre (x. 2). But it is not at all certain that the prophet was at that time in his own city: he might be on circuit. Ramah may have been at *Sôba*, a strong-hold on an extension of the ridge of Neby Samwil, about five miles west of Jerusalem, destroyed by Ibrahim Pacha in 1834; or more probably at *Neby Samwil* itself.—3. A city on the border of Asher, not far from Tyre (Josh. xix. 29).—4. A town of Naphtali (36), perhaps that still called *Rameh* on the slope of a hill a few miles to the east of Safed.—5 (2 Kings viii. 29; 2 Chron. xxii. 6). See RAMOTH-GILEAD.

RA'MATH (*height*). A city in the extreme south of Palestine belonging to the tribe of Simeon (Josh. xix. 8). It is also called Ramoth (1 Sam. xxx. 27); probably identical with BAALATH-BEER, which see.

RA'MATH-LE'HI (*the height* or *hill of Lehi*, i.e. the jaw-bone, according to our version, marg. *the lifting up* or *casting away of the jaw-bone*) (Judges xv. 17). See LEHI.

RA'MATH-MIZ'PEH (*the height of Mizpeh*, or *of the watch-tower*). A frontier-town of Gad (Josh. xiii. 26); probably the same with MIZPEH, 3, and RAMOTH-GILEAD, which see.

RAMATHA'IM-ZO'PHIM (*the double high place of the watchers*) (1 Sam. i. 1). See RAMAH, 2.

RA'MATHEM (1 Macc. x. 30, xi. 28, 34). One of the governments added to Judea from Samaria and Galilee by Demetrius Soter, so confirmed by Demetrius Nicator. The others were Apherema and Lydda.

RA'MATHITE. A native or inhabitant of Ramah, perhaps No. 1 (1 Chron. xxvii. 27).

RAM'ESES (*son of the sun*) (Gen. xlvii. 11; Exod. xii. 37; Numb. xxxiii. 3, 5). See RAAMSES.

RAMES'SE (Judith i. 9). Rameses.

RAMI'AH (whom *Jehovah hath set*). One who married a foreign wife (Ezra x. 25).

RA'MOTH (*heights*). Another who had married a foreign wife (Ezra x. 29).

RA'MOTH (*id.*). 1. A city frequently called Ramoth-gilead or Ramoth in Gilead, in the territory of Gad, but allotted to the Levites and appointed one of the cities of refuge (Deut. iv. 43; Josh. xx. 8, xxi. 38; 1 Chron. vi. 80). It was the seat of one of Solomon's commissariat officers (1 Kings iv. 13). It was afterwards occupied by the king of Syria; and it was in the vain attempt to recover it that Ahab perished (xxii. 1-36; 2 Chron. xviii.). King Joram was wounded in a battle here (2 Kings viii. 28, 29; 2 Chron. xxii. 5, 6); yet it seems to have been again in the hands of the Israelites; for Jehu was at Ramoth when he was anointed king (2 Kings ix. 1, 4, 14). It is sometimes (viii. 29; 2 Chron. xxii. 6) called Ramah, and may possibly be identical with Ramath-mizpeh. It has been thought to be the modern *es-Salt*, or it may be somewhat more to the north.—2 (1 Sam. xxx. 27). See RAMATH.—3 (1 Chron. vi. 73). See REMETH.

RA'MOTH (Job xxviii. 18, marg.). See CORAL, probably the right rendering.

RAMS' HORNS (Josh. vi. 4, 5, 6, 8, 13). See TRUMPET.

RAMS' SKINS (Exod. xxv. 5, xxvi. 14, xxxv. 7, xxxvi. 19, xxxix. 34). See DYEING, LEATHER.

RANSOM. The price paid for the freedom of a captive, or compensation made for the remission of punishment. This idea was familiar to the Hebrews (Exod. xxi. 30, xxx. 12; Psal. xlix. 7: see also Numb. xxxv. 31, 32, where the same word is found in the original, though our translators have given it as 'satisfaction'). In all these cases the Septuagint uses that term which has been adopted in the New Testament in connection with our Lord's giving himself to death for mankind (Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6). We hence learn how to interpret these expressions, and see that Christ's death was truly a *satisfaction* for the sins of the world.

RA'PHA (*high, tall, chief*). 1. A word rendered 'giant' in our version, though it appears as a proper name in 2 Sam. xxi. 16, 18, 20, marg.; 1 Chron. xx. 4, 6, marg. Rapha was probably the founder of a family of gigantic men. See GIANT.—2. A descendant of Benjamin (1 Chron. viii. 2).—3. One of Saul's posterity (37): called also Rephaiah (ix. 43).

RAPH'AEL (Tob. iii. 17, xii. 15). The name given to an angel. He was regarded, according to Jewish tradition, as one of the four great angels who stand around the throne of God; Michael, Gabriel, Uriel being the others.

RAPHA'IM (Judith viii. 1). One of the alleged ancestors of Judith.

RA'PHON (1 Macc. v. 37). A city of Gilead.

RA'PHU (*healed*). The father of the spy selected from Benjamin (Numb. xiii. 9).

RAS'SES (Judith ii. 23). The children of Rasses were a nation said to have been destroyed by Holofernes on his march to Judea.

RATH'UMUS (1 Esdr. ii. 16). A form of Rehum (Ezra iv. 8).

RAVEN. The raven, *Corvus corax*, a well known bird of the family of the *Corvidæ*. It is first mentioned in scripture as sent by Noah from the ark to which it did not return (Gen. viii. 7). It was reckoned unclean by the Mosaic law (Lev. xi. 15; Deut. xiv. 14). The raven is of a brilliant iridescent black, alluded to in Sol. Song. v. 11: it is a solitary bird (Isai. xxxiv. 11), and is larger and more sagacious than the crow with which it is sometimes confounded. It is not, however, quite certain that the raven of Palestine is identical with our common species; and the expression of the Mosaic prohibition, 'every raven after his kind,' would seem to imply that a class rather than an individual species was meant (see Winer, *Bibl. RWB.*, art. 'Rabe'). Ravens are said to have supplied Elijah with food when he was by the brook Cherith (1 Kings xvii. 4, 6). Various hypotheses have been devised to explain away this statement; but, as Keil well observes, 'whosoever acknowledges the living God will confide in his omnipotence that he can cause his servants to be nourished even by ravens, although . . . they are otherwise the most voracious of birds' (*Comm. on Kings*, vol. i. p. 270). Ravens are alluded to as illustrating God's kind providence in Job xxxviii. 41; Psal. cxlvii. 9; Luke xii. 24.

RA'ZIS (2 Macc. xiv. 37-46). A Jewish elder who in the Maccabean wars committed suicide; an act which the writer of the history approves. Such approval is one reason why the book cannot be inspired.

RAZOR (Numb. vi. 5; Judges xiii. 5, xvi 17; 1 Sam. i. 11; Ezek. v. 1). See BEARD, HAIR. The word is also used figuratively with obvious meaning (Psal. lii. 2; Isai. vii. 20).

REAI'A (whom *Jehovah cares for*). A descendant of Reuben (1 Chron. v. 5). This name is identical with

REAI'AH (*id.*). 1. One of Judah's posterity (1 Chron. iv. 2). Possibly he may be the same with Haroeh (ii. 52).—2. One whose children, Nethinim, returned with Zerubbabel (Ezra ii. 47; Neh. vii. 50).

REAP, REAPING. See AGRICULTURE. Some kinds of corn were probably reaped by being plucked up by the roots.

RE'BA (*a fourth* part). One of the kings or chiefs of the Midianites slain by the Israelites (Numb. xxxi. 8; Josh. xiii. 21).

REBATEMENTS (1 Kings vi. 6, marg.). Explained as 'narrowings'; 'narrowed rests' in the text; i.e. ledges, reductions being made in the thickness of the walls.

REBEC'CA (Rom. ix. 10). The Greek form of Rebekah.

REBEK'AH (*a cord with a noose, enchaining*). The daughter of Bethuel and sister of Laban. She was a woman of personal attractions and became the wife of Isaac, to whom after twenty years of barrenness she bore Esau and Jacob (Gen. xxii. 23, xxiv. 15-67, xxv. 20-28). Of her sons Jacob was Rebekah's favourite; and she persuaded him to obtain his father's blessing by fraud (xxvi. 7, 8, 35, xxvii.). In consequence Jacob had to flee from his brother's revenge; and it is probable that Rebekah saw her best-loved son no more (xxviii. 5, xxix. 12, xxxv. 8, xlix. 31)

RECEIPT OF CUSTOM (Matt. ix. 9; Mark ii. 14; Luke v. 27). See PUBLICAN.

RE'CHAB (*a band of riders*). 1. One of the captains who assassinated Ish-bosheth (2 Sam. iv. 2-12).—2. The ancestor of the Rechabites, who was of a Kenite tribe (2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6-19).—3. The father of one who helped to repair the wall of Jerusalem (Neh. iii. 14).

RE'CHABITES. A Kenite tribe descended from Rechab. Jonadab, one of their chiefs, probably on some observed occasion of contamination by intercourse with the luxurious and idolatrous inhabitants of cities, laid an injunction on his posterity to drink no wine, to build no houses, but to dwell in tents. This injunction they obeyed fully for 300 years; but upon the Chaldean invasion they were forced to quit the open country and live in Jerusalem (Jer. xxxv.). Afterwards they probably withdrew into the desert. For their obedience a promise was given them that their family should never be extinct. And accordingly at the present day there is an Arabian tribe, as Dr. Wolff and other travellers report, who claim a descent from Rechab, and profess a modified Judaism.

Of course the opportunity has not been lost of representing the Rechabites as religious ascetics, and of connecting in some degree with them eminent persons—such as Elijah and Elisha, who are supposed to have led a very austere life. But the commendation of asceticism derived from their history must not be pushed too far: it was not so much for the habits themselves as for the Rechabites' obedience to their ancestor's command, showing in strong contrast to the neglect of Israel, that the promise was given. There are other notices in scripture of them which are not very clear. Thus they are spoken of as 'scribes' (1 Chron. ii. 55); some of them devoting themselves, it is likely, to learned pursuits. Whether the person (see RECHAB, 3) who took part in the re-building of Jerusalem was of their tribe we can but conjecture. There is a singular statement in Euseb., *Hist. Eccles.*, lib. ii. 23, that a priest of their race remonstrated against the martyrdom of James the Just. A writer in Dr. Smith's *Dict. of the Bible*, vol. ii. pp. 1007, 1008, explains this by supposing that the promise to them in Jeremiah's days implied that they were ever after to be incorporated into the tribe of Levi. But surely this is inconsistent with their rule, and is contradicted by their modern separate existence.

RE'CHAH (*the side, utmost part*). A place, as it would seem, in Judah (1 Chron. iv. 12). But the notice is very obscure.

RECONCILIATION (Lev. viii. 15; 2 Chron. xxix. 24; Dan. ix. 24; Heb. ii. 17). See ATONEMENT.

RECORDER. A great officer frequently mentioned after the establishment of royalty in Israel (2 Sam. viii. 16, xx. 24; 1 Kings iv. 3; 2 Kings xviii. 18, 37; 1 Chron. xviii. 15; 2 Chron. xxxiv. 8; Isai. xxxvi. 3, 22). He must have been a trusted councillor; and it was his special duty, as the king's historiographer or annalist, to record or at all events to superintend and preserve the records of the events of the reign. A similar office has existed in Persia, in both ancient and modern times: there was also a *magister memoriæ* in the time of the Roman emperors Arcadius and Honorius.

RED (Gen. xxv. 25, 30, xlix. 12; Exod. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19, xxxix. 34; Numb. xix. 2; 2 Kings iii. 22; Esth. i. 6; Psal. lxviii. 23, marg., lxxv. 8; Prov. xxiii. 31; Isai. i. 18, xxvii. 2, lxiii. 2; Nah. ii. 3; Zech. i. 8, vi. 2; Matt. xvi. 2, 3; Rev. vi. 4, xii. 3). Red is also frequently conjoined with sea, the Red sea. Comp. Lev. xiii. 19, 24, 42, 43, 49, xiv. 37. See COLOURS.

RED HEIFER. See HEIFER.

RED SEA. See SEA.

REDEEM, REDEEMER. The Hebrew word *gâal*, with its particle *gôel*, signifies to ransom something, as a field sold, by paying back the price (Lev. xxv. 25, 26), or a slave (48, 49). *Gôel*, therefore, is the designation of the person who accomplishes such a redemption. The right of thus redeeming belonged to the nearest of kin. And, according to what is called the Levirate law, if anyone died childless, his brother or next kinsman was to marry the widow, to raise up children in the deceased's name. The Hebrew word given above is applied to this act and to the person who performed it (Ruth iii. 13). Another duty lay upon the *gôel*: he was to be the blood-avenger of his kinsman who had been slain (Numb. xxxv. 19-29). From these duties of redemption or avenging falling legally upon the next of kin, the term *gôel* sometimes signifies, and is in our version rendered, 'kinsman' (Ruth iv. 1, 6, 8; 1 Kings xvi. 11). The same word is often tropically, and with remarkable significance, applied to God as the deliverer of his people, e.g. of Israel from Egypt (Exod. vi. 6). In Job the term is so used (Job xix. 25); and repeatedly by Isaiah (Isai. xliii. 1, where a 'ransom' is said to be given, 3, xliv. 22, xlviii. 20, and elsewhere); and occasionally the blotting out of sins is connected with the idea of redemption. In the New Testament Christ is said to have redeemed men (Gal. iii. 13; Rev. v. 9). The original word used in these places implies paying a ransom, and is the same that is elsewhere rendered 'bought' (1 Cor. vi. 20, vii. 23). A different word is translated 'redeemed' in 1 Pet. i. 18, with the same signification, bought out by a payment. It is very fitting that such words should be applied to Him, who became most nearly allied to us by assuming our flesh, and who, undertaking our cause, ransomed us at his own proper cost, by his precious blood-shedding.

REDEMPTION. This word, occurring in the Old Testament, has frequently reference to the buying back of fields, &c., as explained in the last article; and a kindred word to that there explained is used in Lev. xxv. 24, 51, 52; Jer. xxxii. 7. A different word is employed for the redemption-money (Numb. iii. 49), and for the 'redemption,' intended figuratively, of Psal. xlix. 8, cxi. 9, cxxx. 7. The original idea there is the cutting loose, and then delivering, ransoming, or redeeming. In the New Testament, *lutrôsis* or *apolutrôsis*, the Greek words ren-

dered 'redemption,' signify freeing, a ransom-price being paid for it. This ransom-price (*lutron*) Christ is said to have given; and it was his life (Matt. xx. 28; Mark x. 45). So we are said to have redemption through Christ's blood; and this redemption is described as being the forgiveness of sins (Eph. i. 7; Col. i. 14). The same idea is elsewhere inculcated (as in Rom. iii. 24, 25); where the redemption is from the guilt of sin by the propitiatory sacrifice of Christ's death: comp. 1 Cor. i. 30; Heb. ix. 12, 15.

Redemption is of no incomplete or temporary character: it is for those who have it an entire deliverance from the condemnation of the law, from the guilt of sin, and from the power of death. The very body which returns to its dust shall be raised in immortal glory; the full adoption, for which as yet the faithful have to wait, including 'the redemption of the body' (Rom. viii. 23) from corruption and sin to purity and incorruption. See ATONEMENT, PROPITIATION.

REED. The Hebrew word *kâneh* is applied to a reed or cane growing in marshy ground (1 Kings xiv. 15; Job xl. 21; Isai. xix. 6, xxxv. 7). Such reeds or canes probably are those which at the present day are abundant at the upper part of the lake Hûleh and on the banks of the Jordan. Dr. Thomson describes the marsh at the extremity of the Hûleh as 'an impenetrable jungle of ordinary cane, mingled with that peculiar kind called babeer, from whose stems the Arabs make coarse mats for the walls and roofs of their huts' (*The Land and the Book*, p. 259). This cane has a triangular stalk, eight or ten feet high, ending in a tuft. In Psal. lxviii. 30, the marg. rendering is 'beasts of the reeds:' probably the crocodile is meant. The same original word is applied to the sweet cane or CALAMUS, which see, also to the cultivated cane, *Arundo sativa*, *Arundo donax*, which grows to a considerable height, and is used for a walking-staff (Isai. xxxvi. 6; Ezek. xxix. 6) or a measuring-rod. As a measure the reed is said to be six larger cubits, i.e. six cubits and six palms (Ezek. xl. 3, 5-8, xli. 8); but see MEASURES. A reed was used for writing (3 John 13, in our version 'pen'); just as writing-reeds are still common in the east. A 'bruised reed' is figuratively put for a weak and humbled penitent; such a feeble one the merciful Saviour will not break or crush (Isai. xlii. 3; Matt. xii. 20). 'A reed shaken with the wind' (xi. 7; Luke vii. 24) probably alludes to the reeds on the banks of the Jordan, where John had ministered. We find a similar illustration occurring in 1 Kings xiv. 15, on which Duns remarks: 'The force of the figure is in the reed being shaken, until it is smitten, crushed, and bent; so that the weight of its head, made heavier by the water in which it has fallen, drags it to the bottom, where it is lost sight of (*Bibl. Nat. Science*, vol. ii. p. 295).

The paper-reed, *gôme*, is often translated 'bulrush' (e.g. Isai. xviii. 2). This, the *Papyrus antiquorum*, or *Nilotica*, was formerly abundant in Egypt. Its uses were various. Boats were made of it: the lower part was eaten, stewed in a hot pan; while from the soft cellular substance of the stem the papyrus was made. This plant is not now found in Egypt; but it exists in Syria, by the lake of Tiberias, and elsewhere. It has an angular stem, and is from three to (sometimes) twelve or fourteen feet high. It has no leaves. The flowers form spikelets like a crown at the end of each stem.

REELAI'AH (whom *Jehovah makes tremble*, i.e. who fears Jehovah). One who returned with Zerubbabel (Ezra ii. 2). He is the same with Raamiah (Neh. vii. 7).

REEL'IUS (1 Esdr. i. 8).

REESAI'AS (1 Esdr. v. 8). Reelaiah.

REFINE, REFINER. Metals were smelted in a furnace in order to purify and separate the richer substance from that which was inferior and drossy, as silver from lead (Isai. i. 25; Ezek. xxii. 18-22); a crucible or melting-pot and bellows being necessary. It would seem that alkaline salts were employed in the process, perhaps also lead to make the mass flow more readily (Jer. vi. 29, 30). The heat of the fire must be properly tempered; and in this the skill of the refiner was manifested, who had carefully to keep his eye upon the melted metal. The process of refining is figuratively employed to indicate God's method of purifying his people. He casts them into the furnace: he chastens and corrects; but it is to purge away the dross of evil, to bring them deeply penitent to him, from whom they have wandered. The effect is very blessed: their trials are sanctified for their eventual good (Psal. lxvi. 10; Prov. xvii. 3; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 6, 7). The allusion just referred to in Malachi is well illustrated in Napier's *Ancient Workers and Artificers in Metal*, pp. 24, 25: 'When the alloy is melted . . . the surface of the melted metals has a deep orange-red colour, with a kind of flickering wave constantly passing over the surface . . . the heat is increased . . and . . the colour . . . becomes lighter. . . . At this stage the refiner watches the operation, either standing or sitting, with the greatest earnestness, until all the orange colour and shading disappears, and the metal has the appearance of a highly-polished mirror, reflecting every object around it: even the refiner, as he looks upon the mass of metal, may see himself as in a looking-glass, and thus he can form a very correct judgment respecting the purity of the metal. If he is satisfied, the fire is withdrawn.' So the heavenly Refiner, when he sees his own image in his people, is satisfied: trial sanctified has done its work: it is withdrawn.

REFUGE. See CITIES OF REFUGE.

RE'GEM (*friend*). One of the descendants of Judah (1 Chron. ii. 47).

RE'GEM-ME'LECH (*friend of the king*). One of the persons sent in the reign of Darius to the house of God (Zech. vii. 2). Henderson regards 'the house of God' as a proper name, Beth-el, and supposes that Regem-melech and Sherezer were messengers from Beth-el (*Minor Prophets*, p. 398).

REGENERATION. The translation of a Greek word implying a fresh birth or renewal, a restoration from a degenerate

state to a state of pristine excellence. The word occurs but twice in holy scripture; first in a declaration of our Lord, 'in the regeneration when the Son of man shall sit in the throne of his glory' (Matt. xix. 28), i.e. in that kingdom of grace and power, which was designed for the repairing of the ruin of the fall, peopled by the preaching of the everlasting gospel, and destined to have its perfect consummation in the 'new heavens and new earth wherein dwelleth righteousness' (2 Pet. iii. 13). The word is found again in reference to baptism (Tit. iii. 5); whereon Dr. Alford says, contrasting the two passages, that in the former 'it is the great second birth of heaven and earth in the latter days; here the second birth of the individual man.' 'The laver of regeneration' and 'the renewal of the Holy Spirit' are both mentioned — 'that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious in-dwelling Spirit of God is the only efficient cause and continuous agent.' Into the controversial question, which has grown out of the use of the term 'regeneration' in connection with baptism, this work cannot enter.

REGISTER (Ezra ii. 62; Neh. vii. 5, 64). See GENEALOGY.

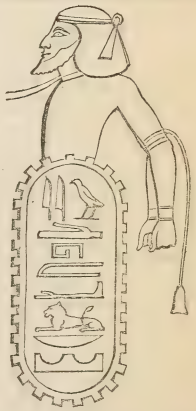
REHABI'AH (whom *Jehovah enlarges*). A descendant of Moses (1 Chron. xxiii. 17).

REHO'B (*street, broad place*).—1. The father of Hadadezer, king of Zobah (2 Sam. viii. 3, 12).—2. One who sealed the covenant (Neh. x. 11).

REHO'B (*id.*).—1. 2. Two towns in the territory of Asher (Josh. xix. 28, 30). One of these is mentioned as being at the extreme north of Palestine (Numb. xiii. 21). One, too, was allotted to the Levites (Josh. xxi. 31; 1 Chron. vi. 75). Also the original inhabitants retained possession of one after the conquest (Judges i. 31).—3 (2 Sam. x. 8). For BETH-REHOB, which see.

REHOBO'AM (*he enlarges the people*). The son of Solomon (the only one mentioned) by Naamah an Ammonitess (1 Kings xiv. 21). He succeeded his father at the age of forty-one years, and reigned seventeen, 975-957 B.C.

It appears that the great works carried on by Solomon had become oppressive to the people: also the jealousy which had before occasionally manifested itself between the imperial tribe of Judah and the other tribes (2 Sam. xix. 11-15, 40-43, xx. 1-2) revived. It was therefore thought expedient, perhaps after some little delay, that Rehoboam should go for inauguration to Shechem, in the heart of the territory of Ephraim, the great rival of Judah. And there the people resolved, ere they established Rehoboam on the throne, to have pledges for a more constitutional government in future. Rehoboam behaved with most consummate folly, as if he had hitherto been shut up in a harem, totally ignorant of men and things. He demanded three days for consideration, thereby destroying the grace of the concession if it had been made, and allowing the discontented tribes, who had given proof of their resolution by placing Jeroboam at their head as spokesman, time to organize their plans, if their demand should be refused. Rehoboam rejected the prudent advice of his more aged counsellors, and placed himself in the hands of the rash courtiers who thought to carry everything by violent measures and threats. And the consequence, as every man of common sense must have foreseen, was the unanimous determination of ten tribes to cast off his authority. But then the foolish king sent the worst person he could have selected, Adoram, the collector of the taxes that were so burdensome. He thought, perhaps, that the appearance of this officer would awe the malcontents. However, Adoram was soon stoned; and then Rehoboam, alive to the real state of affairs, went off as fast as he could to Jerusalem. Yet he would strike one stroke for his dominion. He assembled a great body of troops; but the prophet Shemaiah was directed to announce that the expedition



Rehoboam? From sculptures at Karnak, commemorating Shishak's successes. The inscription has been interpreted 'Kingdom of Judah.'

should not prosper; and, after this, even if Rehoboam had been inclined to proceed, it is clear that his army would not have followed him (1 Kings xii. 1-24; 2 Chron. x., xi. 1-4). He was still master of a powerful state: Judah and Benjamin obeyed him; and some of the towns of Simeon and Dan seem to have been added to his territories: Edom also continued tributary. Besides, the priests and the Levites, disgusted with Jeroboam's idolatry, resorted to Judah. Rehoboam, therefore, had he learned wisdom by his calamity, might have reigned in peace and prosperity. He did take the precaution of fortifying several of his cities, and furnished them with stores; and he had eighteen wives and sixty concubines,

who bore him many children; and these children he placed, no doubt with faithful governors, in various cities to secure their allegiance (5-23). But this prudence lasted a very little while. Rehoboam, who should have reflected that the riches of Jerusalem would make it a coveted prize for neighbouring monarchs, forsook the Lord, his only effectual defender, and with the mass of his people began to commit abominations and seek after idol-gods. Their punishment was prompt and severe. Shishak (Sheshonk I.), king of Egypt, invaded Judah (possibly invited by Jeroboam); and, though, on the humiliation of the king and his princes, Shemaiah was instructed to promise some remission, yet the rich spoil of Jerusalem was entirely carried off (1 Kings xiv. 22-28; 2 Chron. xii. 1-12): see SHISHAK.

Little remains to be said of this king. He was always, though not actually at war, in a hostile attitude towards Jeroboam. His favourite son and successor was Abijah or Abijam, whom Maachah, the daughter or granddaughter of Absalom, bore him (1 Kings xiv. 29-31; 2 Chron. xi. 21, 22, xii. 13-16).

REHO'BOTH (*streets* or *wide places*).—1. An Assyrian city (Gen. x. 11) of which nothing definite is known. Kalisch conjectures that the extensive ruins still bearing the name *Rahabeh-malik* on the east bank of the Euphrates, about four miles southwest of the town of Mayadin, may mark the site (*Comm. on Old Test. Gen.*, p. 261). —2. The name given by Isaac to the well in the possession of which he was unmolested (Gen. xxvi. 22). This is possibly *Bîr er-Ruheibeh*: see Wilton's *Negeb*, pp. 242, 243.—3. The native city of one of the early Edomitish kings (Gen. xxxvi. 37; 1 Chron. i. 48). This probably lay on the west bank of the Euphrates, between Circesium and Anah: it is now called *er-Rahabeh*.

RE'HUM (*compassionate*).—1. One who returned from captivity with Zerubbabel (Ezra ii. 2), called also Nehum (Neh. vii. 7).—2. A Persian governor, or chancellor, who obstructed the Jews in re-building their temple and city (Ezra iv. 8, 9, 17, 23).—3. A Levite who helped to repair the wall of Jerusalem (Neh. iii. 17).—4. One who sealed the covenant (x. 25).—5. A priest who returned from captivity (xii. 3), called also Harim (15); possibly the same with No. 1.

RE'I (*friendly*). A person who adhered to David, when Adonijah made his attempt upon the crown (1 Kings i. 8). He is not elsewhere mentioned. Some conjecture him to be Raddai, David's brother.

REINS. The Hebrews regarded the reins or kidneys as the seat of various affections and emotions, such as we for the most part ascribe in common parlance to the heart. Thus God is said to try the heart and reins (Psal. vii. 9; Jer. xvii. 10, xx. 12). Hence the psalmist says his reins instructed him (Psal. xvi. 7), referring to the serious thought he had. See also lxxiii. 21; Jer. xii. 2, and elsewhere.

RE'KEM (*variegation, flower-gardening*). 1. One of the kings or chiefs of Midian slain by the Israelites (Numb. xxxi. 8; Josh. xiii. 21). 2. A name in the genealogies of Judah; where it is not clear whether a person or a place is intended (1 Chron. ii. 43, 44).

RE'KEM (*id.*). A city of Benjamin (Josh. xviii. 27.)

RELIGION. This word as generally used in our version refers rather to the services or mode of worship than to godliness or piety of the heart; which is the sense it now ordinarily bears. Thus we find 'the Jews' religion' (Acts xxvi. 5; Gal. i. 13, 14), i.e. the Jewish religious principles and forms. Religious service is meant in James i. 26, 27. So 'religious' in the former of these verses indicates the observance of God's external ordinances, the outward manifestation of the principle, i.e. piety, within. The original word rendered 'religious' in Acts xiii. 43 is that below translated, perhaps more properly, 'devout' (50).

REMALI'AH (whom *Jehovah decks*). The father of Pekah, king of Israel (2 Kings xv. 25, 27, 30, 32, 37, xvi. 1, 5; 2 Chron. xxviii. 6; Isai. vii. 1, 4, 5, 9, viii. 6).

RE'METH (*height*). A city of Issachar (Josh. xix. 21). It is possibly the same with Ramoth (1 Chron. vi. 73).

REM'MON (*pomegranate*). A city of Simeon (Josh. xix. 7). See RIMMON, 1.

REM'MON-METHO'AR (*id.*) (Josh. xix. 13). See RIMMON, 3: Methoar is not part of the proper name.

REM'PHAN or RE'PHAN. This word occurs only in the speech of Stephen (Acts vii. 43), when citing Amos v. 26. Stephen follows the Septuagint version, in which the Hebrew Chiun is rendered 'Ραιφάν. It is not easy to explain how this change of name was made. Hengstenberg, with other critics, thinks that it originated in mistake, one letter being substituted for another; but Winer opposes such a notion and adopts the opinion previously entertained by many that Rephan is a Coptic word indicating the planet Saturn (*Bibl. RWB.*, art. 'Saturn'). The question is the more intricate, because the idolatry referred to would seem to have been committed in the wilderness; and there is no mention of Chiun or Remphan in the Mosaic narrative. Hence De Wette regards the word as an appellative instead of a proper name, and translates 'das Gestell eurer Bilder,' 'the frame' or 'basis of your images,' i.e. the pedestal on which they were placed or carried. Henderson, identifying Chiun with the Moloch of scripture, Saturn, renders, 'the Chiun of your images, the star of your god,' and explains 'Chiun of your images,' i.e. represented by them; the model after which they were made. While the idol so called, which the Hebrews carried about in a sacred shrine, was itself a symbol or representative of one of the heavenly bodies, it was in its turn represented by a number of copies, or smaller images, which they used as penates or house-hold gods in the practice of astrolatry, (worship of the stars)—*Minor Prophets*, pp. 161, 162. Fresh light has, however, of late been thrown upon the subject. There is an Egyptian tablet in the British Museum, on which are represented a group of gods. Of these, two bear the names of Renpu, pronounced Rempu, and Ken. These Mr. R. S. Poole (Smith's *Dict. of the Bible*, vol. iii. pp

1027-1029) believes to be the deities of some eastern tribe introduced into Egypt, their worship being perhaps similar to that of Baal and Ashtoreth. These deities might become known to the Israelites from the stranger population at the time existing in Egypt. But for fuller information the reader must consult the article referred to.

REPENT, REPENTANCE. There are different original words rendered thus in our version of the New Testament. The Greek *metamelomai* implies generally the changing of one's care, mind, or purpose, after having done or resolved on anything (e.g. Matt. xxi. 29, 32; Heb. vii. 21), also with the idea of regret or discomfort superadded (e.g. Matt. xxvii. 3; 2 Cor. vii. 8). Another word, *metanoeō*, is to have an after-view, that is, to alter one's views, or mind, with a feeling of sorrow for them. It is used generally (e.g. Luke xvii. 3); and in an evangelical sense to indicate pious sorrow for unbelief and sin, and the turning from these to God and the gospel of Christ (Matt. iii. 2; Acts xxvi. 20). Genuine repentance is attended with external acts (Matt. xi. 21), and evidenced by suitable fruit (iii. 8). For this true repentance (wrought in the heart by the divine Spirit) is not mere remorse, or dread of the consequences of transgression, but an ingenuous sense of the error, the shamefulness, the guilt of sin. It cannot satisfy for or expiate evil; but he who truly repents is well disposed to welcome and avail himself of the satisfaction and atonement made by the Lord Jesus Christ. Hence the gospel message is compendiously described as 'repentance toward God, and faith toward our Lord Jesus Christ' (Acts xx. 21: comp. ii. 38, iii. 19).

The Lord is sometimes said to repent (Gen. vi. 6; 1 Sam. xv. 11), not as though he felt regret as if he had taken a false step; he is incapable of any such emotion or alteration of mind (Numb. xxiii. 19), but because he appears to change his course of conduct towards those who disobey and are unfaithful to his command.

REPH'AEL (whom *God heals*). One of the Levite porters (1 Chron. xxvi. 7).

RE'PHAH (*riches*). A descendant of Ephraim (1 Chron. vii. 25).

REPHAI'AH (whom *Jehovah healed*).—1. One of David's posterity (1 Chron. iii. 21).—2. A captain of the Simeonites (iv. 42).—3. A descendant of Issachar (vii. 2).—4. A person of the line of Saul (ix. 43), called also Rapha (viii. 37).—5. 'The ruler of the half part of Jerusalem,' who helped to repair the wall (Neh. iii. 9).

REPHA'IM, REPHA'IMS (*giants? healers? chiefs?*) A great and mighty people who, though not Canaanites, once held large dominion over Canaan and elsewhere, but who were wasted and overcome; so that at the time when the Israelites passed into the promised land there were but some remnants of them, who were for the most part without difficulty subdued and eradicated. The origin of the Rephaim is variously described. Kalisch believes them Japhethites (*Comm. on Old Test. Gen.*, p. 351). The first mention we have of them is in connection with the history of Abraham. They are said to have been defeated by the eastern kings (Gen. xiv. 5); and again their territories were to be the possession of Abraham's descendants (xv. 20). Branches of them were the Anakims of whom we have special mention, the Zuzims, and the Emims, whose country was subsequently occupied by the children of Lot (Deut. ii. 9-11, 19-21). There were other tribes belonging to the same great stock: perhaps the Philistines were one of these. Miss Corbaux in her elaborate memoir of this people (*Journ. of Sacr. Lit.*, Oct. 1851, Jan.—Oct. 1852) would identify them with the shepherd race who held at one time dominion in Egypt. She believes them of the stock of Mizraim, and traces from Egyptian monuments the enmity and devastating wars between them and Egyptian monarchs. She supposes that their supreme metropolis in Palestine was Salem, afterwards Jerusalem, where the feudal head of the nation resided, and received after Abraham's victory a tenth part of all; his supremacy being acknowledged equally by the Hebrew sojourner and by the Emim king of Sodom (Gen. xiv. 20). It is impossible to give here even an outline of Miss Corbaux's memoir. Doubtless some positions in it are open to objection; but it must yet be admitted that her theory throws light on many geographical and ethnological questions closely connected with the sacred story. In our translation some obscurity is occasioned by the word being sometimes rendered 'giants' (e.g. Deut. iii. 11). Og was one of the last remnants of the Rephaim race, though some men of great stature lived in after ages, who probably were of the same stock.

REPHA'IM, VALLEY OF. A valley near Beth-lehem where David twice defeated the Philistines (2 Sam. v. 17-25, xxiii. 13; 1 Chron. xi. 15, 16, xiv. 9-16). This valley, noted for its fertility (Isai. xvii. 5), is thought to be the plain a little south-west of Jerusalem. This however hardly answers to the word used in the original for valley, *ĕmek*: see VALLEY. Yet it must have been in this immediate neighbourhood; for the boundary-line of Judah and Benjamin ran by, and it was close upon the valley of Hinnom (Josh. xv. 8, xviii. 16, where 'valley of the giants').

REPH'IDIM (*refreshments, rests*). A station of the Israelites in their way to Sinai (Exod. xvii. 1, 8, xix. 2; Numb. xxxiii. 14, 15) It was here that the people murmured against Moses because there was no water; and Moses was commanded to go with some of the elders, and smite the rock that was in Horeb, from which there should then flow waters in abundance. The proximity of Rephidim to Horeb is thus evident. Travellers are not, indeed, agreed as to its exact position; Robinson placing it at some point in the *Wady es-Sheikh*, 'not far from the skirts of Horeb, and about a day's march from the particular mountain of Sinai' (*Bibl. Res.*, vol. i. p. 121), and Stanley imagining it to have been in the *Wady Feiran* (*Sinai and Palestine*, p. 40), a valley south-west of the Wady es-Sheikh. But, if there is a doubt of the exact locality of Rephidim, there is none as to the fact that it was very near

the place where soon afterwards the law was delivered. The rock that was smitten was some distance from the camp: the miracle was performed in the sight not of all the people, but of chosen elders who went with Moses to the spot. And there is no improbability in supposing that this was higher ground, and that the stream, miraculously produced, flowed down to the encampment, and along with the march, so as for a considerable time to have supplied drink to the tribes. The Jews have a legend that the very rock in some supernatural manner attended the Israelites through the whole of their wanderings; and Dr. Alford insists that St. Paul adopted this legend (1 Cor. x. 4): see Alford's note on this text. But surely Bloomfield's exposition is more reasonable: 'Christ, who is typified by that rock, everywhere accompanied and was present with them, supplying water miraculously furnished, which, as it never failed them, might be said popularly to *follow* them, as Christ who supplied it did, either *really*, though invisibly, or *figuratively* and spiritually, by his perpetual and present help and protection' (*Greek Test.*, note on 1 Cor. x. 4). There is a singular rock still to be seen in the neighbourhood, high up in the Wady Leja, which tradition declares to be that very identical one which Moses struck. There are fissures in it, from which water might have flowed. Dr. Robinson believes them to 'belong' 'to the nature of the seam,' some of them possibly enlarged by art (*ubi supr.*, p. 113). But Dr. Olin (*Travels in the East*, vol. i. p. 417) and Dr. Durbin (*Observations on the East*, vol. i. p. 149) think them natural. The last-named traveller, who came to the spot possessed with a conviction that the tradition was baseless, had his mind changed by examination. 'This stone,' says he, 'made more impression upon me than any natural object claiming to attest a miracle ever did.' See Kitto, *Daily Bible Readings*, First Series, Seventeenth week, Second day. In Rephidim Amalek fought with Israel, not improbably for the water with which the tribes were supplied. And in the battle as Moses held up his hands Israel prevailed. Hither it was, too, that Jethro came to visit his son-in-law, bringing Zipporah and her two sons.

REPROBATE. This word occurs in Jer. vi. 30; where the idea is that of base metal, which will not endure the trial of the fire. And so the general meaning, wherever the term is found, is of one who cannot abide the test to which he may be put, that is worthless, and consequently rejected (Rom. i. 28; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 26). The passage most obscure to the mere English reader is 2 Cor. xiii. 5, 6, 7. It may be paraphrased: You are seeking a proof of Christ speaking in me. . . . nay, rather prove yourselves, whether you maintain your own place and standing. This will be shown by Christ's presence in you; and if you cannot stand this trial you are but worthless. But I am persuaded you shall find that we can bear the trial. We pray, however, that you may require no such demonstration (of power exercised by us in correction), but rather that you should do no evil: our desire is not that we should gain credit, but that you may do that which is good, for your own advantage, even though we lose in reputation by not having to exhibit our apostolic power. Comp. Alford, note on the place.

The words 'reprobate' and 'reprobation' have in later theological discussion been taken to imply a condemnatory decree of God against certain persons. But this meaning does not appear in scripture.

RE'SEN (*a bridle*). A great Assyrian city between Nineveh and Calah (Gen. x. 12). It is by some identified with *Nimroud*. See NINEVEH, pp. 632, 634. Or it is likely that the site of Resen may be *Selamiyeh*. It is hardly possible to arrive at absolute certainty.

RE'SHEPH (*flame, lightning*). One of Ephraim's descendants (1 Chron. vii. 25).

RESTITUTION. An act of justice in which that is restored to a man of which he had been unjustly deprived. It was provided in the Mosaic law that for actual theft restitution should be four or five-fold; for trespass, carelessness, misadventure the amount was graduated according to the culpability (Exod. xxii. 1-15). Hence the sentence of David against the supposed robber of the poor man's lamb was exacta according to statute (2 Sam. xii. 6: comp. Luke xix. 8).

RESURRECTION. The rising again of Jesus after he had been crucified and buried is one of the cardinal points of Christian faith (1 Cor. xv. 14-18). It has been embodied in the standard creeds of the church (*Apostles'*, *Nicene*, *Athanasian*), and has always been maintained by orthodox believers. Ancient prophecy appeared to foreshadow it (Psal. xvi. 10), and ancient history to typify it (Jonah i. 17; Matt. xii. 40). And our Lord himself in his teaching repeatedly told his disciples that he should be put to death and be raised again the third day (xvi. 21, xvii. 9). It is true that they did not understand his words: they could not bring themselves to believe that their Master would be so despitefully treated and slain—and the less, the higher the view they took of his personal dignity—so that they puzzled themselves in vain to discover what the rising from the dead was, of which he spoke (Mark ix. 10; Luke xviii. 34).

The career of Jesus seemed to worldly eyes a failure. He had performed many wonderful works, and had awakened vast curiosity throughout the country. A few attached followers accompanied him from place to place; but he had arrayed no great interest on his side: he had failed to rouse the powerful masses. His conduct must have seemed inexplicable to the calm keen observers of the world; so that those who naturally would have wished him success could not forbear their sarcastic comments on his proceedings (John vii. 3-5). He had denounced the ruling classes; and his doctrine was utterly distasteful to them because it involved a project of thorough reform. Rejected by the heads of the nation, he addressed himself to the poor and despised and uninfluential class; to whom he

discoursed in lofty language of a coming kingdom of righteousness. But, when they were moved and would have rallied round him, he strangely shrunk away (vi. 15). He seemed afraid to strike a decisive blow. He would not claim openly the Messiahship: he forbade his disciples to proclaim it (Matt. xvi. 20), and tried to hush even the grateful acknowledgments of those he had benefited (ix. 30, xii. 15, 16). 'The multitudes did not understand this: they forsook him: his doings were to them unintelligible: they affected them no longer. And yet this state of things could not continue. He himself hastened to bring it to a close. For a long time the corners of Galilee had protected him against the fierce hatred of the mighty. Now he disregarded it: he appeared in Jerusalem no more as a private individual, or as a rabbi accompanied by a few scholars, but at the head of a huzzaing multitude who hailed him as the Messiah, to the astonishment of the capital, which was deeply agitated by the sight. Retreat was now no more possible: the fear of his opponents was excited: he could only escape their rage by relinquishing his exertions, and seeking to save his life in some secluded solitude. If he was not disposed to do that, he must now organize a party, and attack before he was attacked. He did it not: instead of that, he pronounced woes over the scribes and Pharisees, disclosed before the whole people their unfaithful hypocritical conduct, roused their malice, and, defenceless and alone, stood before them with no other protection than the truth which proceeded from his mouth, and the patent purity of his life and actions. But truth and innocence are, upon the battle-field of history, poor weapons against malice and artifice, against treachery and power. And, consequently, Jesus Christ fell in the decisive moment: he died as a criminal; and with him the work he commenced fell into ruin, and the Hope of Israel was extinguished' (Hoffman, *Christianity in First Cent., transl.*, chap. iii. p. 61).

Never was the discomfiture of a party more complete: the very embers were crushed out. There were only a few women left to lament the dead one; while two or three of the better class had the charity to give him burial. There was evidently no thought—in the circumstances there could be none—of taking up the work which Jesus had failed to accomplish; for the strange rumour, three days after, of his having been seen alive was altogether disbelieved by those who had been his disciples, and mocked as a idle story. They were far too disheartened to concoct any plan of boarding the rulers whose power had just been so fatally displayed.

And yet in six or seven weeks these men, of the peasant class for the most part, appear again in public, in the heart of Jerusalem, and, in the presence of the multitudes who were thronging to a great national feast, begin to preach, not just some fragments of their dead Master's doctrine, not the crude speculations which men devising an imposture generally commence with, but a matured system, complete in all its necessary parts, the Christian religion in such shape, and form, and consistency, and fulness, that the accumulated wisdom of eighteen centuries, the acutest and most subtle minds of the long line of later theologians, have been able only to illustrate that which they received, and have not made any real addition to it. And this system these unlearned men open out and maintain with the most remarkable boldness, and the most astonishing skill in applying the ancient and venerated scriptures of the nation to its support, basing the whole of their doctrine on this great fact, that Jesus, the crucified, was risen again. They were men of no political weight: all the authority was in the hands of those whom they confronted: why did not the rulers, if it were a falsehood, immediately expose it? Besides, the fact insisted on was not just that a dead man was living again; it was a life of a different kind that they said had appeared, the revelation of a new world, a life of immortality existing in a mortal body. And the apprehension of this gave the disciples perfectly new ideas. All in the scriptures heretofore obscure had now a flood of light on it, testifying the importance of the truth made known to them.

So that this was not merely a tale of wonder which they insisted on for a temporary purpose. They persuaded thousands that they spoke the truth; and Christianity, based upon the fact of the death and resurrection of Jesus, whose work was thus seen to be no failure, began at once to exercise that extraordinary influence which even its enemies allow it, of refining and purifying those who embraced its doctrines and obeyed its precepts, gaining ground continually, in the face of the most cruel and continued persecutions, till, as our own eyes behold, it is accepted by the most enlightened nations; its tendency being everywhere to ameliorate the condition of men, to foster the charities of domestic life, to establish a standard of morals, to which if the world were really conformed, certainly the greatest amount of happiness of which in our mortal state we are capable would be attained.

Now let an unbeliever account for these results, if he can. Could the fact on which the gospel teaching is based be a mistake? Could it be a concerted lie? We have contemporary evidence. Setting apart the narrative of the four evangelists, let us look for a moment at the testimony of St. Paul. His first epistle to the Corinthians is acknowledged on all hands to be a genuine production. It was written within about twenty-five years of the occurrence of the alleged resurrection; and it contains deliberate statements of the facts, a narration of Christ's several appearances to Peter, to the twelve, to five hundred brethen most of whom were still alive, to James, to all the apostles. Let it be remembered that Paul was speaking of what happened in his own life-time, when he was grown up, that if not at Jerusalem at the juncture he was there soon after, that he was on intimate terms with the rulers, and must have heard from them their explanations, for at first

with their authority he violently persecuted Christianity. No delusion could be palmed on such a man. So that there is no fact in history authenticated by better evidence.

But suppose it false; and what follows? Literally that you have the most remarkable results—those which have been touched on above—results lasting to our own days, proceeding from no adequate cause. We shall take the liberty to remind unbelievers that there are certain laws of nature which cannot be transgressed; that causes are related to and commensurate with their effects; that events flow on in definite sequence. If they are credulous enough to suppose that the mighty superstructure is destitute of any foundation, that the whole was the hurried invention of a few enthusiastic men, we shall ask, How came they to be enthusiastic in such a matter?—how came they, utterly disheartened as we have seen they were, dispersed, and ready to return to their former humble occupations (John xxi. 2, 3)—how came they after their Master's death to take up the notion which they would not listen to in their Master's life, and to propound the gospel system, as before noted, all at once in its breadth and power; when it must have been clear to their minds that, whatever the ultimate success, to them there could be only shame and discredit, a miserable life, and a hopeless death? Never was prostration at first so complete: never was confidence afterwards so certain and successful. And why? There must have been an adequate cause, I repeat. Common sense, the ordinary laws of reasoning and of nature, assure us that it could have been only fact, stern fact, neither deliberate fraud nor deluded folly, that compelled them to accept the truth of the miracle of Christ's resurrection. Yes, indeed, 'now is Christ risen from the dead, and become the first-fruits of them that slept' (1 Cor. xv. 20). 'I have been used for many years,' said Dr. Arnold (*Sermons on the Christian Life*, p. 14), 'to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no one fact, in the history of mankind, which is proved by better and fuller evidence of every sort, to the understanding of a fair enquirer, than the great sign which God has given us, that Christ died and rose again from the dead.' The argument can of course be but slightly touched on here, but it is earnestly recommended to every thoughtful mind. Let it be coupled with what is elsewhere said under CHRISTIANITY, MIRACLES, PROPHECY, REVELATION, SCRIPTURE; and the result, confirmed on all hands, is the same: 'We have not followed cunningly-devised fables.'

Of the nature of Christ's resurrection-body we know very little. He took again the flesh that died; and there were still the marks of suffering on it (John xx. 20, 27). But yet there was a change: the mortal had put on immortality. He was sometimes hardly recognized by his friends, till the well-known tones and well-remembered actions assured them that it was the Lord (Luke xxiv. 16, 30, 31, 37; John xx. 15, 16). And he passed strangely in and out among them. It was not, perhaps, till his ascension that his body assumed that glorious port which for a while it had on the mount of transfiguration (Matt. xvii. 2; Mark ix. 2, 3, Luke ix. 29), and which John beheld in Patmos (Rev. i. 13-16). But this it is impossible for us to decide: sufficient that Christ's resurrection put the seal upon his death, and proved that his sacrifice was adequate and accepted. Man's mighty debt was cancelled; and therefore the prison of the grave was opened. So that, as the apostle declares, Christ 'was delivered for our offences, and was raised again for our justification' (Rom. iv. 25).

Scripture always links the resurrection of Christ with that of his believing people: 'Christ the first-fruits; afterward they that are Christ's at his coming' (1 Cor. xv. 23). Indeed, if he is the head and his servants the members of one mystical body (xii. 27), life cannot reign in the one and corruption in the other. Rather the life from the head will be communicated to all the subordinate parts; and body as well as soul shall be quickened into immortality (John xiv. 19; Rom. viii. 11; Phil. iii. 20, 21). Nor shall the resurrection comprise only the faithful. Our Lord has told us that '*all* that are in the graves shall hear his voice, and shall come forth' (John v. 28, 29). The divine power has heretofore raised men from the dead; for he who could at first create could as easily restore the life that had perished. Some examples we have in the Old Testament (1 Kings xvii. 17-23; 2 Kings iv. 18-37, xiii. 20, 21); and, in the New, Christ both raised the dead himself and also gave the same power to his apostles (Matt. ix. 18-26; Luke vii. 11-16; John xi. 33-44; Acts ix. 36, 41, xx. 9-12). There can be no doubt that those so raised died again in the course of nature. But it is probable that the saints who came out of their graves after Christ's resurrection received then their incorruptible bodies, a part of the train of the mighty Lord of life and immortality (Matt. xxvii. 52, 53).

To the worldly-wise the doctrine of the resurrection of the dead has always appeared incredible. Our Lord taught it from the Pentateuch to the sneering Sadducees (xxii. 31, 32); and Paul preached it to the mocking philosophers of Athens (Acts xvii. 18, 32). The special objection was, 'How are the dead raised up? and with what body do they come?' (1 Cor. xv. 35). And this is the objection which is still urged. The body of a living man is continually changing, it is said, so that the particles which belonged to it a few years ago are now dispersed and belong to it no more, nay, may help to constitute the body of some one else. With what body, then, shall the dead come? What particles shall be gathered to form the resurrection-body? The apostle indignantly answers such a question by pointing to the natural growth of the corn: it 'is not quickened except it die.' And it springs up changed but yet the same, yielding the counterpart of that which was sown (36-38). So shall be the resurrection of the dead: buried in corruption they rise incorruptible

And, just as, though the particles of our living bodies are in perpetual flux, we yet lose not our personal identity, so doubtless, by the mighty power of God, the changed and glorified body will be felt to be the same; with new powers and fresh capabilities, with vigour expanded and shape (it may be, we know not) altered, the development of eternal life shall not affect the man's personal identity—in body as well as soul he shall have his perfect consummation and bliss (see some good observations on this topic in Niven's *Victory over Death*, chap. xii.; and, for the nature of the risen body, Bickersteth's *The Risen Saints*).

It will indeed be a wondrous exercise of divine power; and vain man, instead of foolishly questioning his Maker's purpose, might better be grateful for the high destiny revealed for those who shall be conformed to the risen Saviour. Well were it if each one longed and laboured like the apostle to 'know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means' he 'might attain unto the resurrection of the dead' (Phil. iii. 10, 11). A noble hope: why will any one disown it?

RE'U (*friend*, i.e. of God). One of the patriarchs in the line of Shem (Gen. xi. 18-21; 1 Chron. i. 25). His name in the Greek form is Ragau (Luke iii. 35).

REU'BEN (*behold a son*). The first-born of Jacob by his wife Leah, who hoped that on the birth of a son she should secure her husband's affection (Gen. xxix. 31, 32). There is a singular incident related of Reuben's youth. He had found some mandrakes in the field during wheat-harvest, and brought them to his mother. Rachel coveted them; and they were given to her on condition of her yielding up her husband's bed that night (xxx. 14-16). The next notice we have of him is a disgraceful one: he defiled his father's bed (xxxv. 22). Reuben was weak and impulsive; yet he had some commendable qualities. He would not join with his wicked brethren in their cruel plot against Joseph. It would seem that he was not present when they first devised it; and when he knew that they intended to kill Joseph he persuaded them to cast him into a pit, resolving at a favourable opportunity to take him up and restore him to his father. This plan was defeated by Judah's proposal to sell the lad to the Ishmeelites, when again Reuben was absent. His grief on discovering that Joseph was gone, killed as he believed, is creditable to his fraternal feelings; and he was able afterwards to remind his brothers that, if they had listened to his counsel, they might have been spared their present trouble (xxxvii. 21, 22, 29, 30, xlii. 22). We next find Reuben endeavouring to persuade his father to let Benjamin accompany his brethren when they went a second time to Egypt for corn. But his arguments were coarse: 'Slay my two sons,' he said, 'if I bring him not to thee' (xlii. 37). Jacob was not likely to be prevailed on by such a mode of speaking. Four sons, however, of Reuben are named in the list of Israel's house at the descent into Egypt (xlvi. 9: comp. Numb. xxvi. 5-7). Some difficulty has been felt in consequence of this: it has been supposed that two of the sons were born in Egypt. But it does not necessarily follow that such was the case. The sons might have been but two when Reuben addressed his father; and two more might have been born in the weeks or months which intervened before the family migrated into Egypt. Or the two eldest sons might have been about Benjamin's age, and thus have been specially offered as fit pledges for his safe return: see Birks, *The Exodus of Israel*, pp. 7, 8.

In Jacob's prophetic blessing of his sons Reuben's incest is alluded to, and an intimation dropped that he should not have the prerogative of his birth-right (Gen. xlix. 3, 4). Accordingly, though Reuben is usually named first in genealogical lists, yet the birth-right was transferred to Joseph, the progenitor of two tribes, and the imperial power given to Judah (1 Chron. v. 1, 2).

At the first census in the wilderness the number of Reubenites was 46,500 (Numb. i. 20, 21): their encampment was to the south of the tabernacle; and on march they were to head the second division of the host, Simeon and Gad being joined with them (ii. 10-16). At the second census they had decreased to 43,730; for of their tribe many had rebelled and fallen with Dathan and Abiram (xvi., xxvi. 5-11). In the last year of the wandering in the wilderness, when the kingdoms of Og and of Sihon had been conquered, the tribes of Reuben and Gad requested that they might be allowed to settle east of the Jordan. It was a pasture-land; and they had very much cattle. Moses was at first disposed to refuse; but, when they professed their readiness to aid their brethren in the conquest of Canaan westward, he consented. And accordingly they at once occupied their cities and placed there their wives and children, forming with half the tribe of Manasseh a large division of the whole people, cut off in some measure from the rest of the nation.

The territory of Reuben, in the region now called the *Belka*, was divided from Moab on the south by the Arnon, and bounded on the west by the Dead sea and the Jordan (Josh. xiii. 16, 23). To the east it extended to the Arabian deserts and the country of Ammon, while on the north it bordered upon the possession of Gad. But it does not seem as if the frontier of these two tribes was very exactly defined; or rather the population, feeders of sheep and cattle, were migratory in their habits and occupied at different times different districts. For we find some of the towns, as Heshbon (Numb. xxxii. 37; Josh. xiii. 17, xxi. 39) and Dibon (Numb. xxxii. 34; Josh. xiii. 17), ascribed sometimes to Reuben and sometimes to Gad. Generally speaking, the towns of Reuben are noted in Numb. xxxii. 37, 38; Josh. xiii. 15-21; four of them being assigned to the Merarite Levites (xxi. 36, 37; 1 Chron. vi. 78, 79); and one, Bezer, was a refuge-city (Deut. iv. 43; Josh. xx. 8).

The prophetic blessing of Moses upon Reuben expressed a hope of life and population for the tribe (Deut. xxxiii. 6): no

brilliant future was anticipated. And this was just their history. 'Their abodes abounded,' says Dr. Kalisch, 'in excellent pasture-land, forests, and meadows; and many became wealthy proprietors of cattle; but they were by these very blessings alienated from the spirit of war and conquest, and almost from a progressive political life; and in the time of the judges they could not even by long discussions be roused to abandon for a while their herds and villages, and to take part in the glorious national war immortalized by the song of Deborah, Judges v. 15, 16' (*Comm. on Old Test. Gen.*, p. 730).

The Reubenites with the other trans-Jordanic settlers despatched a large body of troops to aid their brethren in the conquest of Canaan (Josh. iv. 12, 13). On their return they erected an altar of memorial by the Jordan, which seemed at first likely to cause dissension among the tribes (xxii.). We afterwards hear little of them. In the days of Saul they in conjunction with their neighbours made some successful forays on the Hagarites, and extended their pastures even to the Euphrates; the army of the confederate tribes being 44,760 (1 Chron. v. 1-10, 18-22). Large numbers of them joined David at Hebron (xii. 37), who appointed a separate ruler over them (xxvii. 16): Solomon, however, included them with Gad in one of his commissariat departments (1 Kings iv. 19). On the division of the kingdom they attached themselves to the northern state, and were ultimately for their sins carried away captive by Tiglath-pileser (1 Chron. v. 6, 25, 26); when their country seems to have been occupied by Moab (comp. Josh. xiii. 16-21 with Isai. xv.).

REU'BENITES (Numb. xxvi. 7; Deut. iii. 12, 16, iv. 43, xxix. 8; Josh. i. 12, xii. 6, xiii. 8, xxii. 1; 2 Kings x. 33; 1 Chron. v. 6, 26, xi. 42, xii. 37, xxvi. 32, xxvii. 16). The descendants of Reuben.

REU'EL (*friend of God*).—1. One of the sons of Esau (Gen. xxxvi. 4, 10, 13, 17; 1 Chron. i. 35, 37).—2 (Exod. ii. 18). See JETHRO, RAGUEL.—3 (Numb. ii. 14). See DEUEL.—4. A Benjamite chief (1 Chron. ix. 8).

REU'MAH (*exalted*). A concubine of Nahor, Abraham's brother (Gen. xxii. 24).

REVELATION. Revelation is the uncovering and displaying of that which before was hidden. In a theological sense it is a disclosure by the Deity to his creatures of truths which they could not have known by the contemplation of his works or the deductions of their natural reason.

The possibility of such a revelation can hardly be denied by those who admit the existence of a God and the formation of the universe by his fiat. He who could create beings with powers of intelligence could surely act upon these powers and make such beings conscious of the communications they were receiving. And, if we are to regard God as the moral Governor of the world, there is a high probability that he would make his subjects acquainted with those salutary laws by which he intended to rule. To provide them with faculties which might be rightly or wrongly used, and yet to withhold that knowledge which would sufficiently influence them to take the right path can hardly be thought befitting the character of a beneficent Father. There is a limit by its natural constitution to the powers of a finite creature. He cannot reach, unaided, to the necessary knowledge of the Infinite. It is impossible fully to argue this here. It must be sufficient to assert that just reasoning corroborates the fact that man never does 'by searching find out God.' But there is the argument from experience and history to be briefly adverted to. Left to themselves men have, confessedly, become debased. Philosophy and reason have not proved adequate guides to virtue. Heathen nations, who may be supposed to have had the light of reason, have not improved it; and those who have most diligently cultivated philosophic enquiry have ingenuously confessed that they needed some higher guide. The state of morals in countries, both ancient and modern, where revelation is not known, is proof sufficient that man by himself is unable to apprehend and to attain the chief good. The whole evidence of this cannot be produced. The fearful state of common social life—known well to classical scholars—even in such centres of civilization as Athens and Rome, must not be opened forth to general Christian gaze. All that can be said is that St. Paul's picture of it in Rom. i. is far from an exaggeration of the truth. And yet men generally have had some faint lingering gleam of a revelation made to their remote ancestors. If even with this assistance they have failed, how much more if left without any divine instruction? If, then, God is to be adequately known to his creatures, if his will is to be the rule of their rational obedience, if a standard of right and wrong is to be established, some communication from the Deity must be made for the good order of the world.

As to the mode of such communication or the way in which the Eternal Spirit acts upon the human spirit, and brings men into a definite conscious relation to himself, nothing need be said here. Neither is it requisite to argue the question whether, the necessity of a revelation being presupposed, it would be more desirable that it should be made to every individual, or committed to a few with sufficient credentials to establish it to the satisfaction of the rest. Observations bearing on this topic will follow. We have at present rather to do with a question of fact. It is alleged that such a revelation has been made, that teachers specially commissioned by the Deity have appeared to make known his will. The matter of chiefest import is to ascertain whether these teachers have possessed the knowledge and held the commission to which they pretended; or have they been deceivers or self-deceived?

That impostors and fanatics have advanced the largest claims is sufficiently evident. There must therefore be some criteria which may distinguish fact from fiction. And it is simply reasonable that, if teachers who profess to come from God possess knowledge greater than men can reach, and exercise powers greater than

men can wield, they must have received these from above: to such men we may properly conclude that a revelation has been made. This knowledge and this power are evinced by prophecy and by miracles, which have been fairly considered adequate proofs of revelation. They are appealed to in support of the revelation which we maintain. The Deity challenges the world to declare, as he can, the future (Isai. xli. 22, 23, 26, xlii. 9, xliv. 7, 8); and the great Teacher who appeared nearly 2,000 years ago in Judea pointed to the mighty works he wrought as evidence sufficient of his divine mission (John x. 37, 38, xiv. 10, 11).

If, then, it can be established that events in the far future have been long before proclaimed, if it can be shown on sufficient evidence that miracles have been performed, we are justified in the conclusion that the finger of God is here. See MIRACLE, PROPHECY, where these topics are discussed.

In estimating the truthfulness of alleged revelation we have certain checks. God cannot contradict himself. He lets us draw various plain deductions from what we see in the book of nature. These have sometimes been thought inconsistent with the book of revelation. They may be inconsistent with the glosses put upon that book. But the genuine voice of revelation has nothing to fear from investigations in any other field of knowledge. Sooner or later all that really proceeds from God will be found in admirable harmony. Truth will not suffer by large enquiry.

The preceding observations tend to show the possibility and the necessity of a divine revelation, and point out some of the criteria by which to try the pretensions of that which professes to come from God. To us it presents itself in a written form. The communications which are said to have been made by the Deity, by means of several persons and repeated through successive ages, are embodied for our use in the bible. Some notice therefore must be taken of the shape which, so far as it regards ourselves, they have assumed. Inspiration was necessary to preserve these, and to present them truthfully to us. Here is the distinction to be made between revelation and inspiration—the one the supernatural communication from God, the other the spiritual influence through which the communication is officially proclaimed by word of mouth or by writing, that is, the transference of the communicated truth to the spoken or written word. For revelations may be given which he who receives them is neither authorized nor empowered to declare (2 Cor. xii. 1-4); and record may be made under spiritual guidance of that which has been learned merely by the use of the ordinary senses (John xix. 35).

The structure of such a record must be looked at. It is reasonable to believe that God would act towards his creatures on an intelligent plan, his object in our world being to manifest his glory in the restoration of those who had wandered from his obedience. This plan would be apparent through all the parts of a revelation proceeding from him. If then we can perceive through the bible, the books of which were composed at widely-different periods, the same general plan, we have a strong presumption in favour of its being a revelation from God. Now a revelation must not only disclose that which could not (as above noted) otherwise be known—such as the doctrines respecting the nature, attributes, and character of God, the sin and condemnation of man, the mode of salvation through Christ, and the work of the Holy Spirit—but must involve a moral probation. Else men would be treated as machines, and human responsibility would be destroyed. But, if the great purpose of probation is to be answered, there must be preparation, a training, so to speak, of individuals and of the world. Revelation could not in this view be entire at once. No single period in the world's history could be fixed on in which the whole divine plan might be propounded, without violating the condition of moral probation to most of the generations of mankind. There must be a gradual development, if the graces of faith and hope are to be exercised with practical effect upon human conduct. This is just the nature of the bible revelation, propounding truth by degrees, human language and human instruments being employed for this, so as to give the probationary purpose its fullest effect; sufficient being made known for the age to which any part of the revelation was made, and further developements coming after, not contrary to but illustrative and confirmatory of that which had preceded, modelled after such a manner that, while each, as just said, was thoroughly suitable to its own time, the whole should when completed be of perfect consistency, and continue to serve its purpose of probation through the rest of the generations of the earth. The revelation must be co-extensive with those who were to be benefited by it, and must therefore travel along the course of man's history. And to answer its end it must be shaped, without derogation from God's holiness, so as to meet man's ignorance, weakness, and sin.

Now the revelation of the bible, the more closely it is examined, will be more evidently seen to answer to the conditions adverted to. Its forms of history, biography, and prophecy, instead of a series of abstract propositions, its divine side and its human side adapting it as the teacher and the touchstone of sinful men, and above all the marvellous unity of it, the later portions being the natural full growth of the earlier germ—these considerations, taken together with the evidence and criteria previously noted, may well convince us that the scripture revelation proceeds from God in mercy to his creatures.

REVELATION, THE BOOK OF. The closing book of the New Testament, the only one therein which can strictly be called prophetical. It has its name as the translation of a Greek word, which is sometimes (slightly Anglicized) used as its designation—Apocalypse.

It can hardly be doubted that the writer

wished to identify himself with the apostle John. For no other eminent man of the name is said to have been in the early times of the gospel banished to Patmos (Rev. i. 9), and the expression used in i. 2 certainly points to the same hand that penned John i. 14, xix. 35. Accordingly, we find evidence, as soon as we could reasonably look for it, that this book was regarded in the church as the work of the apostle. At first the voice of ecclesiastical writers seems to be unanimous. It commences with those who actually knew St. John. Thus there is the evidence, more or less direct, of Justin Martyr, of Melito of Sardis, of Theophilus of Antioch, of Irenæus—a most important witness, who, having given an interpretation of the mystical number of the beast, appeals thereon to the testimony of those who had seen the apostle. Tertullian and others might also be adduced. But by-and-bye the unanimity is disturbed; and Dionysius, bishop of Alexandria 248-265 A.D., a pupil of Origen, expresses his disbelief that St. John was the author of the book. He does not deny its high authority; but he thinks, from the way in which the name of the writer is put forward, and especially from the diction, so inferior in accuracy to that of the Gospel and of the first epistle, that it could not have proceeded from the same pen with them, but must, as there were many Johns, have been the work of another of the same name. The testimony of Dionysius is by far the most weighty of early times. Doubts however increased; and the result may be generally stated that in the eastern church the authorship of the apostle was questioned or denied, while after the fifth century it was almost universally allowed by the western church. Internal evidence has been carefully examined. The faults of the diction have been exaggerated; nevertheless it is certainly a problem how the same individual could have at various times expressed himself so differently. Other arguments taken from the subject-matter may be satisfactorily explained. Dr. Alford has elaborately examined the whole question, and—observing that the external evidence is of the highest and most satisfactory kind: it was unanimous in very early times. It came from those who knew and had heard St. John himself: it only began to be impugned by those who had doctrinal objections to the book: the doubt was taken up by more reasonable men on internal and critical grounds; but no real substantive counter-claimant was ever produced'—he expresses his conviction, in spite of certain difficulties arising from the style and other phenomena of the book, 'that the author was the apostle and evangelist St. John' (*Proleg.*, sect. i.). The reader may be referred also to an able disquisition in the *Bibliotheca Sacr.*, April 1864, pp. 319-347.

With regard to the place where this work was composed, St. John distinctly declares that he was in Patmos when he had the apocalyptic visions (Rev. i. 9): the only question is whether he recorded them immediately, or not till after his liberation and return to Ephesus. In favour of the first branch of the alternative is x. 4, where he describes himself as at once beginning to write. But we can scarcely come to a certain conclusion on this point. As to the date, critics are not agreed whether St. John was banished under Nero or under Domitian. The testimony of Irenæus is distinct for the last-named emperor. It has been thought, however, that some passages (as i. 7, ii. 9, iii. 9, vi. 12, 16, xi. 1) were composed before the destruction of Jerusalem; and expositors who interpret the seven kings (xvii.10) of Roman emperors cannot afford to go so far as Domitian. But there is little force in the supposition referred to; and the application of the prophecy to individual monarchs is not to be allowed. Besides, it is very doubtful whether Nero's persecution extended to the east. The only reason of any weight is taken from the language, more rough, as has been noted above, than that of the other works of St. John. Indisputably, if the Revelation were written early, we might well imagine the apostle using his Galilean Greek in it; while his long residence in Asia Minor would refine his speech, and enable him to compose his Gospel in a much better style. It must be allowed that there is force in this; but it can hardly overbalance the positive testimony before referred to. We may venture therefore to place the date in 95 or 96 A.D.

The scope of this book is indicated in i. 19: it was to make known the existing state of the Asiatic churches, 'the things which are,' and to reveal the future history of the Christian church through its long pilgrimage to its eternal resting-place, 'the things which shall be hereafter.' Hence we may thus distribute the contents:

After the title (i. 1-3) and introduction (4-9) we have—

I. The first vision, in which epistles with suitable warnings, exhortations, reproofs, and promises are dictated to the seven churches in Asia (10—iii. 22).

II. Other visions, unfolding the mystery of God in the future fortunes of the church, and the downfall of all her enemies, till the final glorious triumph (iv. 1—xxii. 5).

III. In conclusion there is a solemn asseveration of the truth of what had been spoken, a blessing on those who keep the sayings of this prophecy, corresponding to that in i. 3, and a warning to expect their speedy accomplishment, with a final benediction (xxii. 6-21).

Of course no interpretation of this book can be given here; and the reader must be referred to the works of professed commentators. It can only be said that there have been three main schools of expositors:—

1. The historical, who interpret according to the course of events from the earliest age to the present time, marking fulfilments in the successive facts of history.

2. The præterists, who consider that the whole or nearly all was long ago fulfilled in the victory of Christianity over heathenism and Judaism.

3. The futurists, who believe that, with

the exception of the seven epistles, the prophecy refers exclusively to things which have not yet come to pass.

But every devout reader, even though he may be unable fully to unravel the symbolic visions of the book, will find enough in it for profit. He cannot fail to see somewhat of the conflict in which the Christian church has to contend, and to learn the glorious rewards of victory. He will be stirred up therefore to a circumspect and holy walk, and will be encouraged by the gracious invitations and remarkable promises abounding herein to press onwards in holy hope towards the blessed end. An historical interpretation by no means excludes a higher spiritual fulfilment.

Commentaries on the Revelation are almost innumerable. Newton's *Dissertations on the Prophecies*, the expositions of Woodhouse (1805), and Gauntlett (1821), and Elliott's *Horæ Apocalypticæ*, of which several editions have been published, are valuable works.

REVENUE. It does not appear that there was any stated public revenue in the earlier times of the Hebrew polity. Imposts there were for religious purposes, as, besides the ordinary offerings, the census-money (Exod. xxx. 11-16); but we read of none of a political cast. Great works—as the erection of the tabernacle—were completed from free-will contributions (xxxvi. 3-7). But, when the people desired kingly rule, Samuel warned them that a king must have a revenue (1 Sam. viii. 10-18); whereas he, as a judge, and most probably the judges who preceded him, had not only oppressed no man, but had not even received anything from the community (xii. 3-5). Of course, unprincipled men, as Samuel's own sons, had plundered and oppressed them (viii. 3). But these were discreditable exceptions. Under the monarchy there were stated revenues. They arose from various sources. Such were the customary presents, which oriental sovereigns expect (x. 27, xvi. 20), and the tenth part of the produce of fields and vineyards, flocks, &c. (viii. 15, 17). It was probably in the collection and management of these dues that the officers mentioned in 1 Kings iv. 7; 1 Chron. xxvii. 25-31, were employed. Other items of public revenue in the Hebrew commonwealth have been elsewhere specified. See KING, p. 511. In later times, under Persian and Roman rule, various taxes and duties were collected (Ezra vi. 8; Neh. v. 18; Matt. xxii. 17-21). See PUBLICAN, TAX.

RE'ZEPH (*a stone*, heated to roast meat or bake bread upon). A place which was destroyed by the Assyrian kings (2 Kings xix. 12; Isai. xxxvii. 12). Nine cities still bearing a similar name are enumerated. Possibly the ancient Rezeph may be identified with that between Racca and Emesa (*Hums*), a day's journey west of the Euphrates: see Keil, *Comm. on Kings*, vol. ii. p. 96.

REZ'IA (*delight*). A chieftain of Asher (1 Chron. vii. 39).

RE'ZIN (*stable, firm*).—1. A king of Damascus who made alliance with Pekah king of Israel against Judah. He was slain by the king of Assyria (2 Kings xv. 37, xvi. 5, 6, 9; Isai. vii. 1, 4, 8, viii. 6, ix. 11).—2. One whose descendants, Nethinim, returned from captivity with Zerubbabel (Ezra ii. 48; Neh. vii. 50).

RE'ZON (*prince*). An officer of Hadadezer king of Zobah, who fled from him when David subdued the Syrians, and collected a band, at the head of which he led a predatory life, till at length he seized Damascus, and established himself as sovereign there, possibly at the end of Solomon's reign, to whom he was a bitter enemy (1 Kings xi. 23-25).

RHEG'IUM (*a breach, broken off*). An Italian city on the south-west coast over-against Sicily (Acts xxviii. 13). It was a colony of Chalcis in Eubœa, and was in the territory of the Bruttii. It is now a town of Calabria and called *Reggio*.

RHE'SA (*head*). A name found in the genealogy of our Lord (Luke iii. 27). There is great probability that this is not a personal name, but the title given to the princes of the captivity. Accordingly Dr. Mill (*Myth. Interp. of Gospels*, 2nd. edit. p. 178) suggests that the Rhesa of St. Luke may be the Hananiah of 1 Chron. iii. 19; Hananiah being the head or prince after his father Zerubbabel. Lord A. Hervey supposes Rhesa to designate Zerubbabel himself; the title, originally a gloss against his name, having slipped into the text. See *Genealogies of Jesus Christ*, chap. iv. § 5, pp. 110-114.

RHINOCEROS (Isai. xxxiv. 7, marg.) See UNICORN.

RHO'DA (*rose, rose-tree*). A damsel in the house of Mary mother of John Mark (Acts xii. 12-15).

RHODES. A well-known island off the coast of Asia Minor, over-against Caria. It was very fertile, enjoyed a delightful climate, and as it lay convenient for commerce was well-peopled at an early period. It was in the fifth century before Christ that the city of Rhodes was built. The Rhodians were skilful sailors; and for a long time their fleets ruled the seas. They retained a degree of liberty under Roman supremacy; and it was not till the reign of Vespasian that Rhodes became a Roman province. There was a Jewish population there in Maccabean times (1 Macc. xv. 23); and the more modern history of Rhodes, as the strong-hold of the knights of St. John of Jerusalem, is very interesting. The present population of the island is about 20,000. St. Paul touched there on his voyage from Miletus to Palestine (Acts xxi. 1).

RHOD'OCUS (2 Macc. xiii. 21). A Jewish traitor.

RHO'DUS (1 Macc. xv. 23). Rhodes.

RI'BAI (for whom *Jehovah pleads*). The father of Ittai one of David's warriors (2 Sam. xxiii. 29; 1 Chron. xi. 31).

RIBAND (Numb. xv. 38). See HEM OF GARMENT.

RIB'LAH (*fertility*). A city on the north-east frontier of Palestine, in the territory of Hamath, on the great line of road which led from Babylonia into Judea. It was here that Jehoahaz was put in bonds by Pharaoh-nechoh; and here afterwards were the Chaldean head-quarters in Nebuchadnezzar's

invasion (Numb. xxxiv. 11; 2 Kings xxiii. 33, xxv. 6, 20, 21; Jer. xxxix. 5, 6, iii. 9, 10, 26, 27). Traces of this city exist about twenty miles south-west of Hums on the Orontes, still called *Ribleh*. It is, however, questionable whether the Riblah of Nebuchadnezzar's time is identical with that designated by Moses as a boundary-place of the Israelitish territory. Mr. Grove thinks that this last must have been near Banias (Smith's *Dict. of the Bible*, vol. iii. pp. 1041, 1042).

RIDDLE. The Hebrew word so rendered means properly something intricate, i.e. hard to be disentangled or guessed. There is an instance of a riddle in our sense of the term in Judges xiv. 12-19. That so called in Ezek. xvii. 2-10 has more of an allegorical cast. The same original word is rendered 'hard questions' in 1 Kings x. 1. The number of the beast (Rev. xiii. 18) is a scripture riddle on which innumerable expositors have tried their ingenuity. Eastern nations have always been fond of puzzles and sententious expressions; for an account of the books of them which they possess see D'Herbelot, *Biblioth. Orient.*, vol. i. p. 172, art. 'Algaz.'

RIGHTEOUS, RIGHTEOUSNESS. Righteousness is moral perfection; and that being is righteous who possesses such perfection. God therefore is righteous, as having righteousness in the highest sense of the word (Psal. cxix. 137; Isai. xlv. 19). But man, created upright, is 'very far gone from original righteousness'; and it is the most interesting question that can be propounded, How are those who have committed sin to be accepted by a righteous God? As the observations made here upon this topic must necessarily be brief, it may be well to present the reader with the substance of De Wette's note, cited with approval by Dr. Alford (*The Greek Test.*, note on Rom. i. 17), where the expression 'the righteousness of God' does not designate his attribute of righteousness, but the righteousness which flows from and is acceptable to him:—

'The Greek *dikaiosunē* and the Hebrew *tzĕdâkâh* are taken sometimes for "virtue" and "piety" which men possess or strive after; sometimes, imputatively, for "freedom from blame," or "justification." The latter meaning is most usual with Paul: *dikaiosunē* is that which is so in the sight of God (Rom. ii. 13), the result of his justifying forensic judgment, or of "imputation" (iv. 5). It may certainly be imagined that a man *might* obtain justification by fulfilling the law: in that case his righteousness is an "own righteousness" (x. 3), a "righteousness of the law" (Phil. iii. 9). But it is impossible for him to obtain a "righteousness of his own" which at the same time shall avail before God (Gal. ii. 16). The Jews not only *have* not fulfilled the law (Rom. iii. 9-19), but *could* not fulfil it (vii. 7-25): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24-32). God has ordained that the whole race should be included in disobedience. Now, if man is to become righteous from being unrighteous, this can happen only by God's grace, because God declares him righteous (iii. 24; Gal. iii. 8), the word signifying not only negatively to acquit (as in Exod. xxiii. 7; Isai. v. 23; Rom. ii. 13), but positively *to declare righteous*; never, however, "to *make* righteous" by transformation, or imparting of moral strength by which moral perfection may be attained. Justification must be taken, as the old protestant dogmatists rightly took it, in a forensic sense, i.e. *imputatively*: God justifies for Christ's sake (iii. 22-28), on condition of faith in him as Mediator: the result of *his justification* is "righteousness of faith"; and, as he imparts it freely, it is "righteousness of God." . . . This justification is certainly an objective act of God; but it must also be subjectively apprehended, as its *condition* is subjective. It is *the acquittal from guilt, and cheerfulness of conscience, attained through faith in God's grace in Christ*, the very frame of mind which would be proper to a perfectly-righteous man, if such there were—the harmony of the spirit with God, peace with God. All interpretations which overlook the fact of imputation are erroneous.'

It may be added in the words of Hooker (*Disc. on Justification*, 3): 'There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent. That whereby here we are justified is perfect but not inherent. That whereby we are sanctified is inherent but not perfect.'

RIM'MON (perhaps *the exalted*). A Syrian idol-god (2 Kings v. 18). A trace of this deity is found in the name Tabrimon, one of the royal line of Syria (1 Kings xv. 18). It is possible that the word may signify (as Rimmon, the city, below) a pomegranate, the symbol of generative power: or the name may be an abbreviated form of Hadadrimmon, and the god be kindred with Adonis, so styled after the pomegranate, which was sacred to him. See Winer, *Bibl. RWB.*, art. 'Rimmon, 5;' Keil, *Comm. on Kings*, vol. i. p. 186.

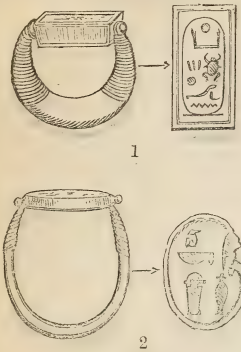
RIM'MON (*id.*). A Benjamite of the town of Beeroth, father of the two men who assassinated Ish-bosheth (2 Sam. iv. 2, 5, 9).

RIM'MON (*a pomegranate*).—1. A city in the south of Palestine, originally allotted to Judah, afterwards to Simeon (Josh. xv. 32, xix. 7, in the last place called Remmon; 1 Chron. iv. 32). It is the town mentioned in Zech. xiv. 10. There can be little doubt that this is the En-rimmon of Neh. xi. 29, that in Joshua and Chronicles Ain and Rimmon should not be separated, and that this Rimmon may be identified with *Um er-Rummâmîn*: see Wilton's *Negeb*, pp. 229-233.—2. A rock or peak north-east of Geba and Michmash, near the desert, to which the remnant of the Benjamites retreated after the destruction of their tribe (Judges xx. 45, 47, xxi. 13). This is now called *Rimmôn*: it is a conspicuous conical hill. There was probably a town on it like the present village, or close at hand.—3. A town in the territory of Zebulun, but assigned to the Merarite Levites (1 Chron. vi. 77). It is called in our translation of Josh.

xix. 13 Remmon-methoar; but 'methoar' is no part of the name: the words of the clause should be rendered 'it (the border) passed on to Rimmon, and stretched to Neah.' This place is the modern *Rummaneh*, in the neighbourhood of picturesque hills crowded with ruins.

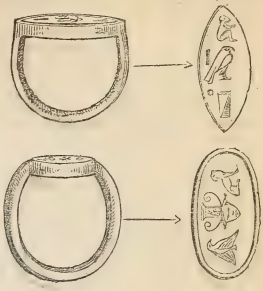
RIM'MON-PA'REZ (*pomegranate of the breach*). A station of the Israelites in the wilderness (Numb. xxxiii. 19, 20).

RING. The orientals have always been fond of ornamenting themselves with rings. There are two Hebrew words which are rendered 'ring:' of these *khotham* signifies a seal or signet-ring (Exod. xxviii. 11, 21; Job xxxviii. 14, xli. 15; Jer. xxii. 24); *tabbaath*, a signet-ring (Exod. xxxv. 22; Esth. iii. 10; Isai. iii. 21), or a ring of any kind (Exod. xxv. 12, xxvi. 24, xxviii. 28). The signet-ring was worn by the Hebrews on the right hand (Jer. xxii. 24: comp. Ecclus. xlix. 11). Sometimes however, as it is in Persia at the present day, it was suspended on the breast by a string (Gen. xxxviii. 18: comp. Sol. Song viii. 6). Many rings of which specimens have been preserved were worn by the Egyptians. A king committing his signet-ring to any one created him thereby prime minister (Gen. xli. 42; Esth. iii. 10, viii. 2: comp. 1 Macc. vi. 15). Possibly the giving of a ring in Luke xv. 22 may imply the restoration of the returned son with authority, at least dignity, in the household.



Rings and signets, Egyptian. From originals in British Museum.

1. With name of a king, successor to Amenoph III.
2. I am the servant of Bast (Pasht).
3. Gold and lapis-lazuli, with title of Queen Hatasu, Thebes.



Egyptian rings.

Porcelain rings.

RIN'NAH (*a shout*). One of Judah's posterity (1 Chron. iv. 20).

RI'PHATH (*a crusher?*). A son of Gomer (Gen. x. 3), the location of whose descendants it is not easy to trace. Gomer however being probably Bactria, Riphath may designate the colonists of the Bactrian empire, who extended themselves among the Riphæan or Ripæan mountains. These may be supposed to be that western branch of the Uralian chain in which the Don rises: they stretch away southward to the Caspian, towards the mountains of Circassia; though some would have them the Carpathian range. In 1 Chron. i. 6 certain copies have Diphath.

RIS'SAH (*a ruin*). One of the stations of the Israelites while passing through the desert (Numb. xxxiii. 21, 22).

RITH'MAH (*broom*). Another of the stations of the Israelites, as it appears, in the wilderness of Paran (Numb. xii. 16, xxxiii. 18, 19).

RIVER. Many streams are termed in our version rivers which are really but brooks or winter-torrents: see BROOK. The only river of Palestine deserving the name is the Jordan. But of course the rivers of other countries are often named in scripture.

The word in general use has commonly the proper name of the river added to it, as 'the river Euphrates' (Gen. xv. 18), 'the river Chebar' (Ezek. i. 1, 3). Sometimes it has the name of the region through which the stream flows, as 'the river of

Egypt' (Gen. xv. 18), 'the river of Gozan' (2 Kings xvii. 6). In the plural it is thus found, 'the rivers of Damascus' (v.12), 'the rivers of Babylon,' i.e. the Euphrates and its canals (Psal. cxxxvii. 1), 'the rivers of Ethiopia' (Isai. xviii. 1; Zeph. iii. 10). 'The river' generally signifies the Euphrates (Gen. xxxi. 21; Exod. xxiii. 31), but in Isai. xix. 5 the Nile. There is another word, of Egyptian origin, always applied to the Nile (Gen. xli. 1; Exod. i. 22, ii. 3, vii. 15. 18), except in Dan. xii. 5, 6, 7. In the plural it means the canals through which Nile water was distributed through the country. There are other words which cannot be here noticed. 'The Hebrew language has a wonderful copiousness of expression for rivers, brooks, and springs. For these three words of our own language it has not less than eight or ten, each of which conveyed its proper distinctive sense to the Hebrew ear' (Dr. Lyman's *Palestine and the Desert*, in Biblioth. Sacr., Oct. 1864, pp. 752, &c.). The 'river of Egypt' was generally, though perhaps not always, the Nile: see EGYPT, RIVER OF. A writer, however, in Dr. Smith's *Dict. of the Bible* (vol. iii. pp. 1046-1048), believing that the Egyptian kingdom was bounded by the eastern branch of the Nile, regards the Nile as invariably designated by the phrase, whether *nâhâr* or *nahal* be the Hebrew word used.

A river is often figuratively put for abundance and prosperity (Isai. xlviii. 18, lxvi. 12).

RIZ'PAH (*a coal, a hot stone* for baking). A concubine of Saul whom Abner was accused for appropriating, as if thereby aiming at the crown (2 Sam. iii. 7). This caused a breach between him and Ish-bosheth. Her two sons were delivered to the Gibeonites to be hanged; and the story of her affliction as she watched her dead is peculiarly touching (2 Sam. xxi. 8-11).

ROAD. See HIGH-WAY. The word is used in 1 Sam. xxvii. 10 in the sense of raid or inroad.

ROBBERY (Exod. xxii. 1-13). See PUNISHMENTS, p. 741, THIEF). On Phil. ii. 6, where the word occurs, commentaries may be consulted. Probably the meaning is 'not a thing to be caught at,' i.e. Christ, in the days of his humiliation, waived, did not grasp, his rightful supremacy. See E. H. Bickersteth's *Comment.*, note on the place. Alford translates 'regarded not as self-enrichment his equality with God.'

ROBE. See DRESS. Robes (1 Kings xxii. 10, 30). Royal apparel.

ROBO'AM (Matt. i. 7). The Greek form of Rehoboam.

ROCK. Besides the ordinary meaning of the term 'rock' it is frequently used in a figurative way, or for illustration in a parable; as for a firm basis (Matt. vii. 24, 25, xvi. 18), for a strong-hold (Numb. xxiv. 21), to indicate a hard, careless, and obstinate disposition (Jer. v. 3; Luke viii. 6). And by an easy metaphor the term is applied to God as being immovable, a strong defence to those that trust in him (Deut. xxxii. 4, 15; Psal. xviii. 2, 31).

ROD. This, the frequent rendering of two Hebrew words, ordinarily means a common stick, or a shepherd's staff (Exod. iv. 2, 4, 20; Lev. xxvii. 32, and elsewhere). Sometimes it signifies a staff of office, hence rule or stern authority (Psal. ii. 9, cxxv. 3). It is also a support (xxiii. 4), or a rod for chastising (Prov. x. 13; Isai. x. 5); and thus it comes to denote the fatherly correction with which God visits his people (Mic. vi. 9).

RODA'NIM. This word occurs in 1 Chron. i. 7 in some copies. If it could be proved to be the right reading, the Rhodians would most probably be meant; but it is more accurately, as in the text of Gen. x. 41, DODANIM, which see.

ROE or ROE-BUCK. An animal belonging to the *Cervidæ*, a family of solid-horned ruminants. The roe-buck, *Capreolus dorcas*, is one of the most agile and beautiful of European deer. It is shy and cautious, not herding in troops, but living singly or in small companies, consisting of the male, female, and young. It is skilful in avoiding the hunters. But the word so rendered in our version does not designate a single species, but comprises generally gazelles and antelopes. They were prized for their elegance (Sol. Song ii. 7, iii. 5), were fleet (2 Sam. ii. 18; 1 Chron. xii. 8; Prov. vi. 5), timid (Isai. xiii. 14), and were among the animals whose flesh might be eaten (Deut. xii. 15, 22, xiv. 5, xv. 22). It was and is still regarded as a delicacy (1 Kings iv. 23).

RO'GEL (*a fuller*) (1 Kings i. 9, marg.). See EN-ROGEL.

RO'GELIM (*fullers'* place). A town in Gilead (2 Sam. xvii. 27, xix. 31), perhaps within the territory of Gad.

ROH'GAH (*outcry*). A chieftain of Asher (1 Chron. vii. 34).

RO'TMUS (1 Esdr. v. 8). Rehum (Ezra ii. 2).

ROLL (Ezra vi. 1, 2; Isai. viii. 1; Jer. xxxvi. 2, 6, 20, 21, 23, 25, 28, 29, 32; Ezek. ii. 9, iii. 1, 2, 3; Zech. v. 1, 2). See MANUSCRIPTS, WRITING.

ROLLING THING (Isai. xvii. 13). See WHEEL.

ROMAM'TI-E'ZER (*I have exalted* his *help*). A chief of one of the courses of singers (1 Chron. xxv. 4, 31).

ROMAN. This word is used in two senses: 1. Nationally (John xi. 48). 2. With reference to civil privileges (Acts xv. 37, 38, xxii. 25-27). St. Paul was not a native of Rome, or born in Italy, but he had by birth the rights of a Roman citizen.

ROMANS, THE EPISTLE TO THE. We are not informed in scripture how or when the gospel was first preached in Rome. But, as we find in the assemblage whom Peter addressed on the day of pentecost 'strangers of Rome,' that is, Roman Jews who were then at Jerusalem (Acts ii. 10), we may very well conceive that some would carry back the glad tidings to their people in the great city, and that thus the religion of Jesus would be known there. In no long time the word of God would increase; and disciples would be gathered into the church. We have every reason to believe this to be a fact, because St. Paul writing to them declares that they had gained a noble reputation; for their 'faith' was 'spoken of throughout the whole world' (Rom. i. 8). And this was no recent burst of Christian teaching and Christian zeal: for years there had been be-

lievers in Rome. Again and again the apostle had purposed visiting them (13): it was his desire, he expressly says, 'for many years' (xv. 23). This church was made up mainly of Gentile converts; for, when St. Paul, some years after his letter was despatched, was actually in Rome, and had called together the chief Jews there, neither their language nor behaviour was that of a community out of whom members had joined the Christian church (Acts xxviii. 17-29). They seem rather to have kept aloof from the movement: see Dr. Alford's note on Acts xxviii. 21. And perhaps the greater number of converts in Rome were of Greek origin. No great stress indeed is to be laid on the fact that the apostle wrote to them in Greek; Greek being then almost an universal language throughout the empire. But on examining the names of those whom he salutes (Rom. xvi. 3-15) we discover but two or three that were really Roman: the great majority were Jewish or Greek. And the epistle itself confirms this view. From the topics urged and the course of arguing we may reasonably conclude that the Roman church included some Jews but more Gentiles—Gentiles, however, not unacquainted with Jewish modes of thought.

Little need be said as to the genuineness of this epistle: from the earliest times the evidence is plain and continuous, that it was written by Paul. Bleek would find allusions to it in the epistle to the Hebrews and in the first of St. Peter (*Einleit. in N. T.*, p. 215). More certainly may such be discovered in the epistles of Clement of Rome and Polycarp; and somewhat later the testimonies of Irenæus, Clement of Alexandria, and Tertullian are distinct enough (see Alford, *Proleg.*, sect. 1). But, though no one has denied the Pauline origin of this letter generally, yet certain modern critics, imitating in some respect the ancient heretic Marcion, have questioned Rom. xv., xvi., and some other portions, not so much denying that they were written by Paul as supposing that they were separate compositions adjoined to the epistle. It is not worth while to notice such theories.

The date and place of writing may be readily ascertained. The apostle was then on his way to Jerusalem (xv. 25), and was lodging with Gaius (xvi. 23). But Gaius belonged to the Corinthian church (1 Cor. i. 14); and Paul, we are told (having left Ephesus), 'abode three months in Greece,' just before he proceeded to Jerusalem which he hoped to reach by pentecost (Acts xx. 1-3, 16). Putting these notices together and observing that prior to his quitting Ephesus he had expressed his intention of going to Rome (xix. 21), and that he commends to the Christians there the deaconess Phebe of Cenchrea (a port of Corinth) who appears to have been the bearer of the letter (Rom. xvi. 1), we cannot doubt that it was written at Corinth about the beginning of 58 A.D.

The object with which the apostle wrote is evident from the epistle itself. He had heard much of the Roman Christians (i. 8), of their faith, and of the difficulties with which they were beset from the mixed character of their body, and their peculiar position in the capital. Moreover, it was specially fitting that he, the apostle of the Gentiles, should have his mind directed to that mainly Gentile community, and the Gentile population around them. Yet further, from the salutations already noticed, it would seem that many of Paul's helpers and probably disciples were the most prominent of the Roman believers, and had been the instruments, if not of first planting the gospel there, yet certainly of guiding and adding to the converts at Rome. Yet again, they had never been visited by an apostle. For else Paul would not, according to his maxim (xv. 20), have been so anxious to see them. Spiritual gifts, therefore, for their establishment (i. 11) were needed. And it is a noteworthy remark of Bleek that there could not have been at the time a regularly-constituted church at Rome. For he does not address the 'church' (7) as he so generally does, or speak of 'bishops and deacons (comp. Phil. i. 1), appointed ministers; some of his expressions importing that there were only private communities (Rom. xvi. 5, 14, 15) instead of a public body' (*ubi supr.*, p. 412). We may well understand, then, how necessary it was to lay down and enforce the great principles of Christian doctrine, exhibiting the relative position of Jew and Gentile, and leading them to realize their union in Christ (Rom. xv. 5-9). The epistle to the Galatian church had been written—it is probable—not very long before. The apostle had had his mind filled with that great gospel truth, justification by faith, which he had expounded to them, to correct the errors introduced by a Judaizing party. He would surely feel that a still more elaborate exposition of the doctrine was needed for the Romans in their position, not indeed meant for them only but to form that magnificent body of Christian teaching which should be for all time the standard of truth as far as the word of the gospel should extend. Here was a noble object: the opportunity was offered during the stay at Corinth; and we have the result in these precious words, not alone of man's wisdom, but according to the mind of the Spirit; the particular directions of other epistles appearing here in their most expanded form.

As to the style much cannot be here said. It is full and energetic. The zeal of the apostle's character appears in his writings. He hurries on regardless of nicely-accurate and formal expression, placing in the strongest light the idea he wishes to illustrate, propounding and answering objections, and frequently involving himself in long parentheses, which yet he marvellously succeeds in making to forward his main argument. He evinces much rhetorical power; and, with a fondness for antithesis and play upon words, he soars occasionally into the highest flights of eloquent demonstration, and invests his great subject with such a glow of divine radiance that the reader takes no note of the roughness of language. But it is not always rough; it is moulded by a skilful hand, and made thoroughly expressive, while sometimes it flows on in long-drawn harmony with cadences of grandeur which

no ear will willingly forget. Even had not Paul been an inspired apostle, he would have stood in a very prominent rank among the mighty masters of speech: see Rom. vii. 7-25, viii. 22-39, xi. 25-36.

Various divisions of this epistle have been proposed. Bleek would distribute it into three parts, and Bengel into five. Perhaps the more natural arrangement is to regard it as having:

I. An introduction (Rom. i. 1-15).
II. Doctrinal teaching (16—xi. 36); comprising the general statement that salvation to Jew and Gentile comes by faith (i. 16, 17). This proposition is proved by showing, 1. that all are under condemnation (18—iii. 20), 2. that the righteousness revealed by the gospel being of faith is universal (21—v. 19). 3. The moral consequences of justification are exhibited (20—viii. 39). 4. The rejection of the Jews is discussed, the reason of it stated, while it is shown not to be final (ix. 1—xi. 36).
III. The hortatory or practical part (xii. 1—xv. 13). 1. Inculcating holiness of life (xii., xiii.). 2. With instructions how to behave towards the weaker brethren (xiv. 1—xv. 13).
IV. The conclusion (14—xvi. 27), includes, 1. Personal explanations (xv. 14-33), 2. Salutations (xvi. 1-23), 3. Benediction and doxology (24-27).

Among the numerous commentaries on this epistle that by Calvin may be specially mentioned. Of modern commentators Stuart and Vaughan deserve notice. They have been repeatedly printed.

ROME, CITY AND EMPIRE OF, OR ROMAN EMPIRE. Little can here be said of 'that great city which reigned over the kings of the earth' (Rev. xvii. 18). It is not mentioned in the Old Testament. Its name first appears in the Apocrypha (1 Macc. i. 10, and elsewhere). Of course we find it in the New Testament, first in Acts ii. 10. Descriptions of ancient Rome and of its modern representative must be sought in other books: see Conybeare and Howson's *Life of St. Paul*, chap. xxiv.; and Smith's *Dict. of Greek and Rom. Geogr.* The population has been variously estimated from half a million to four, eight, or even fourteen millions. Gibbon's calculation is reasonable and probably (400 A.D.) near the truth, 1,200,000 (*Decl. and Fall*, chap. xxxi. vol. v. pp. 275-278, edit. 1838.

The Roman empire was raised to its highest pitch by Augustus; a few additions to its provinces being subsequently made, as Britain under Claudius, and Dacia under Trajan. Gibbon observes 'that the empire was above 2000 miles in breadth from the wall of Antoninus and the northern limits of Dacia to mount Atlas and the tropic of Cancer; that it extended in length more than 3000 miles from the western ocean to the Euphrates; that it was situated in the finest part of the temperate zone, between 24° and 56° north lat.; and that it was supposed to contain above 1,600,000 square miles, for the most part of fertile and well-cultivated land' (*ubi supr.*, vol. i. p. 46). The population he puts at 120,000,000 (*ibid.*, p. 75).

The condition of the Roman world was in God's providence well suited for the introduction and spread of the gospel at the time of our Lord's appearance. The more civilized nations of the earth were under one government; and by means of one or two languages, Greek in the east and Latin in the west, men might make themselves everywhere understood. Through all the provinces there was ready communication, facilitated by the peace which generally prevailed in the whole extent of the empire. Moreover, the despotism which reduced all subjects to the same level, and the corruption which had grown through the long night of heathenism, and the felt insufficiency of the popular mythology and the refinements of philosophers for the requirements and happiness of men, gave free scope to a religion which taught that there was a beneficent Creator, who was no respecter of persons, and who in pity for the ignorance of man had sent a divine Teacher, to procure and bestow a higher happiness than reason ever had conceived. At the fitting moment the proper remedy was applied to the world's need (Gal. iv. 4). It was a wise providence that selected the days of this empire for the setting up of 'a kingdom which shall never be destroyed' (Dan. ii. 44).

ROOF (Deut. xxii. 8, and frequently elsewhere). See HOUSE, p. 397.

ROOM. The word, as used ('uppermost' or 'chief room') in Matt. xxiii. 6; Mark xii. 39; Luke xiv. 7, 8, 9, xx. 46, implies the highest place on the first couch, on which men reclined at meals, that being as we say, the seat of honour. For 'upper room' as an apartment (xxii. 12) see HOUSE, p. 397.

ROOT. The Hebrew word so translated besides its literal signification is often used figuratively. Individuals and communities are poetically likened to a tree: the root then designates the chief part mentioned, as of the wicked (Isai. v. 24), of Ephraim (Hos. ix. 16). It also implies the lowest part of anything, and so a stock, race (Isai. xiv. 29), the seat or dwelling of a people (Judges v. 14), ground of a dispute (Job xix. 28). The same word signifies a sprout; and thus is used metaphorically of the Messiah (Isai. xi. 10).

ROSE. The original word thus translated occurs twice (Sol. Song ii. 1; Isai. xxxv. 1). It is not clear what flower is meant. Gesenius is inclined to believe it the meadow saffron, *Colchicum autumnale*; and this is favoured by the etymology, as it is compounded of two words signifying 'acrid' and 'bulb.' Dr. Thomson imagines it may be the mallow, *malva*, the Arabic name of which resembles the Hebrew word. He says that this flower abounds in Sharon, and is found large, double, and variegated; some being perennial and growing into a prettily-shaped bush (*The Land and the Book*, pp. 112, 513). Dr. Kalisch thinks the *Cistus roseus* the rose of Sharon; for this plant is plentiful there (*Comm. on Old Test. Gen.*, p. 614). But roses certainly have flourished in Palestine; and the names of several species are known; as the white garden rose, *Rosa alba*, the damask rose, *R. damascena*, the evergreen rose, *R. sempervirens*; and in many parts of western Asia the rose is highly fragrant and much cultivated. See a notice of

the different flowers supposed by Ginsburg, *The Song of Songs*, note on ii. 1, p. 141.

ROSH (*head, chief*).—1. One of the sons of Benjamin (Gen. xlvi. 21).—2. The word occurs in Ezek. xxxviii. 2, 3, xxxix. 1, where in our version it is translated; but it is probably a proper name: 'the prince of Rosh, Meshech, and Tubal.' Gesenius is disposed to believe that the Russians are intended. A Scythian people are described by Byzantine writers as in the tenth century under the name of Rhōs inhabiting the northern part of Taurus, and, by an Arabian author, as Rûs dwelling on the Volga. Others imagine that they find the nation of Rosh in the Roxalani, or by the Caucasus. See Winer, *Bibl. RWB.*, art. 'Ros;' D'Herbelot, *Biblioth. Orient.*, art. 'Rous,' vol. iii. pp. 137, 138.

ROSH (Deut. xxix. 18, marg.). See GALL.

ROSIN (Ezek. xxvii. 17, marg.). Here balm is meant, as in the text. See BALM. But the 'rosin' of the Apocrypha (Song of the Three Child. 23) was probably naphtha; which is a natural product of Babylonia and other parts. The springs of it in Kurdistan are described as yielding abundantly.

RUBY. A precious gem of a rose-red colour, belonging to the class corundum. The word occurs in several places in our version (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 15, xxxi. 10; Lam. iv. 7); but it is not probable that the ruby is meant. Some critics are disposed to understand pearls. Pearls, however, would ill suit the last-cited passage. Mr. Carey endeavours to meet the difficulty by observing that pearls are sometimes of a slightly-reddish hue (*The Book of Job*, note on xxviii. 18, pp. 328, 329). But it seems more reasonable to understand, with other critics, red coral. For the sardius (Exod. xxviii. 17, xxxix. 10; Ezek. xxviii. 13) the margin gives 'ruby.' See SARDIUS. Perhaps the word translated agate really means ruby. See AGATE.

RUDIMENTS (Col. ii. 8, 20). See ELEMENTS.

RUE. A plant on which the Pharisees were careful to pay tithe (Luke xi. 42). *Ruta graveolens*, common rue, is a native of the south of Europe, a half-shrubby plant of a peculiar yellowish-green colour. Every part of it is marked by transparent dots, filled with volatile oil. Rue possesses powerful stimulant, anti-spasmodic, and tonic properties. The odour is peculiar and strong, the taste of the leaves intensely bitter and aromatic. Rue is sometimes called 'herb of grace,' and cultivated as an ornamental plant.

RU'FUS (*red*). A Christian whom St. Paul saluted, possibly the son of Simon the Cyrenian on whom was laid our Lord's cross (Mark xv. 21; Rom. xvi. 13).

RUHA'MAH (*compassionated, having obtained mercy*). A word symbolically used (Hos. ii. 1) to indicate the restoration of Israel and admission of Gentiles to God's favour.

RULER. See PRINCE. Ruler of the synagogue (Mark v. 22). See SYNAGOGUE.

RU'MAH (*lofty*). A place named as the habitation of the father of Jehoiakim's mother (2 Kings xxiii. 36). It may be the same with Arumah.

RUSH (Job viii. 11; Isai. ix. 14, xix. 15, xxxv. 7). See BULRUSH, REED. In the proverbial phrase 'branch and rush,' the word for branch signifies the palm-branch, compared with which the rush or reed growing in low marshy tracts is very humble.

RUST (Matt. vi. 19, 20; James v. 3). Two different Greek words are rendered 'rust. The first has a more general meaning, perhaps equivalent to our 'wear and tear.' 'Tarnish' might better express the sense in the last-named passage.

RUTH (*female friend*). A Moabitish damsel who was married to Mahlon, the son of Elimelech of Beth-lehem-Judah, who with his family had retired into Moab during the pressure of famine on his own country. Elimelech and his two sons died in Moab; and Naomi his widow after an absence of ten years prepared to return into the land of Israel, having learned that the famine had ceased. Her daughters-in-law were inclined to accompany her; but she kindly remonstrated with them; and Ruth alone, who had probably become a proselyte to the Hebrew faith, held to her resolution of abiding with Naomi. It was a great sacrifice; for Ruth was childless: she was quitting, it would seem, her own mother (Ruth i. 8): she was going into a strange land with one who was now desolate and in poverty. But her character is beautifully exhibited by those most touching words in which she declared her fixed determination: 'Entreat me not to leave thee,' &c. (16, 17). It was the beginning of barley-harvest when the two reached Beth-lehem; and Ruth went to glean in the fields of Boaz. Her blameless conduct attracted notice; and after harvest (barley and wheat) was over, she was desired by Naomi to claim marriage with Boaz as a near relative of her late husband, according to the levirate law (Deut. xxv. 5-10). A still nearer kinsman having waived his prior right, Boaz married Ruth, and she bore him a son, Obed, who was the grandfather of David.

It is not easy to fix the time of these occurrences: it is simply said (Ruth i. 1) that they were 'when the judges ruled.' Neither does the genealogy (iv. 18-22) help us much, because, as Boaz was the son of Salmon by Rachab (generally believed to be Rahab of Jericho) (Matt. i. 5), we have but three persons intervening between Rahab and David, a period of about 360 years. Various explanations have been suggested; as that David's ancestors were peculiarly blessed with length of days: Boaz certainly was in years at the time of his marriage (Ruth iii. 10); and Jesse was far advanced in life when David was a lad (1 Sam. xvii. 12); or that certain names were omitted in the public genealogical tables; or that the sacred writer mentions the most eminent of the series. Laying various considerations together, perhaps we may reasonably believe that Elimelech was contemporary with Gideon; in whose days we know there was a famine caused by the ravages of the Midianites (Judges vi. 1-6), about 1240 B.C. The time of Eli fixed by Josephus is obviously too low.

RUTH, THE BOOK OF. This book is a

kind of appendix to that of Judges, and introduction to that of Samuel. Critics have amused themselves by conjecturing that it is a tale written to enforce the duty of a man, according to the levirate law, to marry his kinswoman, or that it is intended to moderate the dislike entertained in Israel to alliances with foreigners. It is unnecessary to argue seriously against such notions. The book is not a fragmentary episode which might have been spared; it has its special object, to illustrate the source of David's line; and without it the divine purpose would have appeared incomplete. It seemed good to the Holy Spirit to place on record this history of the ancestors of David, who were ancestors of Christ, that the line which had the promise might be distinguished; teaching also that, as there were some of his ancestry introduced from foreign nations into Israel, so Messiah's kingdom should embrace not alone the literal seed of Jacob, but Gentiles too.

The narrative is given with beautiful simplicity; and the spirit of piety evinced in the principal persons of this history is remarkably instructive. We cannot ascertain who the writer of the book was. It has been attributed to Samuel, to Hezekiah, to Ezra. But these are guesses, and not very happy ones. Critics have examined the diction; and some have thought they detected Chaldaisms; so that the book, they say, must have been written very late. Others have endeavoured to explain away this alleged proof by saying that peculiarities of language might have been provincialisms, modes of speech in use at Beth-lehem; and some have gone farther and imagined they were imported from Moab. There is little in all this. The custom originally observed in regard to the levirate law seems at the period of writing to have been well-nigh obsolete: it is described as prevailing in former times (Ruth iv. 7): therefore the history was not composed till a while after the events. The judges are spoken of, as if that kind of government had ceased (i. 1): therefore the composition was probably during the monarchy. But David's name is the last in the pedigree (iv. 22). We shall perhaps not greatly err, then, if we believe that the book of Ruth was written in David's reign or shortly after.

It comprises three sections: I. The account of Naomi's sojourn in Moab (i.). II. The transactions at Beth-lehem (ii., iii., iv. 1-17). III. The pedigree (iv. 18-22).

RYE. The word, so rendered in Exod. ix. 32; Isai. xxviii. 25, is translated 'fitches' in Ezek. iv. 9, 'spelt' in the margin. Rye is a plant of the family of the *Gramineæ*, bearing naked seeds on a flat ear furnished with awns like barley. It grows on light soils unfit for wheat. But there is little doubt that the plant intended by the Hebrew word is not rye, but SPELT, which see.

S

SABACH'THANI (*thou hast forsaken me*). One of the words uttered by our Lord on the cross (Matt. xxvii. 46; Mark xv. 34). See ELI, ELI.

SABA'OTH (*hosts*). The word is left untranslated in Rom. ix. 29; James v. 4. The Lord of Sabaoth is therefore equivalent to the Lord or Jehovah of Hosts, i.e. of the armies of heaven.

SA'BAT (1 Esdr. v. 34). A person not identified.

SA'BAT (1 Macc. xvi. 14). Sebat. See MONTHS.

SABATE'AS (1 Esdr. ix. 48). Shabbethai (Neh. viii. 7).

SAB'ATUS (1 Esdr. ix. 28). Zabad (Ezra x. 27).

SAB'BAN (1 Esdr. viii. 63). A strange corruption for Binnui (Ezra viii. 33).

SABBATH. A Hebrew word signifying rest, generally applied to the seventh day of the week observed as a sacred season of cessation from labour, but used also to designate other days or times set apart and sanctified in a similar way (Lev. xxv. 4). The original term sometimes denotes a week (Matt. xxviii. 1; Luke xxiv. 1; Acts xx. 7).

It is first mentioned when, the work of creation through six successive periods being completed, God is said to have rested on the seventh day and to have sanctified it (Gen. ii. 2, 3). We do not find in the records of the ante-diluvian world or in the histories of the early patriarchs any notice of the observance of this day. We do, however, find the division of weeks (viii. 10, 12, xxix. 27, 28); and, as this is an artificial division, it has been argued not without probable reason that the distribution of time into periods of seven days shows that the seven-fold alternation of creative work and rest was acknowledged, and that, following out the analogy, one day in seven must in those early times have been regarded as sacred. The first distinct mention, however, of a weekly sabbath is at the giving of the manna, when the Israelites were commanded to gather on the sixth day as much as would suffice them for two days, seeing that it would not fall on the seventh; and, while ordinarily that which was reserved became corrupt, yet the additional quantity collected and kept according to the divine command would continue wholesome on the sabbath (Exod. xvi. 22-30). There would seem proof from this account that the weekly sabbath was not then first instituted. For, though there were some who went out curiously to see if there were really any fresh deposit of manna on the sabbath, yet the mass of the people gathered a double portion spontaneously on the sixth day

This is inferred from the report carried by the rulers to Moses, as if hardly knowing whether the right course was taken or not. Such a half-questioning report would not have been made, if an order had just before been specially proclaimed through the camp. And, if the people acted spontaneously, they must have been in the habit previously of observing the sabbath: at all events, the observance existed before the giving of the moral law.

Into that law it was solemnly incorporated, with great particularity of detail, reference being made both to the six days' work of creation and the seventh day's rest, and also to the deliverance of Israel from bondage (xx. 8-11; Deut. v. 12-15). They were to remember that they had been bondmen, and to grant their bondmen that rest which they had not been able to enjoy till their deliverance; which thus became to them a fresh inauguration of the weekly sabbath. These two references are not contradictory. It is no uncommon thing for an event or ordinance to be connected with some display of God's power or mercy, and to have afterwards an additional signification imparted. Thus the rainbow must have been a natural phenomenon from the beginning; but it was invested with a special meaning after the flood, when it was taken as a sign of God's covenant with man that he would no more destroy the world by a flood of waters (Gen. ix. 12-17). The passover, again, commemorated the sparing of the first-born of Israel (Exod. xii. 3-28), but subsequently, when the tribes were settled in the promised land, it became also one of the agricultural festivals, to mark the progress of God's bounty in giving them the productions of the earth (Lev. xxiii. 9-14). The new aspect was perfectly consistent with the older one. It may also be remarked that the six days of creative work and the seventh day of rest noted in the commandment by no means define the length of the periods spoken of. Nor does the command for its binding efficacy require that all, be they longer or shorter, should be identically the same in duration. It is enough that there was a seven-fold distribution of working and of rest: that was the point seized on and fitly applied to the seven-fold week of ordinary human life.

The sabbath thus commanded was observed from sunset on one day to sunset on the next (Matt. viii. 16; Mark i. 21-32; Luke iv. 31-40), with great strictness by the Hebrews. They were to abstain from all servile work (Exod. xxiii. 12). The violation of its sanctity was rebellion against God, and punishable with death (xxxv. 2; Numb. xv. 32-36). In the wilderness, as we have seen, they were not to gather manna; and generally they were not to light a fire for culinary purposes, neither to sow nor reap (Exod. xxxiv. 21, xxxv. 3; Numb. xv. 32-36). Neither were they to make a journey. This restriction seems to be based upon Exod. xvi. 29: it was afterwards more precisely defined to intend that only a short specified distance, a sabbath-day's journey, about 2,000 paces or five or six furlongs—grounded on the space prescribed between the ark and the people (Josh. iii. 4), the same being perhaps between the tabernacle and the tents in the wilderness encampment—might be traversed on the sabbath. Yet religious services, though involving labour, such as those of the tabernacle or temple, might be performed. Thus sacrifices might be prepared (Lev. vi. 8-13; Numb. xxviii. 3-10; Matt. xii. 5), and persons be circumcised on the sabbath (John vii. 22, 23). We have little information from the law as to ritual observances or special worship on the sabbath. There was to be an additional burnt-offering of two lambs (Numb. xxviii. 9, 10); and the shew-bread was then to be changed (Lev. xxiv. 8). But in later times it was indisputably the practice to meet in the synagogues, when the sacred writings were read and expounded, and no doubt public prayers offered (Luke iv. 16; Acts xiii. 14, 15, xv. 21). And perhaps the psalms which were composed for the sabbath-day may be taken as testimony that, still earlier, assemblies were held for praise and thanksgiving (see Psal. xcii.: comp. 2 Kings iv. 23; Isai. lvi. 6, 7). Sabbath-observance, like obedience to other laws, would seem in times of national declension to have been little regarded. We find the prophets frequently rebuking the people for their profanation or merely-formal respect of it (i. 13, lviii. 13, 14; Jer. xvii. 21-27; Ezek. xx. 12-24). The neglect of the sabbath was sure to lead to other sins. For the system of recurring festivals and observances was very much based upon the sabbath, or at least on the seven-fold distribution of time. Thus seven weeks were to elapse between the passover and pentecost; and, as the seventh day was to be kept holy, so was the seventh year to be a time of rest, and, when seven weeks of years had passed, then the trumpet of jubilee was to sound through the land.

On the return from the captivity there was a more rigid sanctifying of the sabbath. Nehemiah's exertions probably contributed to it (Neh. xiii. 15-22). In the Maccabean wars the Jews would not at first defend themselves on the sacred day; and, when the necessity of doing so became apparent, they still refrained from attack (1 Macc. ii. 32-41). No trace of such scrupulousness is found in the Old Testament. But gradually Pharisaic tradition overlaid the divine command (see Saalschütz, *Arch. der Hebr.*, cap. 76, vol. ii. pp. 308-310), and observances were insisted on, which made the salutary provision a yoke of bondage. Our Lord rectified this: he showed that 'the sabbath was made for man,' for his welfare and spiritual training, 'not man for the sabbath,' just to be tied to a hard oppressive rule (Mark ii. 27). And by his own example he maintained the liberty of God's children. The Jews accused him of breaking the sabbath (23-26; John ix. 16). He did *not* break the sabbath: he disregarded indeed the human gloss: he never violated the divine law; just as he repeatedly in other respects made the clear distinction between God's command and human superstition, censuring the formal religionists of the day for making void the commandment of God by

their traditions (Matt. xv. 1-9). And similar warnings were given by the apostles (e.g. Col. ii. 16).

It would occupy a large space to enumerate all the observances insisted on by the Jewish rabbins: some brief notice, however, shall be given of the mode in which the sabbath is at present hallowed by that nation. It commences ordinarily at sunset on the Friday, but not later in summer-time than seven p.m.; preparation by cleansing the house, providing the necessary meals, &c., &c., having previously been made. The males of a family attend the synagogue-service and on their return bless their children; after which a hymn to the angels, who are supposed to remain in the dwelling till the sabbath is over, is recited, Prov. xxxi. 10-31 read; and then comes what is termed the sanctification of the sabbath. Two small oblong loaves or twists called *chaloth* are placed on a table, to represent the two-fold portion of manna, and also wine. After a blessing this bread and wine are distributed; and the evening is closed with supper and a special grace. The next day certain private rites are performed in the family, and the synagogue-services are attended; and the close of the sabbath is marked by the reciting of certain sentences from scripture with a blessing, and the sprinkling of some wine. These are the religious ceremonies. Besides, it is to be noted that they have three meals. Fish is generally procured for the first: they have also a dish called *shalit*, 'meat, peas, rice, &c. put into a pot, and placed on Friday afternoon in an oven heated for that purpose, or under the ashes, and there left until Saturday noon, when, on being drawn out, it is found still quite warm.' As to work, there are thirty-nine principal occupations which are forbidden, and, moreover, all that are analogous to these; but by certain regulations called 'commixtures' the extreme strictness of sabbath-observance is modified. Thus 'to carry anything from one house to another is unlawful; but, if the householders in a court should join in some article of food, and deposit it in a certain place, the whole court becomes virtually one dwelling, and the inmates are entitled to carry from house to house whatever they please. Also any public place, inclosed on three sides, is made private by means of a wire or rope. It is unlawful to carry a handkerchief loose in the pocket; but, if they pin it to the pocket, or tie it round the waist as a girdle, they may carry it anywhere.' Some of the more burdensome customs are observed by only the very scrupulous; but there is one command obeyed by all: they never light fire, lamp, or candle on the sabbath. Consequently the wealthier Jews employ Gentile servants; and among the humbler classes several families club together to secure the help of a Gentile neighbour. 'Nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on his fire or snuffing his candles on the sabbath.' Places of amusement may be visited; and, generally speaking, all but the very strict spend the time in recreation and pleasure-seeking (Mills, *The British Jews*, part ii. chap. iv. pp. 137-146).

There are many questions connected with this subject which have given rise to discussion. Some of them must be briefly noticed.

It is doubted whether the sabbath was merely an Israelitish observance or whether it was intended to apply to the whole human family. In some passages already referred to it is connected with the deliverance from Egypt, and is termed a sign or covenant-symbol of God's promises to Israel. But this reference, it has been shown, was intended for a special purpose; and, if the sabbath was a sign of the Hebrew covenant, that by no means interferes with its higher object. And, when it is stated just after the narrative of creation that God sanctified the seventh day, and when this is alleged in the commandment, and when that commandment is enshrined in the decalogue, confessedly standing in the highest position of the earlier revelation, it does seem hard to conclude that the sabbath was merely a Mosaic rite. Little stress need be laid on the patriarchal division of weeks, or on the traces of such division to be detected in the history of various nations. Rather let it be asked whether this was a salutary observance. Did it tell—not in the minute details with which superstition overloaded it, but in its grand principle and its practical working—for the good of man and beast? Was it a suspension, for the time, of the original destiny, consequent on Adam's sin, of grinding toil? Was it held out rather as a privilege to be welcomed than a burden-some duty uneasily to be discharged? If so, we can hardly imagine that the blessing of the earlier church would be withheld from the later. If the worshipping of God is incumbent on his creatures, and the assembling of themselves together necessary for instruction, and for the fostering of piety, we should naturally expect that provision would be made for this, some time be marked out when worldly cares might be laid aside, and God approached with calm serenity of spirit, and the employment be begun in which saved men shall rejoice for ever in the world above. If it be said that it was typical, that it was a shadow which was to pass away, we must ask, Of what was it typical? and to what was it to give place? No good thing or observance of the earlier covenant was removed except to be replaced by something better, more spiritual, of higher privilege—as legal sacrifice by the oblation of Christ, circumcision by baptism: to what, then, was the sabbath to give place? Surely not to unremitting earthly labour, not to those sensuous enjoyments which debase instead of elevating, which enervate instead of strengthening for renewed duties? If the Hebrew sabbath-rest was typical, it was typical mainly of the rest of eternity; and, as we have not yet entered that rest, we still need in our earthly course some figure of it.

It can hardly be denied that considerations of this kind have their weight; and, seeing that the profanation of the sabbath is always treated as a great moral fault, and

that a blessing is pronounced on those, not literally of the seed of Israel, who hallowed it (Isai. lvi. 3-8), it is reasonable to conclude that the command touches, in some measure at least, the inhabitants of the world generally.

There then arises another question: Is it to apply to mankind at large with the same strictness as that with which it bound the Hebrews? This may be answered in the negative. So far as it is part of the ceremonial law it has ceased. We are not prohibited from light and fire, or confined to a narrow space. But as a moral precept of the decalogue, in its spiritual application, it stands unrepealed, to operate with benignant influence upon mankind.

Along with the Jewish sabbath there began to grow up the observance of another day from the time of our Lord's resurrection. And we read in the Christian church of assemblies held on the first day of the week (John xx. 1, 19, 26), and of Christ's presence there, and of the breaking of bread on that day (Acts xx. 7, 8; 1 Cor. xvi. 2), and of a day—we cannot doubt that it was the same—called 'the Lord's-day' (Rev. i. 10). Early Christian writers soon begin to mention it. Justin Martyr repeatedly speaks of it, showing that Christian assemblies were held on the Sunday (*Apolog.* i. 67), which was observed on account of both the creation and our Lord's resurrection: comp. *Dial. cum Tryph.*, 41. Many other ancient references to the observance of the Lord's day might be produced; but this part of the subject can be only touched on here.

We do not find full cessation of work on this day. But we must remember how impossible under the circumstances this was. The Christian church, like the Israelitish in Egypt, were under the ban of the mighty of the world, compelled for long to hold their very assemblies for worship in private, with doors closed, many of them being the poor of the world—how could they withdraw themselves from their employments, till the gospel had so far prevailed and penetrated that law-makers professed it, and sovereigns gave it free scope? No argument must be pressed against Christian Lord's-day observance, taken from times when, if observed at all, it could only be by stealth. Many things, then, may be unlawful or inexpedient now, many regulations proper, with which heretofore the pressure of persecution interfered. The reason of the thing, guided by general scripture principles, would seem to point out very clearly the due observance of the sacred day. The question being settled for what it was appointed, viz., for rest from worldly cares, and the special service of God, all that may promote such objects becomes imperative, and all that would nullify them forbidden. Physiologists have told us that the human frame requires repose, and that, if one seventh part of time be given to repose from toil, it is a fitting proportion, and the strength will be better kept up. But, laying such a consideration out of question, it seems clear that for God's special worship the thoughts should be collected, the harassing cares of business be laid aside, the dissipation of mere pleasure be foregone. Hence, and not for motives of sour austerity, such business and such pleasure should cease as would indispose mind or body for cheerful engagement in sacred duties. These present higher business than that o the world; and the pleasure of a rightly-ordered mind is greater in them than it can be in worldly gaiety. Still further, we have no right to impose labour on others from which we would free ourselves. And therefore a Christian man's employment ought to be regulated, not only by that which he feels just for himself, but so as not to make others work for his pleasure, others labour that he may repose. Here may properly come in the restraints of human law. Thoughtless persons object that the law of the land can never make men religious. No one is so foolish as to imagine that it can: no one is so fanatical as to attempt it. But the law of a Christian state ought to protect the religious from the pressure of the irreligious, and to provide for the entire freedom of him that will worship God from the encroachments of any business-worker or pleasure-seeker that would interfere with this his rightful freedom.

The day of Christian rest is the first in the week: the Hebrew sabbath was the seventh. It has been urged that there ought to be a special enactment in scripture for the change of day, and that, failing such enactment, the obligation cannot be supposed to be transferred. Some learned men have endeavoured to show that the day originally sanctified after the creation was the first of the human week, that a change occurred on the deliverance of Israel from bondage, and that we now in keeping the day of the Lord's resurrection have reverted to the original observance, and are therefore under the original command. All that could be said for such a theory was produced by the late Prof. Lee in his *Duty of observing the Christian Sabbath*, 2nd. edit. 1834; but his conclusion may be thought doubtful. Our Lord and his apostles taught by example quite as precisely as by precept; and their practice is enough to sanction the observance of the Lord's day. Besides, the dispensation changing, it was but fitting that there should be a change in this; else the bondage of the law might have attempted to restrain the liberty of the gospel.

And indeed an observance of the Jewish sabbath did for some time prevail in the Christian church, in connection with the observance of the Lord's day. Probably this might be, at least at first, to conciliate the Jews. Care was, however, taken not to hallow it after the Jewish fashion; and censures were passed on those that so acted (see Bingham, *Orig. Eccles.*, book xx. chap. 3). The same author shows how the Lord's day or Sunday was observed from ancient times, in some degree even from the beginning of the gospel, more specially when the authorities of the empire became Christian. Thus proceedings at law were suspended, save such a blessed work as the manumitting of a slave: all secular business was forbidden, except such as necessity or charity compelled men to do: all public

games and shows also were regarded as unlawful. Fasting, even in Lent, was prohibited, because Sunday is a joyous festival; and customarily did the faithful throng the churches, to pay their holy service in the Lord's courts (*ibid.*, chap. 2).

It has been already said that the rest-observance of the sabbath had a typical meaning. It pre-figured in some degree, no doubt, the gospel dispensation, more perhaps the millennial state, but in its highest and most assured intention the eternal rest of that glorious state into which God's church will finally enter—a rest not of idleness but of active fulfilment of the divine will, not of constraint but of delightful freedom from all that can grieve or injure or annoy, so that every faculty of the restored man has its highest and most fitting employment and therefore its perfect bliss. The apprehension of this, its final object, will furnish no uncertain guide to the right mode of hallowing now the day of rest.

It may be added that St. Paul's caution (Col. ii. 16) by no means precludes the consecrated service of the Lord's day: it had to do with the Jewish ritual, which, it has been already said, is not binding upon the Christian church. Besides, the term 'sabbath' is not restricted to the weekly observance: it was applied (as above noted) to days in various festivals (e.g. Lev. xvi. 29-31) when ordinary work was prohibited.

The treatment of this important topic has necessarily been brief; the reader may be referred to Dr. Barrow, *Exposition of the Decalogue*, Works, vol. i. pp. 504-509. A plain and excellent book, *The Divine Authority and Perpetual Observance of the Lord's Day*, was published in 1831 by bp. Wilson (of Calcutta).

SABBATH-DAY'S JOURNEY. See JOURNEY, SABBATH.

SABBATH, THE SECOND AFTER THE FIRST (Luke vi. 1). Perhaps the first sabbath of a year that stood second in the sabbatical cycle: see Ellicott's *Hist. Lect.*, lect. iv. pp. 173, 174.

SABBATHE'US (1 Esdr. ix. 14). Shabbethai (Ezra x. 15).

SABBATICAL YEAR. See YEAR, SABBATICAL.

SABBE'US (1 Esdr. ix. 32). Shemaiah (Ezra x. 31).

SABE'ANS. There were at least two tribes of the name.—1. Descendants of Seba (Isai. xlv. 14).—2. Those of Sheba, son of Joktan, and the tribes associated with his posterity (Joel iii. 8). See SEBA, SHEBA. Possibly the Sabeans mentioned in Job i. 15 were a marauding race, to be distinguished from the other two. The word rendered 'Sabeans' in Ezek. xxiii. 42 is not a proper name: it should be translated 'drunkards.'

SA'BI (1 Esdr. v. 34). Probably a corruption of Zebaim (Ezra ii. 57).

SAB'TA, SAB'TAH (*striking*, i. e. terror to foes?). A son of Cush of the family of Ham (Gen. x. 7; 1 Chron. i. 9). From him descended a tribe of Cushites, located probably in the Ethiopian city Saba, or Sabat, on the south-west coast of the Red sea, not far from the present Arkiko. But Kalisch decidedly prefers the statement of Josephus, who interprets Sabath of the Astaborí, or tribes dwelling near the stream, Astaboras (*Tacazze*), which forms the eastern river of the land Meroe, where there might formerly be a town Sabtah (*Comm. on the Old Test. Gen.*, p. 250).

SAB'TECHA, SAB'TECHAH (*id.* ?). The youngest son of Cush (Gen. x. 7; 1 Chron. i. 9), the founder of an Ethiopian or Cushite tribe. On Egyptian monuments the word SBTK, or Sabatoca, appears as the proper name of the Ethiopians; but the precise locality of this tribe has not been ascertained. The Targum of Jonathan renders Zingetani, *Zanguebar*?

SA'CAR (*hire, reward*).—1. The father of Ahiham, one of David's warriors (1 Chron. xi. 35). In 2 Sam. xxiii. 33 he is called Sharar.—2. A Levite porter (1 Chron. xxvi. 4).

SACKBUT. A musical instrument. The word thus (no doubt erroneously) translated, *sabbecâ*, occurs only in Daniel (Dan. iii. 5, 7, 10, 15). It seems to have really been a triangular instrument with four or more strings, played on with the fingers, and emitting a sharp clear sound. It probably resembled the *nebel*, rendered 'psaltery.' Livy complains of minstrels, *sambucistriæ*, who used such an instrument, flocking into Rome from the east, *Hist.*, lib. xxxix. 6. See Winer, *Bibl. RWB.*, art. 'Mus. Instrumente.'

SACKCLOTH. A coarse black cloth commonly made of hair (Rev. vi. 12), such as that of goats or camels. It was used for straining liquids, for sacks, and for mourning garments. Sometimes we find it under the ordinary clothes, bound upon the loins, or worn instead of any other kind of dress: occasionally it was spread on the ground to be lain upon (Gen. xxxvii. 34; 1 Kings xxi. 27; 2 Kings vi. 30; Isai. lviii. 5; Joel i. 8; Jonah iii. 5, 6, 8). Deep sorrow was hence denoted by sackcloth and ashes (Matt. xi. 21). Such garments were sometimes the dress of prophets and ascetics (Isai. xx. 2; Zech. xiii. 4). See MOURNING.

SACRIFICE. That the practice of offering sacrifice has been widely prevalent through the world is a fact sufficiently obvious. It is a reasonable inference that it was derived from a single source; for it is not very likely that unconnected nations would have separately hit upon this mode of pleasing or propitiating the objects of their worship. The scripture account is very natural. Noah, the second father of the human race, offered sacrifice (Gen. viii. 20); and hence we may suppose the rite continued, as we find it practised by the patriarchs (xii. 7, xiii. 18, xxii. 13, xxvi. 25, xxxiii. 20; Job i. 5), until it was embodied in the Mosaic law; continued, too, by those who lapsed into idolatry, For both sacred and profane history testify the prevalence of sacrifice among heathens, and the offering of human victims, an abomination most displeasing to the true God (Psal. cvi. 37, 38).

Sacrifice, however, is much earlier than the time of Noah; and a remarkable history is given of those offered respectively by Cain and by Abel (Gen. iv. 3, 5). It has been questioned whether the institution was by divine command, or whether it was devised by the first family of man. Now, without laying any stress on the skins supplied to

Adam and Eve for clothing (iii. 21), we may observe that there was a difference recorded between the two sacrifices of Cain and of Abel. One, that of the firstlings of the flock, was graciously accepted; the other, of the fruits of the ground, was rejected. Why, if both were devised of the offerer's mind, was one approved, the other disapproved? God is not accustomed to approve that which a man devises according to his own will; and it is not likely that he would adopt and perpetuate an ordinance grounded on a mere human fancy. Besides, Abel is said to have sacrificed in faith (Heb. xi. 4). But faith must have some word of instruction or promise by which to hold; else it is not faith, it is presumption. Therefore it seems more reasonable to suppose that some divine intimation, if not in express words yet such as to show God's will, was at first given, to which Abel paid exact obedience, while Cain thought himself at liberty to modify and alter it. Corroborative proof is the fact that prior to the deluge animals were distinguished into clean and unclean (Gen. vii. 2, 8). This could not have had reference to diet: the reasonable inference is that it was to define the victims that might be offered in sacrifice. And surely, if sacrifice had been but a human notion, God, before whom all his creatures are on a level, would not have recognized the distinction. See Fairbairn, *Typology of Script.*, book ii. chap. 4, vol. i. pp. 248-260.

There is a further question, whether sacrifice was merely an offering of gratitude, the presentation to the Deity of that which was most highly valued, or whether it was to be deemed by the slaying of the victim to possess any propitiatory virtue. But certainly, in the Mosaic ritual, sacrifice was understood to be a propitiation—not that the blood of bulls and goats had power to cleanse the conscience, but rather because in this appointed mode of worship the offerer acknowledged his guilt as deserving death and appealed to the Lord's mercy, and above all because in these sacrifices as types there was a purposed foreshadowing of the great effectual sacrifice to be made by the incarnate Son of God for the sins of mankind. The sacrifices of the law did away ceremonial pollution: they sanctified to the purifying of the flesh: the blood of Christ was the true propitiation for the guilt of the world (Heb. ix. 13-15). He was at once the priest, the offerer, and the victim. And in this view the acceptance of Abel's offering is better understood. He brought a victim, a sacrifice for sin: Cain brought a thank-offering, as if already in the condition of righteousness before God. For further information the reader must be referred to other works; and for a notice of the legal sacrifices see OFFERINGS.

Christians were not to eat meat sacrificed to idols. But this might involve in a heathen city entire abstinence from flesh-meat; for animals slaughtered were commonly so offered; insomuch that the words for 'to kill' and 'to sacrifice' were identical. St. Paul therefore gives the reasonable rule that meat exposed in the public shambles might be freely purchased and eaten, provided it was not specially declared to have been offered to an idol (Acts xv. 29; 1 Cor viii., x. 25-31).

SACRILEGE (Rom. ii. 22). The crime of profaning sacred things. The Jews were often guilty of it, though the word is not found except in the place noted. It was a sacrilegious act to introduce bargaining and trade into the temple (Matt. xxi. 12, 13).

SADAMI'AS (2 Esdr. i. 1). A corruption of Shallum (Ezra vii. 2).

SA'DAS (1 Esdr. v. 13). Azgad (Ezra ii. 12).

SADDE'US (1 Esdr. viii. 45). This name, apparently identical with Daddeus (46), is a corrupt form of Iddo (Ezra viii. 17).

SADDLE. The ancient saddles were no doubt very simple (Gen. xxii. 3; Numb. xxii. 21), like the saddles of the asses at present in Egypt and Syria, a mat or a quilted cloth; a pad being sometimes used. Hence the garments placed upon the ass on which our Saviour rode (Matt. xxi. 7). The common pack-saddle of the camel is high and made of wood: the camel's hump fills the cavity; and carpets, cloaks, &c. are heaped upon this saddle to form a comfortable seat. But ladies and sick persons sometimes ride in a sort of covered chair or cradle thrown across the back of the camel. It was probably in the hollow of the framework of the pack-saddle that Rachel concealed her father's images (Gen. xxxi. 34).

SAD'DUC (1 Esdr. viii. 2). Zadok (Ezra vii. 2).

SAD'DUCEES. One of the Jewish sects of which we read in the New Testament, doctrinally in sharp opposition to the Pharisees, but ready to work with them against the person and teaching of Jesus. Their origin is involved in some obscurity. They are said to have derived their name from Zadok a scholar of Antigonus Socho, president of the sanhedrim, who was himself a disciple of Simon the Just, and died 263 B.C. But this is a very questionable account. It was natural, when the Pharisaic tendency was developing itself, that an antagonistic mode of thought would grow and, as time ran on, assume the form of a distinct school. And it may be that, when the name Pharisees had been appropriated by the one body, their rivals might assume that of Sadducees, as deduced from a word signifying just or righteous. If, however, it was an individual from whom the name was derived, it is not improbable that it was Zadok, the eminent high priest in the time of David and Solomon. A body of persons regarding themselves as more enlightened than others may well have formed a kind of sacerdotal aristocracy, and have called themselves the company or party of Zadok.

The tenets of the Sadducees may be gathered from the notices we have of them in the New Testament, illustrated by the account given by Josephus (*Antig.*, lib. xiii. 5, § 9, 10, § 6, lib. xviii. 1, § 4). They disregarded the traditions and unwritten laws which the Pharisees prized so highly, and professed to take the scriptures as the sole authoritative guide of religion. Not perhaps that they practically threw away all observance of tradition, but they denied its

divine authority. Some have asserted that they did not receive more than the five books of Moses. But this appears to be a mistake: they did not disagree with the rest of their nation in regard to the acceptance of the whole sacred canon (see Winer, *Bibl. RWB.*, art. 'Sadducäer'). They denied the existence of angels and spirits, and maintained that there was no resurrection (Matt. xxii. 23; Acts xxiii. 8), the soul according to them dying with the body, so that there could be no future state of reward or punishment. It was their maxim therefore that actions to be virtuous must not be done in hope of recompence. Another great principle of their belief was the absolute freedom of man's will, so that he had full power of himself to do good or evil as he chose; and then only could his actions have a moral value. But this tenet was pushed so far as almost entirely to exclude the divine interposition in the government of the world.

The Sadducees were by no means so numerous as the Pharisees; nor were their tenets so acceptable to the bulk of the people. Yet many of their body were men of wealth and influence. They were found in the supreme council; and it was sometimes a Sadducee who filled the office of high priest (iv. 1, v. 17, xxiii. 6). Their party had, moreover, a political complexion: they were austere, it may be added, in their habits, and severe in the administration of justice. After the first century of the Christian era they disappear from history.

SA'DOC (*just*). A person in the line of our Lord's ancestry (Matt. i. 14).

SA'DOC (2 Esdr. i. 1). Zadok (Ezra vii. 2).

SAFFRON. This substance is mentioned in conjunction with various perfumes and spices (Sol. Song iv. 14). It consists of the dried stigmas of the *Crocus sativus*, a plant which is a native of Greece and Asia Minor, and extensively cultivated in various parts of Europe. There are three stigmas in the flower; and these with a portion of one style are plucked out when the calyx is fully expanded, spread upon paper, and dried by kilns or the heat of the sun. They are narrow, thread-like, and of an orange-yellow colour. They have a penetrating aromatic odour, with a bitter taste, tinging the mouth and saliva yellow. The stigmas of nine flowers are required for a grain of saffron. This is what is called hay-saffron; the cake-saffron being a compound of safflower, or bastard saffron, gum, &c. Saffron was formerly in high esteem as a medical stimulant: it is still used in the east medicinally, and as a condiment.

SAINT. The word is applied to persons holy by profession and covenant (Psal. xvi. 3; Phil. i. 1; Heb. vi. 10); to the angels (Deut. xxxiii. 2; Jude 14); to the holy dead (Matt. xxvii. 52; Rev. xviii. 24). See HOLINESS.

SA'LA (Luke iii. 35). The Greek form of

SA'LAH (*shoot, sprout, extension*). One of the patriarchs in the line of Shem (Gen. x. 24, where marg. Shelah, xi. 12-15). In 1 Chron. i. 18, 24 the name is given as Shelah.

SAL'AMIS. A sea-port town on the eastern coast of Cyprus with a good harbour. It had anciently been the residence of a king, and was always one of the principal places in the island. It was at Salamis that Paul and Barnabas landed, being the nearest point to Seleucia (Acts xiii. 4, 5). Many Jews appear to have been residents there, as they had more than one synagogue. Ruined by an earthquake under Constantine the Great, Salamis was when re-built called Constantia, the remains of which are yet to be seen near the modern *Famagosta*.

SALASADA'I (Judith viii. 1). An ancestor of Judith.

SALA'THIEL (*I have asked him of God*). The name of a descendant of the royal house of David (1 Chron. iii. 17). He is more frequently called Shealtiel in the Old Testament. Salathiel seems to have been the son of Neri (Luke iii. 27), and he was placed in the line of succession to the throne (Matt i. 12) on the failure of heirs through Jehoiachin. He was the father or grandfather of Zerubbabel. See GENEALOGY.

SAL'CAH, SAL'CHAH (*a pilgrimage?*) A city on the eastern frontier of Bashan, taken by the Israelites, and assigned to the half-tribe of Manasseh (Deut. iii. 10; Josh xii. 5, xiii. 11: comp. Deut. iii. 13); the border of Gad coming close up to it (1 Chron v. 11). It has been identified as the modern *Sulkhad*, on the southern spur of the Jebel Hauran, seven hours south-east of Busrah, and is said to abound in vineyards.

SA'LEM (*peace, peaceful*). The city of Melchizedek (Gen. xiv. 18). It has been questioned whether the name was really that of a city, or rather a title of the king (Heb. vii. 2); and then, assuming it was a place, whether this Salem was Jerusalem, or whether it was not rather the town a few miles south of Beth-shean, which we afterwards meet with under the name of Salim Certainly Jerusalem was anciently called Jebus; but Kalisch is of opinion that Melchizedek and his subjects were not Jebusites; that it is reasonable to suppose that the city afterwards so distinguished would be the scene of Abram's solemnly receiving a blessing; that Jerusalem would be in the line of march as Abram returned from his victory; and it was indubitably called Salem by the Psalmist (Psal. lxxvi. 2), poetry often adopting archaisms to enhance artistic effect (*Comm. on Old Test. Gen.*, pp. 360, 361). See MELCHIZEDEK.

SA'LEM (Judith iv. 4). It is not quite certain what place is intended, perhaps one near Jezreel.

SA'LIM (*peace*). A place mentioned to indicate the locality where John Baptist was baptizing (John iii. 23). It may be the *Salim* said to be about eight miles south of Scythopolis or Beth-shean; but we can hardly believe it yet exactly identified. See ÆNON.

SAL'LAI (*basket-maker?*).—1. A Benjamite (Neh. xi. 8).—2. A priest (xii. 20): he is most likely the same with Sallu (7).

SAL'LU (*weighed*).—1. A Benjamite (1 Chron. ix. 7; Neh. xi. 7).—2. A priest in the days of Jeshua (xii. 7): the representative of his family in the time of Joiakim was Kallai (20).

SALLU'MUS (1 Esdr. ix. 25). Shallum (Ezra x. 24).

SAL'MA, SAL'MAH (*garment*). The son

of Nahshon, and father of Boaz (Ruth iv. 20, marg.; 1 Chron. ii. 11). He is also called Salmon (Ruth iv. 20, 21; Matt. i. 4, 5).—2. A son of Caleb the son of Hur, called the 'father,' i.e. founder, of Beth-lehem (1 Chron. ii. 51). But there is reason to believe that this Salma was identical with the first-named, and that he was adopted by Caleb, or called his son because his inheritance, Beth-lehem, was part of Caleb's territory. See Mill, *Myth. Interp. of Gosp.*, part ii. chap. ii. 1, pp. 163-165.

SALMANA'SAR (2 Esdr. xiii. 40) Shalmaneser.

SALMANAS'SER (Hos. xi. 5, marg.). See SHALMANESER.

SAL'MON (*clothed*) (Ruth iv. 20, 21). See SALMA.

SAL'MON (*shady*) (Psal. lxviii. 14). See ZALMON.

SALMO'NE. A promontory at the eastern extremity of Crete, which still retains its ancient name (Acts xxvii. 7). See Smith, *Voyage and Shipwreck of St. Paul*, chap. ii. pp. 73-75, for a curious illustration of St. Luke's accuracy in describing the weathering of this cape.

SA'LOM.—1 (Bar. i. 7). Shallum, father of Hilkiah the high priest.—2 (1 Macc. ii. 26). Salu (Numb. xxv. 14).

SALO'ME (*pacific*).—1. The wife of Zebedee, and mother of the two apostles John and James (Matt. xx. 20, 21). Some imagine her to be the sister of the Virgin; but this is not probable. She was one of the women that ministered to our Lord, and must, it is clear, have been a person of substance (xxvii. 55, 56; Mark xv. 40, 41, xvi. 1). For the legends concerning her see Winer, *Bibl. RWB.*, art. 'Salome.'—2. The 'daughter of Herodias,' though her name is not given in scripture (Matt. xiv. 6), was called Salome. She was the daughter of Herod Philip, son of Herod the Great and Mariamne: she was married to the tetrarch Philip, her father's brother, and after his death to Aristobulus, son of Herod king of Chalcis, to whom she bore three children.

SALT. This substance is procured in Palestine from the rock-salt at the south end of the Dead sea, and also from the salt deposits on the shores of that lake (see Zeph. ii. 9), and from various marshes. From this last source Dr. Thomson tells us that most of the salt now used is procured. 'It is not manufactured by boiling clean salt-water, nor quarried from mines, but is obtained from marshes along the sea-shore . . . or from salt-lakes in the interior, which dry up in summer, as the one in the desert north of Palmyra, and the great lake of Jebbûl, south-east of Aleppo' (*The Land and the Book*, p. 382). Much earth and impurity is collected with this salt; and with the chloride of sodium, which easily dissolves in water, much insoluble sulphate of lime is mixed; so that there is an insipid residuum, the salt which has 'lost its savour,' and which travellers assure us they have seen literally 'trodden under foot' (Matt. v. 13). Salt was used for rubbing the bodies of new-born children (Ezek. xvi. 4), for the purpose of hardening the skin; also for seasoning food (Job vi. 6). It was mixed with the provender of cattle (Isai. xxx. 24: see Henderson's note. Meat-offerings were to be seasoned with salt (Lev. ii. 13: comp. Ezek xliii. 24, where it is prescribed for burnt-offerings); and it has been thought that the sacred perfume was to have it as one of the ingredients (Exod. xxx. 35, marg.). Perhaps its preserving quality was the reason of these directions; or it might be that what man found savoury was regarded as most fit to be offered to God. Salt, therefore, was largely required; and there seems to have been a chamber in the temple in which it was stored.

Salt, however, destroys vegetation. Cities when demolished were sown with salt (Judges ix. 45), as devoted to perpetual sterility. Hence the word is figuratively employed to denote barrenness (Deut. xxix. 23; Job xxxix. 6, marg.; Jer. xvii. 6). For 'covenant of salt' see COVENANT. The eating of bread and salt together is an Arab custom in making a covenant: comp. Ezra iv. 24, marg.

SALT, CITY OF. A town in the wilderness of Judah. It must have been near to the southern extremity of the Dead sea, as it is mentioned in conjunction with En-gedi (Josh. xv. 62). Perhaps it was in or close by the valley of Salt.

SALT, PILLAR OF (Gen. xix. 26). See LOT.

SALT SEA (Gen. xiv. 3; Numb. xxxiv. 12; Deut. iii. 17; Josh. iii. 16, xii. 3, xv. 2, 5, xviii. 19). See SEA, DEAD SEA.

SALT, VALLEY OF. A place where David gained a victory (2 Sam. viii. 13) over the Syrians. It is, however, stated (1 Chron xviii. 12) that Abishai smote the Edomites here. Some have supposed that a slight error has crept into the first-named passage (Aram for Edom: the difference in Hebrew is but a single letter). But it is evident that the Syrians were seeking allies from all the neighbouring nations: if they obtained help from Edom, their combined army might be called indifferently Syrian or Edomite; and such help given by Edom would furnish the reason, which does not otherwise appear, why David immediately after attacked and subdued it. Gesenius, however, suggests that the valley of Salt, where David smote the Syrians, might be that near Aleppo. With respect to the person in command, Abishai might be at the head of a corps under the direction of Joab as commander-in-chief (comp. Psal. lx. title); and, if Abishai's corps was that which bore the brunt of the battle, the victory might with equal propriety be ascribed to him, to Joab his immediate superior, or to the sovereign whom both of them served, and who evidently was directing generally the operations of his forces (See Winer, *Bibl. RWB.*, art. 'David;' Keil, *Comm. on Kings*, with Bertheau, *Comm. on Chronicles*, vol. ii. pp. 264-266). In this locality Amaziah gained a victory over Edom (2 Kings xiv. 7; 2 Chron. xxv. 11). This salt vale is most likely the *Ghor*, to the south of the Dead sea, adjacent to the great salt hill, 'two-and-a-half hours long,' Khashm Usdûm: it separated the territories of Judah and Edom.

SA'LU (*weighed*). A Simeonite chief (Numb. xxv. 14).

SA'LUM.—1 (1 Esdr. v. 28). Shallum (Ezra ii. 42).—2 (1 Esdr. viii. 1). Shallum the father of the high priest Hilkiah.

SALUTATION. There were various phrases in use when a Hebrew saluted another, at meeting and at parting; such as 'The Lord be with thee,' 'The Lord bless thee' (Ruth. ii. 4), 'Blessed be thou of the Lord' (Gen. xxiv. 31; 1 Sam. xxiii. 21, xxv. 33; Luke i. 42), 'Peace be with thee' (Judges xix. 20; 1 Sam xxv. 6). To a monarch a very common address was, 'Let the king live for ever' (1 Kings i. 31; Neh. ii. 3; Dan. ii. 4, iii. 9). In the New Testament, 'Hail,' i.e. health or joy to thee, is a common address (Luke i. 28; John xix. 3). At this day 'Peace be to you' is the commonest salutation in the east. The gestures varied with the dignity of the person saluted. Sometimes the right hand was laid upon the breast with an inclination of the body; but before any one of high rank the inferior repeatedly prostrated himself (Gen. xxxiii. 3; 2 Sam. xiv. 22). Sometimes a man bent his hand to the ground, and then applied it to his lips and forehead. Probably this custom may illustrate Job xxxi. 27, where it is the gesture of adoration. The hand of the superior, too, is kissed, this being now the usual mark of respect shown by a wife to her husband, by a son to his father, by a servant to his master. Or, if the superior does not allow this, but merely touches the hand of the other, the latter puts the hand so touched to his own lips and forehead. Kissing the hem or skirt of the garment, or even the dust before a superior, was also practised (Psal. lxxii. 9; Zech. viii. 23). The custom of kissing the beard is still preserved, usually on meeting after some time of absence. The right hand of the person so saluting is put under the beard, to support it while the kiss is imprinted on it (2 Sam. xx. 9). Sometimes the Arabs lay the right sides of their cheeks together. In Persia the kiss is given on the lips, or, if one of the parties is of high rank, on the cheek: see Gen. xxix. 11, 13, xxxiii. 4; Exod. iv. 27, xviii. 7.

It is worthy of notice that Christians were forbidden to salute those who had denied the faith (2 John 9-11). Indeed generally, as among the Mahommedans of the present day, salutation was given by the Jews only to 'brethren.' The followers of Christ were to have larger charity than this (Matt. v. 47). The prohibitions against saluting by the way (2 Kings iv. 29; Luke x. 4) were directed against the delay which the formal courtesies of the east were likely to cause to a journey on pressing business.

Salutations were also conveyed in letters. See for examples Ezra iv. 17, v. 7; Acts xxiii. 26, 30; Rom. i. 1-7, xv. 33, xvi. St. Paul, who usually employed an amanuensis, added the salutation with his own hand (1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17).

SALVATION. This word is sometimes used generally for any deliverance or preservation (Exod. xiv. 13; 1 Sam. xiv. 45), but more frequently and particularly for the deliverance of mankind from the power of sin and Satan, by the Lord Jesus Christ (Zech. ix. 9; Luke i. 69, 77; Rom. i. 16; Heb. v. 9, and elsewhere). Hence it comprises all the blessings of the new covenant, having their fulness and consummation in the life of everlasting glory (1 Pet. i. 5, 9). So that the gospel is termed 'the gospel of salvation' (Eph. i. 13). And, as God is the author of salvation, he is sometimes said to be the 'salvation' of his people (Psal. xxvii. 1). Similarly salvation is ascribed to him (Rev xix. 1), because it is his gift: comp. Eph. ii. 8, 9. Christ has procured this salvation and therefore it is that emphatically he is called the Saviour (Matt. i. 21).

SAM'AEL (Judith viii. 1). An ancestor of Judith, perhaps Shelumiel (Numb. i. 6).

SAMAI'AS.—1 (1 Esdr. i. 9). Shemaiah (2 Chron. xxxv. 9).—2 (1 Esdr. viii. 39). Shemaiah (Ezra viii. 13).—3 (Tob. v. 13).

SAMA'RIA (*watch-post*). A celebrated city of Palestine, founded by Omri king of Israel. The palace at Tirzah, where the preceding monarch had resided, was burnt by Zimri. So when Omri, after the death of his rival Tibni, found himself firmly seated on the throne, he soon began to cast about for a fresh capital for his dominions. A hill admirably adapted for the site of a great city belonged to Shemer. And of him Omri purchased it for two talents of silver; and the city that he built thereon he called Samaria, after the name of the former owner (1 Kings xvi. 18, 23, 24) Thenceforth it was the metropolis of the northern kingdom, the rival of Jerusalem, and generally the residence of the Israelitish monarchs (29, xx. 43; 2 Kings i. 2) though they had also a palace at Jezreel (1 Kings xxi. 1; 2 Kings viii. 29). The worship of Baal was set up in Samaria by Ahab, who built there an altar and a temple to the idol-god (1 Kings xvi. 32), which were destroyed by Jehu (2 Kings x. 18-28).

Samaria was unsuccessfully besieged by the Syrians in the reigns of Ahab and Joram (1 Kings xx. 1-21; 2 Kings vi. 24-33, vii.) It was ultimately taken by the Assyrians after a siege of three years in the reign of Hoshea (xvii. 5, 6, xviii. 9, 10). The inhabitants were carried into captivity, and colonists put in their place (xvii. 24; Ezra iv. 9, 10). This city continued a place of importance for some time after the Babylonish exile: then it was taken by Alexander the Great, who placed a body of Syro-Macedonians in it. Subsequently Samaria was utterly destroyed by John Hyrcanus. It must, however, have been ere long re-built; for in the time of Alexander Jannæus it was reckoned one of the cities possessed by the Jews. Pompey assigned it to the province of Syria: Gabinius fortified it afresh: Augustus gave it to Herod the Great, who embellished it, settled a colony of veterans there, and strengthened its defences. He also give it the name of Sebaste in honour of the emperor; *Sebastos* being the Greek equivalent of Augustus. But it began to decay, overshadowed by its neighbour Nablous, and it is now but a mass of ruins, adjacent to the modern village of *Sebustieh* (see Winer, *Bibl. RWB.* art. 'Samaria').

Samaria was gloriously beautiful, 'a crown of pride' (Isai. xxviii. 1) upon its fruitful hill. 'The site of this celebrated capital,

SAMARIA FROM S.E.

says Dr. Thomson, 'is delightful, by universal consent. It is a very large isolated hill, rising by successive terraces at least 600 feet above the valleys which surround it. In its shape it is oval; and the smaller and lower end unites it to the neighbouring mountain on the east. . . . The view from the topmost terrace of Samaria over the rich plains and hills around it, and far away to the blue Mediterranean, is truly magnificent. The remains of the ancient city consist mainly of colonnades, which certainly date back to the time of the Herods; and perhaps many of the columns are much older. There is a group of sixteen standing in a recess low down on the north-east side of the hill, and a similar group of sixteen on the top, though these last are larger; and there are many lying prostrate. The grand colonnade, however, runs along the south side of the hill, down a broad terrace, which descends rapidly toward the present village. The number of columns, whole or broken, along this line is nearly *one hundred*; and many others lie scattered about on lower terraces. They are of various sizes, and quite irregularly arranged: but when perfect it must have been a splendid colonnade. The entire hill is covered with rubbish, indicating the existence and repeated destruction of a large city. The modern village is on the south-eastern slope, adjacent to the ruined church of St. John. . . . The church . . . . is an interesting specimen of medieval architecture' (*The Land and the Book*, p. 468).

The name Samaria often occurs in a more extended sense not only as the capital of the northern kingdom, but as that kingdom itself. Thus the sovereigns are called kings of Samaria as well as of Israel (1 Kings xxi. 1; 2 Kings i. 3); and we also read of 'the cities of Samaria' (xvii. 24). In New Testament times Samaria was one of the great divisions of Palestine lying between Galilee and Judea; so that any one who would pass straight from one of these provinces to the other 'must needs go through Samaria' (John iv. 4). It occupied the ancient territories of the tribes of Ephraim and western Manasseh.

SAMA'RIA (1 Macc. v. 66). This can hardly be the celebrated city of the name. An error has been supposed for Marissa, i.e. Mareshah.

SAMARITAN. This name must have originally and properly designated an inhabitant of the city Samaria. But afterwards Samaria acquired a more enlarged signification, and sometimes was taken to include the whole of the northern state (1 Kings xiii. 32, xxi. 1; Ezek. xvi. 46, 51, 53, 55, xxiii. 4; Hos. viii. 5, 6; Amos iii. 9). Hence the term Samaritan might also be extended. It is very questionable, however, whether it ever was applied to the inhabitants generally of the kingdom; and indeed it is used in the Old Testament but once (2 Kings xvii. 29), and there it signifies the population introduced by the king of Assyria into the cities of Samaria. By these 'cities of Samaria' of course can be understood only those in the centre of Palestine, north of Judah, and excluding the trans-Jordanic territory, and also that of Galilee, both which appear to have been previously over-run by the Assyrian kings (xv. 29; 1 Chron. v. 26). It was the posterity of this population, intermixed with the Israelites who had been left, that bore afterwards the name Samaritans, as we find it in the New Testament.

Some writers indeed have amused themselves with the fancy that the Israelites were bodily and entirely carried off into the east (2 Kings xvii. 6, 18, 23), first overlooking the extreme improbability of such an utter deportation, and then forgetting in their hurry that Josiah long after made a progress through the cities of Samaria, putting down the idolatrous high places and exterminating the priests (xxiii. 19, 20), and actually gathered offerings from those who are expressly called 'Manasseh and Ephraim and all the remnant of Israel' (2 Chron. xxxiv. 9). No doubt the heathen element predominated; but there was an intermixture of Israelitish blood; and accordingly the Samaritans never ceased to claim descent from Jacob (John iv. 12). The question is well argued by Keil, *Comm. on Kings*, vol. ii. pp. 69-71.

The introduction of the eastern tribes was probably effected by Esar-haddon or one of his generals (Ezra iv. 2, 10); and they were brought from Babylonia and other neighbouring provinces (2 Kings xvii. 24; Ezra iv. 9): see the articles under the respective names. These tribes were utterly ignorant of the true God, and worshipped their own false deities; and the remnant of Israel were but too ready to unite with them in their idolatry. But this gross conduct in the Lord's land was not to remain unpunished. He sent lions among them: for the beasts of the field had doubtless increased after the desolation occasioned by the Assyrian invasions. Then application was made to the king; and one of the priests who had been carried away was brought back to teach the people 'the manner of the God of the land.' The result was that though Jehovah was nominally worshipped, it was but as one deity among many, the idols of each respective tribe being equally honoured by them (2 Kings xvii. 25-41). And thus they continued, the mixed population of Hebrews and Gentiles, their religion a miserable medley in which the false and foul far overbore the pure and true.

We read nothing more of them till after the Jews' return from Babylon. Then they desired to take part with Zerubbabel in rebuilding the temple at Jerusalem. They must have relied on the Hebrew element among them. But of course they were refused; and then filled with envy and bitter malice they represented to the Persian kings the danger of allowing Jerusalem to rise again to honour and influence; and of course in this representation they laid as much stress as possible on their being mainly composed of eastern nations. Their opposition was successful. For several years the work was forbidden at Jerusalem (Ezra iv.).

Later we find the same enmity (Neh. iv., vi.)

It was brought to a head by the erection

of a rival temple on mount Gerizim. Manasseh, a priest who had been expelled from Jerusalem for an unlawful marriage, obtained leave from Darius Nothus, king of Persia, to build this temple about 409 B.C. (Prideaux, *Connection*, vol. i. pp. 357-359). And, as various Jewish apostates from time to time resorted to them, the Samaritans possessed additional claims to Hebrew descent, and, holding superstitiously to their copy of the Pentateuch, professed to observe the law more strictly than the Jews themselves. The most intense hatred thenceforward subsisted between the Jews and the Samaritans. All kind of communication was forbidden. The productions of Samaria, and all articles of diet among them, were pronounced as unclean as swine's flesh. The Samaritans were never to be received as proselytes to the Jews' religion, and they were declared incapable of partaking of the resurrection to eternal life. The religious differences between the two peoples are largely explained by Prideaux, *ubi supr.*, pp. 361-368.

The history of the Samaritans illustrates many circumstances in the gospel narrative. The charge our Lord gave first to his apostles was not to go into the way of the Gentiles, nor to enter into any city of the Samaritans (Matt. x. 5). There they would be little likely to be listened to. And, when he himself was intending to pass through a Samaritan village, and was inhospitably rejected there because it was seen that he was journeying to Jerusalem, the old hatred readily flamed out in James and John who desired nothing less than the utter destruction of such a people. Their compassionate Master rebuked their fiery zeal: he was come 'not to destroy men's lives, but to save them' (Luke ix. 52-56). He himself once made a deep impression on a Samaritan town. It was matter of surprise indeed that a Jew should ask drink of a woman of Samaria; but his loving discourse taught her her error, and his weighty words overcame all national prejudice, so that many Samaritans believed on him and besought him to tarry with them; nor did he refuse their request (John iv. 1-41). We may from all this understand the point of some of the events and parables which are related. See, for example, how forcible the lesson of brotherly-kindness is, when, after the priest and the Levite had passed heartlessly away from the wounded traveller, the man who tenderly relieved him was declared to be a Samaritan. Even the carping lawyer was obliged to acknowledge that the one who showed mercy, Samaritan as he was, was 'neighbour unto him that fell among the thieves.' And with searching power must the final admonition have rung in his ears, 'Go and do thou likewise' (Luke x. 25-37). So, again, of the ten lepers that were cleansed. The nine ungrateful ones were Jews: the one that glorified God and gave the great Healer thanks was a Samaritan (xvii. 11-19). After his resurrection the Lord commanded that his gospel should be preached in Samaria as well as in Judea (Acts i. 8); and very joyful ere long, we are expressly told, was Samaria when the glad tidings of salvation were proclaimed in her streets, and miracles were wrought there, and by the apostles' hands the Holy Ghost was conferred (viii. 5-25). And there was joy in heaven too, that the wanderers, the despised, and the outcast were received into the flock of Christ.

It need not be supposed that Samaritans, properly so called, occupied all the cities and villages of Samaria. It is likely indeed that the number of their settlements had gradually diminished, so that in our Lord's time they were most chiefly congregated in the central part of this district. Yet they were by no means an unimportant people. It was through their complaints of the treatment they had received from Pilate that that governor was displaced. Vespasian had to deal severely with them (Josephus, *Antiq.*, lib. xviii. 5, §§ 1, 2; *Bell. Jud.*, lib. iii. 7, § 32): still they continued numerous, and were considered to be determined enemies of Christianity. Little need be said of their later history. They have dwindled down to about 200, who still at Nablous tenaciously cling to their law, and to the sepulchres of their fathers, celebrating the passover, with minute attention to the prescribed rites, on mount Gerizim.

SAMARITAN PENTATEUCH, THE. The Pentateuch exists in the Samaritan, or the ancient Hebrew character: that is, the language is Hebrew but written with letters varying from those in which for many centuries Hebrew has been expressed. Yet this Pentateuch is not a mere servile copy of Hebrew made by only a change of character: it is an independent edition, preserved with jealous care among the Samaritans, and presenting several readings different from those in the Hebrew Pentateuch.

Biblical critics are by no means agreed upon its origin. Many imagine that it is not older than the establishment, some time after the Babylonish captivity, of independent Samaritan worship and of a temple on Gerizim. But there are good reasons for believing its prior existence. There must have been copies of the law among the ten tribes at the time of the disruption. For it was Jeroboam's great anxiety to prevent his people from resorting to Jerusalem for sacrifice according to the law, that induced him to set up the golden calves at Beth-el and Dan (1 Kings xii. 26-33). And we cannot suppose Israelitish prophets like Elijah and Elisha ignorant of the Pentateuch. That there are traces of it in the writings of Hosea and Amos who prophesied chiefly in the northern kingdom has been proved. Copies, no doubt, were rare; and in a time of almost-universal apostasy the law would be little regarded; but yet the existence of the book—of course in the old character—in Israel before the Assyrian deportation is most probable. When the Assyrian king sent back one of the priests to teach the mixed people 'the manner of the God of the land,' though the worship continued of a debased kind, yet the teachings given were surely based on some written document. And then we find Josiah, in his reformation, which extended over Samaria, rather appealing to 'the book of the covenant,' a

Hezekiah had done before him, than introducing it afresh (2 Kings xxiii. 21; 2 Chron. xxx. 5-9). It is less likely that, after the Babylonish captivity when the Samaritans were violently opposed to the Jews, they would have adopted the sacred book from their enemies. And it may be added that we have in the existence of the Samaritan Pentateuch a strong argument for the antiquity of the whole. Had any portion of it, as some have imagined, been composed and introduced in the later times of the kingdom of Judah, surely we should never have had a Samaritan Pentateuch; never would the Samaritans have cared to preserve what their adversaries had lately concocted and attributed to Moses.

This Pentateuch was known to and cited by many ancient Christian fathers; but it fell into oblivion for many centuries, till Joseph Scaliger drew attention to it. Pietro della Valle obtained in 1616 a complete copy from Damascus. Archbishop Ussher procured six more manuscript copies from the east: other copies also were obtained; and it was printed for the first time by Morinus in the Paris polyglott: it was re-printed in Walton's London polyglott; and a convenient edition in Hebrew characters was published by Dr. Blayney at Oxford in 1790.

Scholars have differed respecting the critical value of the Samaritan Pentateuch. Some have regarded its readings as preferable very frequently to those of the Hebrew copies. Gesenius, however, is of a different opinion. He admits only four readings (Gen. iv. 8, xiv. 14, xxii. 13, xlix. 14) to be superior to the Hebrew (*De Pent. Sam. Orig. Ind. et Auct.*, Halæ, 1815, § 17, pp. 61-64). And the first of these is the only one of any consequence; the words, 'Let us go into the field,' as Cain's address to his brother, being introduced. But a writer in the *Journ. of Sacr. Lit.* (July 1853, pp. 298-327) questions Gesenius's conclusions. He has not succeeded in overthrowing them; and the Samaritan Pentateuch is critically of little value. It may be added that there is a remarkable similarity, not yet fully accounted for, between the Samaritan and the Septuagint text.

The Samaritan Pentateuch has been translated into the Samaritan dialect, which is a mixture of Hebrew and Aramæan. There is also an Arabic version extant in Samaritan characters (see Horne's *Introduct.*, vol. ii. pp. 29-33, edit. Ayre). For an elaborate account of the Samaritan Pentateuch and of Samaritan literature the reader must be referred to Smith's *Dict. of the Bible*, vol. iii. pp. 1106-1116.

SAM'ATUS (1 Esdr. ix. 34).

SAMEI'US (1 Esdr. ix. 21). Shemaiah (Ezra x. 21).

SAM'GAR-NE'BO (*sword* or *warrior of Nebo*). One of the king of Babylon's princes (Jer. xxxix. 3).

SA'MI (1 Esdr. v. 28). Shobai (Ezra ii. 42).

SA'MIS (1 Esdr. ix. 34). Shimei (Ezra x. 38).

SAM'LAH (*garment*). One of the ancient kings who reigned in Edom (Gen. xxxvi. 36, 37; 1 Chron. i. 47, 48).

SAM'MUS (1 Esdr. ix. 43). Shema (Neh. viii. 4).

SA'MOS. An island in the Ægean sea, off the coast of Ionia, about 40 stadia (5 miles) from the promontory of Trogyllium, overagainst Miletus. It was celebrated as the seat of Juno-worship, and as the birth-place of Pythagoras. It was a fruitful island: see Winer, *Bibl. RWB.*, art. 'Samos.' St. Paul put in there when on his voyage towards Jerusalem (Acts xx. 15). Many Jews were settled in Samos (1 Macc. xv. 23).

SAMOTHRA'CIA. A lofty and conspicuous island north of Lemnos, in the Ægean sea, off the coast of Thrace, where the Hebrus disembogues itself. It was formerly celebrated for the mysteries of Ceres and Proserpine. Originally called Dardania, it was afterwards occupied by the Thracians and also at a later period by Samians, whence its compound name. It is now called *Samothraki* or *Samandraki*. St. Paul touched at Samothracia on his first voyage to Europe (Acts xvi. 11).

SAMP'SAMES (1 Macc. xv. 23). Probably a place, thought to be on the coast of the Black sea.

SAM'SON (*sun-like*). One of the most noted judges of Israel. His birth was foretold by an angel of the Lord, who commanded that the child should be 'a Nazarite unto God from the womb.' Samson was of the tribe of Dan and a native of Zorah, where his father Manoah dwelt (Judges xiii.). The general features of the district in which his youth was passed remain unchanged. Dr Thomson was pleased to find his home still in existence, a secluded mountain-village above '*Ain Shemsh*, and notices the accuracy of the sacred narrative. Samson is said to have gone *down* to Timnath. And 'Timnath still exists on the plain; and to reach it from Zorah you must *descend* through wild rocky gorges, just where one would expect to find a lion in those days when wild beasts were far more common than at present' (*The Land and the Book*, pp. 565, 566)

Samson of unsurpassed bodily strength was also a man of ungovernable will. He resolved contrary to his parents' wish to contract a marriage with a Philistine female. God, however, can overrule even the most unbridled actions of men for the furtherance of his own wise purposes; and it was this alliance which first of all inflamed the Israelitish champion against the oppressors of his countrymen. The marriage at Timnath was celebrated pretty much after the fashion in which weddings are now celebrated in the same region. There was jollity and feasting for seven days; and riddles were put forth for the amusement of the company. Samson had his riddle, from his discovery of honey in the carcase of a lion he had slain; but none of the guests could solve it. And so quarrels arose; and Samson plundered the Philistines, and left his wife, who was given to another (Judges xiv.). When his anger was appeased, Samson was desirous of being reconciled to his wife; but, discovering what had been done with her, he resolved to destroy the Philistine's corn. So, having collected 300 foxes or jackals, he tied them in pairs, fastened a fire-brand to each pair, and turned them loose. He had become in a

degree sensible of his mission, to plague the enemies of Israel, and he intended to inflict a wide-spread desolation. Standing corn, shocks, vines, and olives were to be destroyed throughout the whole district: hence the number of the jackals employed (see Thomson, *ubi supr.*, p. 552). A train of consequences followed. The Philistines maddened with the injury they had received burnt Samson's wife and her father as the original cause of their disasters. And Samson took vengeance by a slaughter of the Philistines. This people were now convinced of the necessity of securing so dangerous a foe: they therefore entered the territory of Judah in force and demanded that he should be given up to them. The men of Judah, cowed and fearful, agreed to this; and Samson permitted himself to be bound. But he was no sooner among the Philistines, who were delighted to see him a captive, than he burst his bonds, and, seizing the jaw-bone of an ass, no doubt a heavy implement, he fell upon his enemies and destroyed 1000 of them. And, when he was exhausted by this achievement, ready to faint with thirst, he cried unto the Lord; and a spring of water gushed forth from a hollow, not in the jaw-bone, but in the place called Lehi, or 'jaw,' from the wonderful event which had just occurred there. This fountain, 'the spring of the caller,' would seem to have been still flowing at the time the sacred penman wrote, a standing witness of the truth of the record (Judges xv. 1-19). Of course sceptics have found much to ridicule in this narrative; but he who admits the power of God to interfere supernaturally in the affairs of men will not be perplexed by such objections.

Samson was now an acknowledged chief. He 'judged Israel' (20); not perhaps as an ordinary magistrate in peaceful times, or as a commander heading the hosts of Israel in battle; but rather as a single warrior of unequalled strength and activity, dealing fearful blows, and preparing for that more regular national struggle wherein the Philistine yoke in the days of Samuel, Saul, and David would be ultimately broken.

The next incident in Samson's life was an illicit connection with a harlot at Gaza. The Gazites beset the gates, and thought that they should trap and kill him. But with his marvellous arms he tore down the gates, and carried them and the posts and the bar to the top of an eminence looking towards Hebron (xvi. 1-3) Winer calculates the distance from Gaza to Hebron; as though Samson bore the gates all the way between the two cities (*Bibl. RWB.*, art. 'Simson'); but Dr. Thomson more sensibly believes that the hill was one he saw at Gaza, 'yonder hill toward Hebron' (p. 551).

Untaught by experience Samson yielded again to the lures of a Philistine woman, told her the secret of his strength, and was consequently seized and blinded, and made like a slave to work at a mill, such as those, no doubt, the sound of which is yet heard ringing in Gaza (Judges xvi. 4-21). In his misery thoughts of repentant sorrow filled the fallen champion's heart. And his hair began to grow again, and his strength to return; and he had one more opportunity of destroying the Philistines. It was the feast of their god Dagon; and they were holding festival, and brought out Samson to amuse them. Multitudes were congregated in Dagon's temple, common people and lords of high degree; and 3,000 were on the flat roof; when Samson, having lifted his voice in prayer to God, bore down the two pillars he had been permitted to clasp, and died with the vast assembly in the ruin that ensued. He thus slew more in his death than he had done in his life. He was buried in the tomb of Manoah his father (22-31).

There has been much discussion as to the form and size of the temple destroyed by the breaking of two columns. See HOUSE, p. 397. It may be sufficient here to cite the remarks of Dr. Thomson: 'The roofs in Gaza were then flat as they are now; and it does not require a *very* large space for 3,000 people, who stand as close as they can be packed. So much for the size of the building. A further explanation may be found in the peculiar topography of Gaza. Most of it is built on hills, which, though comparatively low, have declivities exceedingly steep. The temple was erected over one of these, beyond a doubt, for such was and is the custom of the east; and in such a position, if the central columns were taken out, the whole edifice would be precipitated down the hill in ruinous confusion. There is such a steep declivity on the north-east corner of the present city, near the old dilapidated castle and palace; and the houses in that vicinity have fragments of columns wrought into the walls, and laid down as *sills* for their gates. Somewhere in that neighbourhood, I suppose, the temple stood; and it coincides with this conjecture that the *willy* (station, tomb) of Samson is in a garden a little east of it' (pp. 553, 554).

Samson is reckoned among the worthies whose faith is celebrated (Heb. xi. 32) The date of his story cannot be accurately determined: perhaps it coincided with the priesthood of Eli; and the festival in the house of Dagon might be on occasion of the capture of the sacred ark (1 Sam. iv.).

SAM'UEL (*heard of God*). A great prophet, the last judge of Israel before the monarchy, which he inaugurated, from whom too the succession of the prophets downwards continued without interruption till after the captivity. He was son of Elkanah a Levite, descended from that Korah who perished in the wilderness (Numb. xvi., xxvi. 11).

It was at Ramathaim-zophim that Elkanah lived. His best-loved wife Hannah was for some time childless; but on her prayer and vow at Shiloh, confirmed by Eli's blessing, God granted her this boy, whom, when she had weaned him, she carried, as she had vowed, to Shiloh, that he might minister there before the Lord. He was a Nazarite from his birth, and seems to have been a child of gracious temper attracting general favour (1 Sam. i., ii. 26). A remarkable revelation was made to him while yet young of the punishment which God would inflict on Eli's house for the profligacy of his sons; and it would seem that after this, such re-

velation being continued, his fame as a seer or prophet was established through the whole country. The catastrophe followed in which the sacred ark was taken; and Eli died. Afterwards, it is difficult to say how long, the people were gathered at Mizpeh, when a great victory was gained over the Philistines, and Samuel's authority as a judge was confirmed. Little is recorded in detail of his administration. For a number of years he judged Israel—this is the sum of what is told—though whether his authority was recognized by all the tribes may admit of question. The places to which he is said to have gone on circuit were all in the south of Palestine (vii.); and when he appointed his sons to office it was in Beer-sheba, the extreme south.

Samuel was now advancing in years; and his sons did not follow the pattern of his integrity. Public affairs were therefore in an unsettled state; and it would seem that an invasion by the king of Ammon was apprehended (xii. 12). Hence the elders of Israel proposed the establishment of a monarchy. The proposal was very distasteful to the prophet, who appears to have viewed it as a reflection on his own administration (viii. 6). But, laying the matter before the Lord, he was directed to inaugurate a king; and Saul was accordingly appointed. As a prophet, however, and possibly as administering justice, Samuel retained all his influence (vii. 15). He was authorized to convey God's commands to Saul, to rebuke him for disobedience, and to pronounce sentence on him at last, that for his sin his kingdom should be transferred to another. That other he was commissioned to anoint; though Saul's suspicions were now aroused, and it was clear that he would not hesitate in revenge to commit any atrocious crime (xvi. 1, 2). The person anointed was David; after which Samuel dwelt quietly at Ramah, where he had gathered prophetical schools, and whither David subsequently fled to him (xix. 18-24) Here, too, Samuel died, and here he was buried, amid the general lamentation of the people (xxv. 1), who when the kingdom was established were obliged to acknowledge that his conduct had been without a stain (xii. 1-5). It is nowhere stated at what age Samuel died. He lived, it is evident, through the greater part of Saul's reign; for David had come into public life some time before the prophet's death, and David was but thirty when Saul fell on Gilboa. Winer imagines that Samuel died but two years before the king (*Bibl. RWB.*, art. 'Samuel').

He was mourned by all Israel and buried in Ramah (1 Sam. xxv. 1, xxviii. 3), at the place, according to an ancient tradition, still known as *Neby Samwil*.

The appearance to Saul at En-dor has much perplexed commentators. Some are disposed to believe that it was produced by an evil spirit; and some suspect deception. In the scripture narrative, however, the appearance is called Samuel; and the threatened prediction was fulfilled (xxviii.): who shall say, then, that, for wise and sufficient reasons, as Moses and Elijah once again revisited the earth (Matt. xvii. 3), God did not permit the awful warning to come even from the dead Samuel to the sinful king?

Samuel is said by the Jews to have been the author of several of the sacred books. Probably part of the first book which bears his name might be compiled from annals which he wrote. The books of Judges and Ruth have also, but on no very sufficient grounds, been ascribed to him. For legendary stories about this prophet see D'Herbelot, *Biblioth. Orient.*, art. 'Aschmouil.' Christian expositors, too, have amused themselves with fanciful notions (Smith's *Dict. of the Bible*, vol. iii. p. 1123), as that he had a peculiarly loud cry in prayer, &c. &c.

SAM'UEL, THE BOOKS OF. The two books of Samuel were by the Jews considered one. They bear the name of Samuel, because the earlier part is occupied with the history of that prophet. In the LXX and Vulgate versions they are called 'books of Kings' or 'Kingdoms;' and hence in our bibles we find added to the titles, 'otherwise called the first (or the second) book of the Kings.'

It has been sometimes imagined that the books of Samuel and of Kings are parts of the same work, by the same author; but there are sufficient reasons for rejecting such a theory. Thus in Kings authorities are perpetually cited: it is otherwise in Samuel. In Kings are many express references to the law; in Samuel none. In Kings the exile is often alluded to: it is not so in Samuel. The plans of the two works vary: Samuel has more of a biographical cast—Kings more the character of annals. Moreover, the modes of expression are not the same: there are in Kings later forms of language, of which few occur in Samuel. The only real difficulty is that the books of Samuel do not conclude David's reign, for the end of which we have to consult Kings. Some have consequently supposed that the first two chapters of Kings ought to be attached to Samuel. But it is replied that there is particular mention of the law of Moses in 1 Kings ii. 3, which as above remarked is not found in Samuel. Bleek suggests (*Einleitung in das A. T.*, pp. 358-361) that the compiler of Kings, intending to carry on the history, detached the concluding portion of Samuel, augmented it from additional sources, and prefixed it to his own work. This is possible, but hardly probable. It is, however, of little moment to decide the point.

The books of Samuel present three large sections: we have—I. The history and administration of Samuel (1 Sam. i.—vii.). II. The establishment of a monarchy, and the history of Saul's reign (viii.—xxxi.), including (1) Saul's advancement and administration till his rejection (viii.—xv.), (2) his downward course till his death (xvi.—xxxi.). III. The reign of David (2 Sam. i.—xxiv.). This, too, divides itself into two parts: (1) David's career of conquest and prosperity (i.—ix.); (2), his great sin, and the troubles which afterwards afflicted his house (x.—xxiv.). In all this narrative is shown the manifold wisdom of God, delivering his people, carrying on and developing the blessing long ago promised,

and designating a family whose royalty should last on, till in the Son of that house an everlasting dominion should be inaugurated. The narratives, the foreshadowings, of Samuel, are eminently instructive and profitable.

It is freely acknowledged that the author, like most other historians, had documents before him from which he gathered his matter. The song of Hannah (1 Sam. ii. 1-10), the psalm which David composed (2 Sam. xxii.), the list of his worthies xxiii. 8-39), &c., were doubtless previously in writing. But some critics choose to impute to the sacred penman an unskilful use of these materials, discrepancies and contradictions, and the recording twice, from different sources, of events which happened only once. There is no great weight in such charges. For to substantiate them they must prove that the writer was not only not inspired, but careless, ignorant, wanting in common sense. Thus there are two expeditions of Saul related in which he is in David's power, and is spared by him (1 Sam. xxiii. 19—xxiv. 22, xxvi.); and these, it is said, are but two traditionary forms of one event. It is improbable, we are told, that circumstances so nearly the same, and so singular, should have occurred twice. But surely it is much more improbable that a historian possesed of any qualifications for his task should have been so blind as not to discern one fact at the bottom of two traditions, so careless as not to try to sift out the truth, so unfortunate as by sticking in the discrepant accounts to make his history a caricature of truth? With all deference to the deeply-learned men who deem Israelitish story a not very harmonious mixture of two threads of narrative, it is too large a demand upon the world's credulity to require assent to a theory which pre-supposes that Hebrew historians one after another (for from the Pentateuch the notion begins) found always two traditions ready to their hand, and one after another made the same blunder of giving a double account of almost every great event which befel their most noted ancestors.

Chronological sequence is another difficulty urged. Critics find a summary of facts: they find afterwards some of those facts given in fuller detail, and then they accuse the writer of inaccuracy, as if he intended to place these facts chronologically after the point reached in the summary. No history can be written in exact chronological order. When an event has been mentioned, the writer must return to give some of the details, to gather up the threads of contemporaneous occurrences, to amplify and explain what he had stated. Granting this obvious principle very many difficulties will disappear. It is in this way that the perplexities attending the account of David's combat with Goliath have been removed. See DAVID.

It is, however, said, further, that there are contradictions in the books of Samuel. Two or three of these may be examined here. It is alleged that the assertion in 1 Sam. vii. 13 is in opposition to ix. 16, x. 5, xiii. 3, 19, 20. But the victory of Mizpeh was gained in the early part, perhaps at the beginning, of Samuel's administration. It is not till years after that we hear again of the Philistines; so that the expression may be most fairly used of a deliverance which lasted till Samuel had grown old, and his sons were unpopular, and when advantage was probably taken of these circumstances once more to plunder Israel. It is alleged, again, that two modes of Saul's appointment as king are narrated—by a special revelation from God (ix. 1—x. 16), and by a public assembly of the people in which he was chosen by lot (x. 17-27). But to call these inconsistent is to deny the divine government of the world. To the reverent mind Prov. xvii. 33 is a sufficient explanation. It is further objected that there is an inconsistency in the narrative in regard to Saul's not waiting for Samuel at Gilgal: xiii. 8, it is urged, must refer back to x. 8; though there had certainly been a meeting of the people with Samuel and Saul at Gilgal in the interval (xi. 14, 15). But much stress need not be laid on this. We may fairly suppose that Samuel's charge was intended for a general direction, or that, having been obeyed once, it was reiterated on a fresh occasion. And, if we are not able precisely to determine the exact order of events, surely it is but reasonable to impute the difficulty to our want of information, instead of charging the historian with mis-statement. Only one more alleged contradiction can be noticed. The two passages, 1 Sam. xviii. 27 and 2 Sam. iii. 14, it is said, do not agree. But all appearance of disagreement is removed by a reference to 1 Sam. xviii. 25. The number which the king prescribed was 100; and this was the price which David naturally names to Ish-bosheth, though in fact he had doubled Saul's demand.

It is, moreover, said that the whole work is a thing of shreds and patches; that there are summings up, as in 1 Sam. vii. 15-17, xiv. 47-52; 2 Sam. viii. 15-18, xx. 23-26, so that the narrative begins again when it seemed to be concluded; and that therefore it is altogether a heterogeneous compilation. Even if this were true, it would not affect the authority of the record; but the charge has little to support it. Till the breaking of the Philistine yoke on the great day of Mizpeh Samuel's authority, if he really previously exercised any, was not consolidated; what more natural than at such a crisis to give an account of his ordinary administration of justice? And at the end of chap. xiv. we reach the turning-point of Saul's reign. He had been hitherto successful, regardless it is true of Samuel's charge in one instance, but not altogether rejected, and always victorious in external war. Here was the place, then, to give a statement of his family and household. Immediately after, when proved again with a fresh command, he recklessly disobeyed, and ran with ever-increasing celerity the miserable course which conducted him to utter ruin. There was a somewhat-similar crisis in David's reign. With 2 Sam. x. begins the story of that series of events which led to his great sin, and embittered his closing years. And chap. ix. the account of his

kindness to Jonathan's son, is an apt adjunct to the enumeration of the officers of his kingdom. The list, too, xx. 23-26, is appropriately placed, because David had just been restored to his throne; and the chaps. xxi.—xxiv. are but a kind of appendix, describing the last scenes of his reign and life. We may see, then, really the careful hand of a single compiler in these arrangements.

As to the author little can be said with certainty. Some have concluded, from 1 Chron. xxix. 29, that Samuel, Gad, and Nathan recorded the events of their times, and that to them therefore these books must be ascribed. But we have just seen that, though previously-existing documents may have been used, the probability is that a single writer composed the whole. And he seems to have been somewhat removed in point of time from the events he chronicles. The expression 'unto this day' (1 Sam. v. 5, vi. 18, xxx. 25; 2 Sam. iv. 3, vi. 8, xviii. 18) may be taken to imply this: so may 1 Sam. ix. 9; 2 Sam. xiii. 18. Perhaps we may not unreasonably assign the composition to the time of Rehoboam. Commentaries on the books of Samuel are included in those which expound generally the Old Testament.

SANABAS'SAR (1 Esdr. ii. 12, 15). Sheshbazzar (Ezra ii. 8, 11).

SANABAS'SARUS (1 Esdr. vi. 18, 20). Sheshbazzar (Ezra v. 14, 16).

SAN'ASIB (1 Esdr. v. 24).

SANBALL'AT (*lauded by the army, giving strength to the army?*) A Horonite, that is, a native of Horonaim in Moab. It is not stated whether he was governor under the Persian rule over Moab or Samaria; but he seems to have held some post of authority. He stirred up the Samaritans to impede the purpose of Nehemiah to re-build the walls of Jerusalem, and imputed rebellion to the Jews (Neh. ii. 10, 19, 20, iv., vi.). When Nehemiah returned to the Persian court, Sanballat gained great influence in Jerusalem; and a son of Joiada the son of Eliashib the high priest became his son-in-law; which provoked Nehemiah's anger, when he heard it on resuming his government (xiii. 28). Sanballat afterwards obtained leave from Darius Nothus to erect a temple on Gerizim, where he placed his son-in-law as high priest. Josephus mistakenly attributes this to the time of Darius Codomannus.

SANCTIFICATION, SANCTIFY. To sanctify is spoken sometimes of God and sometimes of men.

Of God, when he manifests his glory, and vindicates his high perfections: thus he is said to 'sanctify' his great name (Ezek. xxxvi. 23). Or when he sets apart some person or thing to a holy office or use: thus the Father is said to 'sanctify' Messiah (John x. 36): God 'sanctified' the seventh day (Gen. ii. 3); and so the first-born of Israel were sanctified by his command (Exod. xiii. 2). Also when he frees anything from pollution, imparting holiness or rendering clean and fit for holy use and service. Hence believers in Christ who had entered on a new life were said to be 'sanctified' (1 Cor. vi. 11), and creatures of God, such as meats, to be 'sanctified by the word of God and prayer' 1 Tim. iv. 5).

Again, the term is used of men, when they pay fitting honour to the Deity. Thus they are commanded to 'sanctify' the Lord of hosts (Isai. viii. 13); and Moses and Aaron were censured because they did not so 'sanctify' the Lord in the eyes of the children of Israel (Numb. xx. 12). Also when they prepare or purify themselves for some sacred employment, or seek to show the fitting temper for some work or office. We find the word so introduced in various places (e.g. Exod. xix. 10, 14, 22; Numb. xi. 18; Josh. iii. 5): it is used also of ceremonial purification (2 Chron. xxx. 17), of observing a sacred day, as the sabbath (Deut. v. 12), of consecrating to a religious charge (Exod. xxviii. 41). So the altar was sanctified (xxix. 36), the offering (27); and the vestments of the priests, the utensils of the tabernacle, &c. &c. were regarded as sanctified or holy (xxx. 26, 29, xxxi. 10).

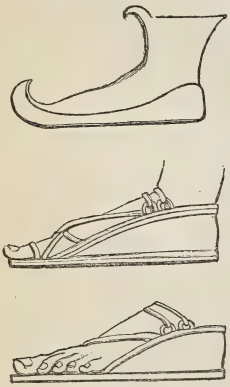
Of sanctification, or the sanctifying righteousness of the Christian, it may be said in the words of Hooker: 'Now, concerning the righteousness of sanctification, we deny it not to be inherent: we grant that, unless we work, we have it not: only we distinguish it as a thing different in nature from the righteousness of justification: we are righteous, the one way, by the faith of Abraham: the other way, except we do the works of Abraham, we are not righteous. Of the one St. Paul, "To him that worketh not, but believeth, faith is counted for righteousness" (Rom. iv. 5). Of the other St. John, "He is righteous which worketh righteousness." Of the one St. Paul doth prove, by Abraham's example, that we have it of faith without works. Of the other St. James, by Abraham's example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in the sixth to the Romans thus he writeth, "Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life." Ye are made free from sin, and made servants unto God: this is the righteousness of justification. Ye have your fruit in holiness: this is the righteousness of sanctification. By the one we are interested in the right of inheriting: by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life' (*Disc. on Justification*, 6).

SANCTUARY. A holy or sanctified place, used apparently for the holy land in which God would plant his people (Exod. xv. 17: comp. Psal. cxiv. 2); more generally for the tabernacle (Exod. xxv. 8; Lev. xii. 4, xxi. 12), and the temple (1 Chron. xxii. 19; 2 Chron. xxix. 21); sometimes for the holy place exclusive of the court of the tabernacle (Lev. iv. 6; Numb. x. 21). The word is also applied to God's holy habitation in heaven (Psal. cii. 19). And, as the sacred places had the privilege of an asylum, the term 'sanctuary' sometimes signifies a place of refuge or protection (Isai. viii. 14; Ezek. xi. 16).

SAND. The sand of the sea is often used as the symbol of multitude (Gen. xxii. 17, xxxii. 12), or abundance (xli. 49); also of intolerable weight (Job vi. 3; Prov. xxvii. 3)

There is a passage in which Job speaks of multiplying his days like the sand (Job xxix. 18). Jewish tradition, adopted by some modern critics, Ewald, De Wette, and others, would translate, 'the phœnix'; as if it were a reference to the well-known legendary story. But we may rather abide by Gesenius's opinion: '*Sand* is the frequent emblem of numerous days; nor is there any reason to depart from the common signification.' Comp. Torsheit on Mal. iv. 2, p. 300, edit. 1865.

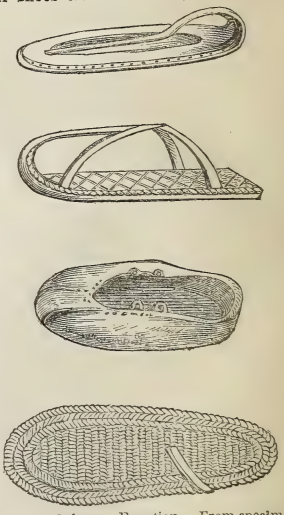
SANDAL. A covering for the foot. The word 'sandal' occurs only twice in our version (Mark vi. 9; Acts xii. 8); but the same article unquestionably must often be understood when we meet with the term 'shoe.' The sandal worn by oriental nations, and also by the Greeks and Romans, consisted of a sole, of leather or wood, fastened with thongs round the upper part of the foot. The untying of these thongs or latchets was usually performed by an inferior or a slave: hence the expression of Mark i. 7; Luke iii. 16; John i. 27; Acts xiii. 25 denotes humble subservience. So also the carrying of the shoes after another (Matt. iii. 11). The



Shoes. Assyrian. From the marbles.

sandals worn by the Israelites were probably very similar to those of the Egyptians; specimens and representations of which have been preserved. Some of these were woven of palm-leaves, papyrus-stalks, &c., others of leather: they were often lined with cloth, on which the figure of a captive was painted, illustrating the idea of treading enemies under foot (comp. Josh. x. 24; Mal. iv. 3). The upper classes and the women wore them pointed and turned up at the end, as is frequently the custom in the east to the present day. Ladies appear to have had their sandals highly ornamented (Sol. Song vii. 1; Ezek. xvi. 10: comp. Judith xvi. 9). Sandals from their lightness were well suited to a warm climate; and the common sort must have been cheap (Amos ii. 6, viii. 6); but in later times the Hebrews used also shoes more nearly resembling our own. The Romans put on shoes when they went abroad, and wore slippers or sandals in the house; it being regarded as effeminate for a man to appear in public in slippers. At present both shoes and boots are common in Palestine.

In wearing sandals the feet were of course soiled by a journey; hence the custom of offering water to wash the feet of travellers (Gen. xviii. 4, xix. 2; Luke vii. 44). In the house and at meals the shoes or sandals were laid aside. And, therefore, since the Israelites were to celebrate the passover as fully prepared for a march, it was specially commanded that they should have their shoes on their feet (Exod. xii. 11).



Sandals and shoes. Egyptian. From specimens in the British Museum.

The modern Syrian practice is thus described by Dr. Thomson: 'They scrupulously drop their slippers, shoes, or boots, at the door when they enter a room, and keep on their head-dress. . . . As they sit on the mat, rug, or divan, with their feet under them, shoes would soil both couch and clothes, and, besides, would make a very uncomfortable seat. The demands of decency and the calls of comfort introduced and enforced the custom of dropping the shoe at the entrance into the sitting-room; and it was thence extended to every place entitled to respect. From this to the idea of defilement from the shoe was but a step, and certain to be taken. Hence the strict requisition to put it off on entering

temples and sacred places of every kind. Mohammedans have preserved this idea in all its force; and you cannot enter any of their mosques or holy shrines with your shoes on' (*The Land and the Book*, p. 121). So we have instances in scripture in which the shoe was to be put off in the divine presence (Exod. iii. 5; Josh. v. 15). According to Jewish tradition the priests performed their sacred services barefoot. And to go barefoot was not only a mark of respect, but also a sign of mourning (2 Sam. xv. 30; Isai. xx. 2, 4; Ezek. xxiv. 17, 23). In transferring a possession a shoe or sandal was delivered (Ruth iv. 7); a practice derived from or nearly connected with the provisions of the levirate law, by which, if a man *unduly* refused to take his brother's wife, a stigma was inflxed upon him (Deut. xxv. 5-10). Of course this stigma could not attach in a case like that of Ruth, where all parties were anxious that the nearest of kin should forego his privilege, and no claim was made by Ruth upon the kinsman who was so passed over. See some good observations in R. Bernard's *Comm. on Ruth*, pp. 103, 104, edit. 1865. It seems, further, to have been an eastern custom to cast a shoe upon anything, as a token that the ownership of it was claimed. See Psal. lx. 8; cviii. 9. It may be added that shoemakers are mentioned in the Talmud (Winer, *Bibl. RWB.*, art. 'Schuhe').

SAN'HEDRIM or SAN'HEDRIN. The highest council of the Jews, who attribute its origin to the appointment of the seventy elders on whom the divine Spirit was poured, that they might assist Moses in the administration of affairs (Numb. xi. 16, 17, 24, 25). See Buxtorf, *Lex. Chald. et Talm.*, cols. 1513-1515. There is, however, no further notice of such a body in Old Testament history; and it is probable that the appointment was but temporary. But, if this council did not continue, it might well serve as the model of that which we find afterwards in authority; and both the number, and in some respect the powers, might be defined according to the ancient type. The earliest mention we have of a council likely to be the sanhedrim is in the Apocrypha. It there appears with some prominence as taking part in public business and recognized by foreign potentates (2 Macc. i. 10, iv. 44, xi. 27). It is probable, therefore, that it was constituted after the return from Babylon; and as some corroboration of this it may be remarked that the name is of Greek derivation, implying a body of assessors. In the Mishna it is called *Beth-dîn*, 'house of judgment.' See Westcott, *Introd. to Gospels*, chap. i. p. 54, note.

In the New Testament we have various notices of the sanhedrim. It would seem to have comprised chief priests (perhaps the heads of the twenty-four courses, and those who had borne the office of high-priest), elders, and scribes (Matt. xxvi. 57, 59, xxvii. 1; Mark xiv. 53, 55, xv. 1; Luke xxii. 66; John vii. 45-52, xi. 47; Acts iv. 5-21, v. 21, 27-41, vi. 12—vii. 60, xxii. 30, xxiii. 1-9). The 'servants' (Matt. xxvi. 51, 58; Mark xiv. 47, 54) very probably were the officers or bailiffs of the council who were in waiting during its session. The power of this body was considerable. It was the highest judicial court, taking special charge of offences against the sacred law, but exercising also other jurisdiction. For Herod, when governor of Galilee, was summoned before the sanhedrim on the charge of having put persons to death without competent authority (Josephus, *Antiq.*, lib. xiv. 9, § 4). Its power was acknowledged even by those Jews who lived beyond the boundaries of Palestine; for Paul had commission from it to arrest Christians at Damascus, and carry them for trial to Jerusalem (Acts xxii. 5). According to the Talmud the right of punishing capitally was taken from the sanhedrim about forty years before the downfall of the Jewish polity; and this may be supposed to explain John xviii. 31. Still it condemned Stephen (Acts vii. 57, 58). And, though this is said to have been a hurried rush and illegal, yet, so far as we read, no censure for it was ever conveyed to the sanhedrim by the higher Roman authorities. It may be, therefore, that, as at last the charge against Jesus was treason against the emperor (John xix. 12)—a crime clearly beyond the sanhedrim's cognizance, the want of power was alleged on this account. See, however, Winer, *Bibl. RWB.*, art. 'Synedrium.'

As to the number of this council authorities differ: it is variously said to be 70, 71, and 72. But the Jews generally hold that 71 is the true number, on the ground that 70 elders were appointed to assist Moses, who with Moses himself would make up the 71. The president, very generally the high priest (Matt. xxvi. 62), was designated *nâsî*, the elevated one. There was a vice-president, styled 'father of the house of judgment,' who sat at the president's right hand. The other councillors were ranged in front of these two in the form of a semi-circle. Two scribes attended to register the votes, one for acquittal, the other for condemnation.

The place where this council met seems to have varied. A hall called *gazzîth*, at the south-east of one of the temple courts, and another at no great distance, are said to have been successively used. Certainly sometimes the sanhedrim met in the high priest's palace (3). It was subsequently settled at Tiberias.

According to the Talmud smaller councils with the same name were constituted in provincial towns where the inhabitant householders numbered upwards of 120. These consisted of twenty-three members, and sat on the second and fifth days of the week. Some have supposed them alluded to in Matt. v. 21, x. 17; Mark xiii. 9.

SANHE'RIB (2 Kings xviii. 13, marg.). Sennacherib.

SANSAN'NAH (*palm-branch*). A city in the south of Judah (Josh. xv. 31). Mr. Wilton conceives it identical with Hazar-susah (xix. 5), or Hazar-susim (1 Chron. iv. 31), and locates it in the modern *Wady es-Sumy* or *Sunieh* (*The Negeb*, pp. 212-215).

SAPH (*threshold, tall?*). A Philistine giant slain by Sibbechai (2 Sam. xxi. 18). He is called Sippai in 1 Chron. xx. 4.

SA'PHAT (1 Esdr. v. 9). Shephatiah (Ezra ii. 4).

SAPHATI'AS (1 Esdr. viii. 34). Shephatiah (Ezra viii. 8).

SA'PHETH (1 Esdr. v. 33). Shephatiah (Ezra ii. 57).

SA'PHIR (*fair*). A place mentioned only in Mic. i. 11. From the connection in which we find it we may suppose it in the Philistine plain. Robinson found three villages bearing nearly the name, between Askelon and Eleutheropolis.

SAPPHI'RA (*sapphire*, or, more probably, from the Aramaic, *beautiful*). The wife of Ananias, who with her husband sold land and falsely professed to give the whole price to the apostles. Her sin was punished with death (Acts v. 1-11).

SAPPHIRE. A precious stone, one of the gems in the high priest's breast-plate (Exod. xxviii. 18, xxxix. 11). The Hebrew name, which is similar to ours, implies beauty, splendour. Sapphire, being clear bright blue in colour, aptly describes the pavement beneath the feet of the Divine Being in the manifestation vouchsafed to Moses, Aaron, and the elders of Israel (xxiv. 10), as also the tint of the throne Ezekiel saw (Ezek. i. 26). The sapphire is alluded to by Job (Job xxviii. 6), and is said to have formed one of the foundations of the heavenly Jerusalem (Rev. xxi. 19). There can be no doubt that the true sapphire is intended in these places. Pliny, indeed, describes lapis-lazuli under the name; but the mention of that stone would be inapplicable in several of the texts in which 'sapphire' occurs: moreover, it is not adapted for engraving on (Winer, *Bibl. RWB.*, art. 'Edelsteine'). The oriental sapphire is one of the varieties of corundum: it is transparent or translucent, generally sky-blue in colour: it occurs in rolled masses and crystallized: it possesses double refraction, and is inferior in hardness to the diamond only.

SA'RA (Rom. iv. 19; Heb. xi. 11). Sarah.

SA'RA (Tob. iii. 7, and elsewhere). The person whom Tobias is said to have married.

SARABI'AS (1 Esdr. ix. 48). Sherebiah (Neh. viii. 7).

SA'RAH (*princess*).—1. The wife of Abraham, whose half-sister she appears to have been (Gen. xx. 12). The tradition that she was the same with Iscah (xi. 29) is without sufficient foundation. Her name was originally Sarai; and it was changed by divine command at the time when Abram was changed to Abraham. Sarah was a beautiful woman, as is sufficiently shown by Abraham's apprehension that she would be coveted for the harem of the monarch in Egypt, and again at Gerar. She was, however, barren. And, though promises were made that Abraham should have a son, and that Sarah should bear, she manifested some incredulity. In Sarah's character we see traits of impatience and jealousy; but her history is so interwoven with that of her husband whom she accompanied from Ur of the Chaldees, that little need here be said of her: see ABRAHAM. Sarah was 90 at Isaac's birth, and died at Hebron aged 127. She was buried in the cave of Machpelah (xii., xvi., xvii., xviii., xx., xxi., xxiii.). In the New Testament she is called Sara, and is commended as the spiritual mother of the children of promise (Gal. iv. 22-31): her faith, too, spite of temporary wavering, is noted (Heb. x. 11), and her example as an obedient wife propounded to Christian females (1 Pet. iii. 5, 6).—2 (Numb. xxvi. 46). See SERAH.

SARA'I (*my princess, contentious*?). The original name of Abraham's wife Sarah (Gen. xi. 29, 30, 31, xii. 5, 11, 17, xvi. 1, 2, 3, 5, 6, 8, xvii. 15).

SARAI'AS (1 Esdr. v. 5). Seraiah, the high priest (Ezra ii. 2). In 1 Esdr. viii. 1; 2 Esdr. i. 1 the same person is doubtless meant; the term 'son' implying descendant.

SAR'AMEL (1 Macc. xiv. 28). A place unknown. Some believe it an honorary appellation of Simon the high priest.

SA'RAPH (*burning, venomous*). A descendant of Judah, one of those who are said to have had dominion in Moab (1 Chron. iv. 22).

SARCHE'DONUS (Tob. i. 21). Esar-haddon.

SARDE'US (1 Esdr. ix. 28). A strange corruption of Aziza (Ezra x. 27).

SARDINE (Rev. iv. 3). See SARDIUS.

SAR'DIS. An ancient city, the capital of Lydia, where Crœsus reigned, seated on the river Pactolus, by the side of mount Tmolus, in a fruitful plain. It was destroyed by an earthquake in the reign of Tiberius, but was re-built by the emperor's assistance. To the church there one of the apocalyptic epistles was addressed (Rev. i. 11, iii. 1-6); in which earnest reproof was conveyed for its declining state. Sardis was wasted by the Turks, and was destroyed by Tamerlane in the thirteenth century: it is now a miserable village, called *Sart*, or *Sart-Kalassi*, amid the ruins of the ancient city.

SAR'DITES. A family of Zebulun descended from Sered (Numb. xxvi. 26).

SARDIUS. A precious stone; one of those in the high priest's breast-plate (Exod. xxviii. 17, xxxix. 10): it is also mentioned as one of the gems in the adornment of the king of Tyre (Ezek. xxviii. 13): in all these places the marginal rendering is 'ruby. The Hebrew name *ôdem* implies redness; so that Gesenius imagines that ruby or garnet is meant. The LXX. render this by 'sardius,' the word which occurs in Rev. xxi. 20; in iv. 3 it is 'sardine.' And this is commonly taken to mean cornelian, one of the varieties of agate, which derives its name from *caro, carnis*, 'flesh,' as having, the red variety at least, a fleshy colour. Fine red cornelian is found in Yemen, to which the Arabs attribute the property of checking hæmorrhage when laid on a fresh wound. The name 'sardius' is variously derived from Sardis in Lydia, from the island Sardinia, where it is said to be found, and from a fish.

SARDONYX (Rev. xxi. 20). A variety of the onyx, in which the opake white alternates with translucent rich deep orange brown. See ONYX.

SARE'A (2 Esdr. xiv. 24). A scribe whom it was said Esdras was to take.

SAREP'TA (Luke iv. 36). Zarephath.

SAR'GON (*prince of the sun*). An Assyrian king mentioned by name but once in scripture (Isai. xx. 1), where he is said to have sent his general Tartan to Ashdod. We may infer, from the prophet's symbolical behaviour and consequent prediction (2-6), that the monarch was victorious over Egypt and Ethiopia. The deciphered inscriptions give us some further information. It would seem that Sargon or Sargina usurped the Assyrian throne, succeeding Shalmaneser, and reigning from 721 to 703 B.C. It was he who took Samaria, and carried away captive many thousand Israelites, whom he re-placed by Assyrian colonists. He built much in Nineveh; and in the palace of Khorsabad, his chief residence, the annals of the earlier fifteen years of his reign are detailed. He prosecuted wars with Merodach-baladan, king of Babylon, exacted tribute from the king of Egypt, the queen of Arabia, and the chief of Sheba: he extended his conquests eastward and westward, warring with Medes and Armenians, with cities of Palestine, and African tribes, and even made an expedition to Cyprus, where a memorial tablet of him was discovered, which is now in the Museum at Berlin. Sargon was succeeded by his son Sennacherib.

SA'RID (*a survivor*). A place on the border of Zebulun (Josh. xix. 10, 12).

SA'RON (Acts ix. 35). Sharon.

SARO'THIE (1 Esdr. v. 34).

SAR'SECHIM (perhaps *chief of the eunuchs*). A Babylonian prince (Jer. xxxix. 3).

SA'RUCH (Luke iii. 35). Serug.

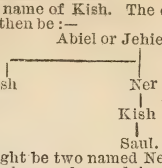
SA'TAN (*adversary*). This word used with the article (except in 1 Chron. xxi. 1) indicates the evil spirit, the devil (Job i. 6; Zech. iii. 1, 2, and elsewhere). See DEVIL.

SATHRABU'ZANES (1 Esdr. vi. 3, 7, 27). Shethar-boznai (Ezra v. 3, 6, vi. 6, 13).

SATYR. The Hebrew word so rendered (Isai. xiii. 21, xxxiv. 14), means he-goat, and according to rabbinical tradition must be taken here to represent the wood-demons, said popularly to resemble goats, which haunt desolate places. The same word is rendered 'devils' in Lev. xvii. 7; 2 Chron. xi. 15, the objects of idolatrous worship. But there the images of such false deities are meant, which were literally fashioned in the shape of brute animals; so that a better word than 'devils' might have been found in our version. And we can scarcely imagine the prophet Isaiah giving countenance to popular superstition, or confirming the notion that demons inhabited the ruined cities. It seems better, therefore, with Henderson to translate literally, 'wild goats.'

SAUL (*asked for, desired*).—1. An early king of Edom (Gen. xxxvi. 37, 38): he is also called Shaul (1 Chron. i. 48, 49).

2. The first in the regular establishment of the Israelitish monarchy. He was the son of Kish a Benjamite, a man of no great estimation in his tribe, but of considerable property (1 Sam. ix. 1), originally settled at Zelah. Saul's pedigree is given in two or three different places, with some variations (1 Chron. viii. 29-40, ix. 35-44). These, however, may be reconciled by the very natural supposition that there were two of the family who bore the name of Kish. The exact descent would then be:—



Or there might be two named Ner.

When Samuel was advanced in life, and his sons by their corrupt and feeble administration had disgusted the people, the elders came to him to Ramah with a demand that he would appoint a king (1 Sam. viii. 1-5). The demand was the more urgent, because an apprehension (realized not long after) was felt of invasion by Nahash king of the Ammonites (20, xii. 12). Samuel was displeased at what he deemed a personal slight, but was directed by Jehovah to comply with the people's request (viii. 7-22). It happened about this time that the asses of Kish had strayed away; and Saul was desired by his father to go and search for them. He went attended by a servant; but, as after a weary journey they were unsuccessful, and they had wandered near Samuel's residence, the servant proposed that they should consult the seer. They therefore proceeded to the city, and met Samuel going out to the neighbouring high place. Samuel had been before secretly monished by God that a Benjamite would come to him who should be chosen king. Accordingly on seeing Saul he invited him to his house, apprised him of his destiny, placed him in the most honourable seat, and before he dismissed him the next day anointed him, and told him to return home, describing certain occurrences that would befal him by the way. These all happened as foretold; and as Saul went God gave him a new heart, endowed him with the spirit of kingly rule and political wisdom. Samuel now called the people together at Mizpeh; and there the king was chosen by lot. 'The lot is cast into the lap; but the whole disposing thereof is of the Lord' (Prov. xvi. 33). He therefore who in his secret counsel had selected Saul could easily by his over-ruling providence make the public decision fall upon the same individual. Saul had modestly on the announcement hid himself among the baggage of the assembled tribes; but, when he was produced, he was found to be the goodliest person present, of commanding stature and noble deportment. He might be, perhaps, thirty-five years old at the time; as we subsequently find, after the second year of his reign, that he had a son Jonathan grown to man's estate (1 Sam. xiii. 1, 2). His appearance was the signal of general applause. The constitution was formally settled. Presents were offered: a band of men held themselves in ready attendance on their new sovereign; though there were some who took exception at the appointment. Saul then—and it is a singular feature in the narrative—returned quietly to his own city Gibeah, his usual residence and probably his birth-place, and there resumed for a while his ordinary occupations (ix., x.).

Soon the apprehended Ammonitish invasion occurred. Nahash invested Jabesh-gilead, and would grant the inhabitants only ignominious terms. These they were obliged to accept, if no relief reached them in a week. The intelligence was carried to Gilboah; and Saul as he was returning from his pastoral employments heard the wail of the people. On being informed of the cause, he sent, like a king, a hasty imperative summons through the coasts of Israel, collected in a few days a force of 330,000 men, and within the stipulated time defeated Nahash and delivered Jabesh. Now indeed his name stood high; and the people would have put to death those who had formerly objected to him. But he nobly declared: 'There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel.' There was then another rejoicing assembly at Gilgal: a fresh solemn inauguration of Saul took place; and from this time he took upon him the government of the kingdom (xi.).

Ingenious men who write in haste have fancied a special connection between Jabesh-gilead and Benjamin, arising from the event narrated in Judges xxi. 8-14, which the rather influenced, they think, Saul and the Benjamites to hurry to the relief of Jabesh. But two important particulars are overlooked in such a fancy: first, the marriage of the 400 young women from Jabesh occurred at least three centuries before, for Phinehas, Eleazar's son, was then alive (xx. 28); and, next, as all their relatives were put to death in the fury of the Israelites, Jabesh must have been subsequently peopled by other families, whose descendants in the time of Saul were not more closely related to the Benjamites than the tribes generally, as the posterity of a common ancestor. It may be added here that, whereas objections have been made to the possibility of raising and setting on march a large army in so short a time, these objections have been very satisfactorily disposed of by Dr. Kitto in his *Daily Bible Readings*, thirty-first week, third and fourth days.

Saul had now a noble career before him; and, had he but answered his early promise, had he been obedient to the word of the Lord, his name might have shone with holy brilliancy, and his throne have been inherited in honourable succession from age to age by the long line of his descendants.

He appears to have first turned his attention to the relations of Israel with the Philistines. Philistine garrisons occupied many Israelitish strong holds; and, besides, so far as arms went, the Israelites were utterly unable to cope with their foes: there was scarce an armourer or smith in the land—the southern part of Palestine we must suppose—so that not merely for weapons, but even for agricultural implements, resort must be made to Philistine artizans. When Saul therefore raised a small body of men in the second year of his reign, and Jonathan his son at the head of a detachment had overthrown a Philistine pillar, which was taken as a signal for war, and Philistine thousands poured forth to avenge the dishonour done them, and to ravage the country, Saul was almost literally defenceless. Here was a trial of the king's faith. He had been charged generally not to offer sacrifice till Samuel came to him. He might have known that only as the Lord was with him could he hope to prevail in the coming struggle, and that he could not expect the Lord's aid if he disregarded the solemn charge of the prophet. But his impatient temper broke out. He could not bear delay. He offered his sacrifice; and just afterwards Samuel appeared, and warned him that he had failed on trial, and that he must not imagine with such a disobedient mind that his kingdom would be established. Yet after this, by means of Jonathan, the Lord wrought a great deliverance for Israel. A victory was gained, which would have been far more complete had it not been for a rash and foolish execration under which the king laid the people, and to which he would actually have made his son a victim, had not the army, with infinitely-better feeling, interposed. As it was, Saul had succeeded in defeating the Philistines, and he had received a solemn warning, to which if he had attended, and curbed his rash folly thereafter, his reign might still have been glorious (1 Sam. xiii., xiv.).

Saul was essentially a warrior king. In the course of his reign he fought against various surrounding nations, generally it would seem with success (xiv. 47); he consequently enriched his people with spoil (2 Sam. i. 24). He does not appear himself to have indulged in the luxurious splendour of a court. He was distinguished indeed of course by the royal diadem and bracelet (10), and on festivals he entertained his high officers (1 Sam. xx. 5, 18, 24, 25); but he is almost always described with his weapon in his hand or at his side, the ready soldier rather than the peaceful sovereign (xviii. 10, 11, xix. 9, 10, xx. 33, xxii. 6, xxvi. 7).

He was now to be tried again: a crisis had arrived; and the Lord would see whether or no the hot will would yield itself to his command. Saul had a commission given him quite in accordance with his temper. He was to put himself at the head of his troops and smite the Amalekites, a nation that had been the earliest enemy of Israel (Exod. xvii. 8-16), and that had again and again vexed them when settled in Canaan (Judges iii. 13, vi. 3). His partial fulfilment of the charge, and his mean defence of his conduct to Samuel, are detailed in the painful narrative of 1 Sam. xv.; and he was solemnly told that his kingdom should be given to another better than himself. Grievous was the humiliation to the proud and fiery king. He clutched at Samuel's garment as the prophet moved mournfully away, and begged him to turn with him once more. But this was not the genuine sorrow of true repentance: it was the fear of being dishonoured in the presence of his subjects. Samuel complied in pity for the moment; and then he left him, to visit him no more in this world; and sadly did he grieve for one who was so fallen.

The rest of Saul's history must be briefly told. His mind preyed upon itself. On every man of note in his kingdom his eye

would rest with an unquiet suspicion that he might be the one to take his throne. The Spirit of the Lord was departed from him; and an evil demon mastered him. His ancient valour was well-nigh extinguished. He, almost a giant himself, was like his subjects cowed at the very shout of Goliath (xvii. 11). Relieved sometimes by minstrelsy (xvi. 14-23), he began to have a new terror. The minstrel, the shepherd-boy who so marvellously defeated the monstrous Philistine, and was gaining a name, perhaps he was the destined future king (xviii. 6-9). Saul's moodiness had now an object. It was the more bitter to him because at first he had loved David (xvi. 21), the only one who seemed able to procure him relief; and now to find in him a rival! Henceforth the king's life was but a series of insane attempts to entrap and to destroy David. Thwarted in this by his son Jonathan, and imagining that the high priest had leagued against him, his passion boiled over: he cruelly ordered the slaughter of the priests, and scoured the country in search of David. Twice was his life in David's power; and twice he melted at David's remonstrances, and at the remembrance of the love he had once borne him. There is no character in history more pitiable than this wretched king, swayed by evil impulse, tormented by his own conscience, powerless as it seemed for everything but mischief. His better thoughts, if temporarily awakened, were stings and scourges to him (xviii.—xxiv., xxvi.).

Little chronological information is given us of Saul's reign. He is commonly said to have reigned forty years. But perhaps the text relied on in support of this view (Acts xiii. 21) included the administration, wholly or partially, of Samuel. For Samuel was an old man, not able to bear the weight of government, before a king was made (1 Sam. viii. 1, 5, xii. 2). And yet he lived till nearly the end of Saul's reign, certainly till David had been some time a fugitive, apparently almost to the period when David took refuge at the court of Achish, which was less than a year and a-half before Saul's death (xxv. 1, xxvii. 1, 2, 7, xxviii. 3). Besides, we have seen reason to suppose that Saul might be thirty-five at his accession: his last actions are not like those of a man of seventy-five. Mr. Browne has discussed the matter in his *Ordo Sæclor.*, part i. chap. v. sect. 1. pp. 260-263. He is unable to fix any precise period, but concludes that Saul reigned not less than seven years. Winer is inclined to suppose twenty years, 1075-1055 B.C. (*Bibl. RWB.*, art. 'Saul').

We are unable, then, to say exactly how long a time had passed from that triumphal day when, victor over Nahash, Saul was hailed the mighty king of the Lord's people, to the last sad catastrophe. But it came soon enough. A dark cloud hangs over the closing scene. Occupied with his vain attempts to seize David, with his cruelties to the priests and the Gibeonites (2 Sam. xxi. 2), the king appears to have neglected to secure his dominions against foreign invasion. Accordingly the Philistines took their opportunity, and poured in their troops into the very heart of the country. Saul was terribly alarmed. In vain he sought to enquire of God; and Samuel was gone. He took the very worst course he could have chosen. He had in his better days put down those that had familiar spirits; but now he must needs find one. And he crossed the country disguised, we are told, at night, and desired the woman to whom he was conducted at En-dor to raise him up Samuel. We can hardly doubt that some supernatural appearance there was; and Saul heard again the tale of his evil deeds, and the sentence that a few brief hours more and he should be in the eternal world. He threw himself on the ground in dismay, and was with difficulty roused to take some sustenance. But who can conceive the thoughts of the unhappy man as he rode back to his camp? The battle was fought: the Hebrews were worsted; and Saul, miserably wounded, fell upon his own sword. Three of his sons fell with him. And the Philistines cut off his head, and stripped him of his arms, sending these into their own land to be placed in their idol-temples, and in bitter scorn suspended his body to the wall of Beth-shan. But the men of Jabesh-gilead, mindful of his early deliverance of them, made a bold expedition by night, took down the bodies, burnt them, and buried their bones, fasting seven days (1 Sam. xxviii., xxix. 1, xxxi.; 2 Sam. ii. 5, 6). David uttered a noble lament over Saul and Jonathan (i. 19-27), and subsequently removed the ashes to the tomb of Kish, Saul's father (xxi. 12-14).

3. Saul of Tarsus (Acts vii. 58, viii. 1). See PAUL.

SAVARAN (1 Macc. vi. 43). An appellation given to Eleazar of the Maccabean family, perhaps corrupted from Avaran (ii. 5).

SAVIAS (1 Esdr. viii. 2). Uzzi, one in the line of high-priests (Ezra vii. 4).

SAVIOUR. This word, implying a deliverer, one generally who saves, is used of any who preserved or rescued others (Judges iii. 9, marg.; 2 Kings xiii. 5; Neh. ix. 27; Obad. 21). But, inasmuch as such deliverers are but instruments in the divine hand, God is more especially called the Saviour, and that not merely because he delivers from temporal calamities, but from those which are more fearful and more lasting (Psal. cvi. 21; Isai. xliii. 3, 11, xlv. 21; Jer. xiv. 8; Hos. xiii. 4). Sin is the great evil of creation; and the penalty and consequences of sin the heavy burden which presses on the human race. To be delivered from sin and all that sin entails is to be saved indeed; and he that so delivers is emphatically 'the Saviour.' God effects such deliverance by his Son, who came into the world for this purpose, and bore a name expressive of this power, Jesus, for he was to 'save his people from their sins' (Matt. i. 21). In the New Testament therefore the word is appropriated (Luke i. 47 being in a degree an exception) to the Lord Jesus Christ (ii. 11; John iv. 42; Acts v. 31, and elsewhere). And it is a doctrine full of unspeakable comfort that 'he is able to save them to the uttermost that come to God by him' (Heb. vii. 25).

Christ is a Saviour because he became a sacrifice for sin. This is the cardinal doc-

trine of the gospel, perpetually illustrated and enforced throughout the New Testament. Archbishop Thomson well shows the agreement in teaching between the apostles and their Master on this great matter, and sums up his view of the salvation wrought by Christ, as follows:—'1. God sent his Son into the world to redeem lost and ruined men from sin and death; and the Son willingly took upon him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us. 2. God the Father laid upon his Son the weight of the sins of the whole world; so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the atonement was a manifestation of divine justice. 3. The effect of the atonement thus wrought is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness; and thus the doctrine of the atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice. In shorter words, the sacrifice of the death of Christ is a proof of divine *love* and of divine *justice*, and is for us a document of *obedience*' (Smith's *Dict. of the Bible*, vol. iii. p. 1159). See ATONEMENT.

SAW. This instrument was used by the Hebrews for sawing both wood and stone (1 Kings vii. 9). Ancient saws have been discovered, as a double-handed iron one at Nimroud. Egyptian saws appear to have been only single-handed; the teeth inclining, as is now customary in the east, towards the handle, and not from it like ours. It is not quite clear whether David's putting the subdued Ammonites under saws (2 Sam. xii. 31; 1 Chron. xx. 3) implied torture: the last-named place would certainly favour the notion that it did. Sawing asunder was a punishment, still practised in the east. According to Jewish tradition Isaiah was so put to death (Heb. xi. 37).

SCAPE-GOAT. One of the two goats presented 'before the Lord at the door of the tabernacle of the congregation' (Lev. xvi. 7) on the day of atonement. Lots were cast upon them; one to be 'for the Lord,' the other 'for the scape-goat,' or 'for Azazel' (8: comp. marg.). The ceremonies and typical meaning of the service have been already described: see ATONEMENT, DAY OF: it is proposed here briefly to enquire into the meaning of 'scape-goat' or 'Azazel.' Various interpretations have been given to the word 'Azazel,' which is used only in connection with this goat. Some writers would understand the name of a place, as a precipice—one not far from Jerusalem has been supposed—from which the goat was to be thrown, or a desert in which he was to be left. But there is little to recommend this view. Others translating 'the averter' imagine it originally the name of an idol, applied to some evil demon, supposed to dwell in the desert and to be appeased with sacrifices, or even to Satan himself. This, however, is a most untenable notion. Dr. Fairbairn thinks that a kind of personification of oblivion is meant, as we sometimes find of Hades, in our version 'hell' (Isai. xiv.). The sins being 'atoned,' he says, are dismissed, 'by a symbolical bearer, to the realms of the ideal prince of separation and oblivion, that they may never more appear among the living' (*Typology of Script.*, Append. C. vol. ii.). But such a personification, apposite in poetry, would hardly find place in a legal ceremony. Perhaps the sense put upon 'Azazel' 'for complete sending away' is preferable, with a nearly-similar indication, that, as the goat was altogether removed, so the sins it symbolically bore were carried out of sight. The application of the term to the goat itself, as in our version 'scape-goat,' i.e. goat sent out, is now generally deemed untenable.

SCARLET (Gen. xxxviii. 28, 30; Exod. xxv. 4, xxvi. 1, 31, 36, xxvii. 16, xxviii. 5, 6, 8, 15, xxxv. 6, 23, 25, xxxviii. 18, 23, xxxix. 3, 5, 8, 29; Lev. xiv. 4, 6, 49, 51, 52; Numb. iv. 8, xix. 6; Josh. ii. 18, 21; 2 Sam. i. 24; Prov. xxxi. 21; Sol. Song iv. 3; Isai. i. 18; Lam. iv. 5; Dan. v. 7, 16, 29; Nah. ii. 3; Matt. xxvii. 28; Heb. ix. 19; Rev. xvii. 3, 4, xviii. 12, 16). See COLOURS.

SCEPTRE. A rod or staff of authority, often richly decorated (Ezek. xix. 11). Hence a king is designated as one that 'holdeth the sceptre' (Amos i. 5). At the Persian court the holding-out of the sceptre to a person was a mark of the king's grace and favour to him (Esth. iv. 11, v. 2, viii. 4). A carved ivory staff found at Nimroud is supposed to be a sceptre. The word is often used figuratively as denoting authority or dominion (Gen. xlix. 10; Numb. xxiv. 17; Psal. xlv. 6; Isai. xiv. 5; Heb. i. 8).

SCE'VA (*fitted, prepared*). A Jewish priest whose sons were exorcists (Acts xix. 14).

SCHISM (1 Cor. i. 10, marg., xi. 18, marg., xii. 25). The word so translated means properly a 'rent' (Matt. ix. 16; Mark ii. 21); hence, figuratively, division of opinion, dissension (John vii. 43, ix. 16, x. 19). Schism, as now understood among us, is a separation in the church for external things as distinguished from heresy, which is a false opinion on some doctrine or article of faith.

SCHOOL. The education of the young, i.e. the training of them in useful (especially religious) knowledge, is often referred to in scripture and made incumbent upon parents (Gen. xviii. 19; Exod. xii. 26, 27; Deut. vi. 6, 7; Psal. lxxviii. 4-8; Prov. xxii. 6); and parents are censured for the neglect of this duty, and of the salutary restraint under which they should keep their families (1 Sam. iii. 13). The principle laid down, it is natural to suppose that special instructors would be employed, and that children would be gathered into institutions, or associated for the purpose of acquiring knowledge. And so, according to Jewish writers, schools were established from the earliest ages. We read, however, nothing of them in the sacred volume, prior to the notice of those academies which were termed 'schools of the prophets.' That in later times there were eminent teachers around whom pupils flocked is evident enough. Gamaliel was such a teacher; and it was at his feet that St. Paul was brought up (Acts xxii. 3). And this phrase expresses very clearly the mode in which instructions were delivered: the

scholars were literally at their masters' feet. The pseudo-Ambrose, describing such a school, says that the elders occupied chairs, those next to them benches, while the juniors were on hassocks on the floor (Ambros. Op., edit. Bened., tom. ii. App. col. 159). But according to the Talmud the masters sat, while the scholars stood. The 'school of Tyrannus' (Acts xix. 19) may have been the lecture-room of a Greek sophist, or, if Tyrannus were a Jew, a private synagogue. The schoolmaster (Gal. iii. 24, 25) was the tutor, the trusty slave, appointed to exercise a general care over his youthful master, attending to his studies and his recreations.

SCHOOLS OF THE PROPHETS. See PROPHET, p. 729.

SCIENCE (Dan. i. 4; 1 Tim. vi. 20). See PHILOSOPHY.

SCORPION. *Scorpio* is a genus of the class *Arachnida*, order *Pulmonaria*, section *Pedipalpi*. This genus is distinguished from other groups of spiders, by having the abdomen articulated and terminated by a curved spur: the *palpi* are large; and the terminal segment assumes the form of the lobster's claw, being in like manner provided with pincers. The scorpion properly so called has six eyes. These creatures inhabit hot countries, and lurk under stones and among ruins. They run swiftly, curving the tail over the back: this they can turn in any direction, and use for attack or defence, as it is provided with a sting. Scorpions are common in Palestine and the neighbouring countries (Deut. viii. 15; Luke x. 19); but their sting, though painful, is not fatal. The word 'scorpion' is sometimes used figuratively to describe wicked and injurious men (Ezek. ii. 6; Rev. ix. 3, 5, 10). Some have imagined a resemblance between an egg and a scorpion (Luke xi. 12); but Dr. Thomson assures us that this is a mistake. The ordinary scorpion is black, though a white scorpion is spoken of by old writers (*The Land and the Book*, pp. 246, 247). The 'scorpions' of 1 Kings xii. 11, 14 denoted a kind of loaded whip.

SCOURGE. Two modes of scourging are mentioned in scripture. One was under the Hebrew law. The Roman mode of whipping was with rods; and this punishment could not legally be inflicted on a Roman citizen (Acts xvi. 22, 23, 37-39, xxii. 24-29; 2 Cor. xi. 25). See PUNISHMENTS, pp. 740, 741.

SCREECH-OWL. See OWL.

SCRIBE. There are two words in Hebrew, both implying 'writers,' which designate certain classes of men. We find the first of these, *shōterīm*, used at an early period for the officers of the Israelites in Egypt (Exod. v. 6, 10, 14, 15, 19). Persons to whom this appellation is given are mentioned in the later history of the nation, and are distinguished from other office-bearers, such as elders or judges (Numb. xi. 16; Deut. xx. 5, 8, 9; Josh. viii. 33; 1 Chron. xxiii. 4). They seem to have acted in both a civil and a military capacity. The duties of such persons must have required writing for taking account of those under them, administering justice, mustering an army, &c.; hence the name. In our version the word is almost exclusively translated 'officers.' The other title is *sōpherīm*, usually rendered 'scribes.' Some of these were high functionaries (1 Kings iv. 3). The 'king's scribe' or secretary (2 Kings xii. 10) was probably the officer who wrote down the edicts of the sovereign. The 'scribe of the host' (Jer. lii. 25) may be supposed to have had charge of the muster-rolls of the army. In 2 Chron. xxvi. 11 one of the *sōpherīm* and one of the *shōterīm* (in our version 'ruler') are spoken of as numbering the troops under a superior officer. In the later books the name *sōpherīm* is given to a class of persons skilled in the law and the sacred writings. Thus Ezra is called 'a ready scribe in the law of Moses' (Ezra vii. 6): Baruch, too, was a scribe (Jer. xxxvi. 32).

The scribes of the New Testament were of this class; which no doubt multiplied after the return from Babylon. They were held in great respect among the people: and this they courted (Luke xx. 46); and their position was acknowledged by our Lord himself while he censured their conduct (Matt. xxiii. 2, 3). They are mentioned with the chief priests in the temple (xxi. 15; Luke xx. 1), and as a class had more authority than the hereditary priesthood: they made part of the great council or sanhedrim with the chief priests and elders (Matt. xxvi. 3; Mark xiv. 53, xv. 1; Luke xxii. 66). They were very numerous, a special body found in Jerusalem and in the country districts (v. 17), and according to Josephus also in Rome (*Antiq.*, lib. xviii. 3, § 5). Besides the position which some of them occupied as councillors, they had schools in which they taught their disciples (Luke ii. 46; Acts v. 34, xxii. 3), and they gave advice to those who consulted them more privately. For the term 'scribes' seems to have included those who were 'lawyers' or 'doctors of the law:' it was a comprehensive word; while the 'lawyers,' specially, were the jurists whose duty it was to interpret the law. It may be added that, though the scribes appear most closely and frequently connected with the Pharisees (e.g. Matt. v. 20), yet some of them must have been Sadducees (Acts xxiii. 9).

In their teachings and expositions the scribes had overlaid the scripture with tradition. It is no marvel, therefore, that we find them in determined opposition to our Lord, and pointed at by his severest censures. They were continually trying to embarrass and entangle him by subtle questions: they watched him to find matter of accusation against him, and frequently perverted his words and deeds (Matt. ix. 3, xii. 38, xxii. 35; Luke v. 30, vi. 7, x. 25, xi. 53, 54, xv. 2, xx. 19-22). With reason, therefore, did he pronounce them hypocrites, blind and unfaithful guides, and ask how, such being their character, they expected to escape a terrible judgment (Matt. xxiii. 13-33). See Winer, *Bibl. RWB.*, art. 'Schreiber,' 'Schriftgelehrte.' But yet the name was honourable; and the gravity and learning of the conscientious scribe were to be imitated by those who would advance the kingdom of God (Matt. xiii. 52, xxiii. 34).

SCRIP. A bag or wallet, often made of hair-cloth (1 Sam. xvii. 40; Matt. x. 10). Dr

Thomson describes a leathern bag hanging from the shoulders of the modern labourers in Syria, which he thinks identical with the 'scrip' of the bible. It is made of the skin of a kid stripped off whole and tanned by a simple process (*The Land and the Book*, p. 345). The injunction to the apostles to carry neither money nor scrip (Matt. x. 9, 10) was to facilitate their gaining the confidence of those among whom they went. In the east at the present day the hearts of the people are won by those who freely throw themselves on their hospitality.

SCRIPTURE. The word by which we specially designate the contents of the bible. It does not appear in the Old Testament in our sense of it; the expression of Dan. x. 21 probably meaning a true writing; but the idea is not unfamiliar in the later books, where reference is made to a written standard (e.g. 2 Chron. xxx. 5, 18). In the New Testament the word *graphē* frequently occurs, with some variation of form, applied exclusively to the sacred writings, sometimes with a narrower (as to a single composition, e.g. Acts viii. 32), sometimes with a more extended meaning. When in the plural number the collected inspired books are of course more particularly intended (e.g. Matt. xxi. 42, xxii. 29; Luke xxiv. 27; John v. 39; 1 Cor. xv. 3).

There have been already several articles in this volume relating to the scripture, indicating its divisions and arrangement, the books which have a right to be included in it, the reason there is for believing it God's word, &c: see BIBLE, CANON, INSPIRATION: it is proposed in the present article to discuss as fully as the allotted space may permit the credibility of the scripture; the grounds being succinctly stated on which we receive it as containing truth. The investigation must, of course, be mainly directed to the historical parts. The prophecies in it have a confirmation of their own. For, if it can be shown that many of them have been remarkably fulfilled long after they were delivered, it can hardly be alleged that they were the happy guesses of sagacious men: they must have proceeded from One who could declare 'the end from the beginning, and from ancient times the things that are not yet done' (Isai. xlvi. 10). The doctrines, also, taught in scripture have other authentication: their sublimity, the mighty power by which they have been enforced, the revolution they have effected in the world, are proofs that they are not the mere devices of the human brain. See CHRISTIANITY.

Historically, then, we want to see if we may rely upon the narratives of scripture, if it is what it professes to be—a genuine record of past events, if the persons of whom we read in it really lived and acted as we are told they did, if the picture of human life it gives is a faithful representation which we may accept without misgiving. The proofs of all this may be taken from various sources: we may examine the character and position of the writers of scripture, and judge of the little likelihood there was of their combining to deceive. We may lay together the different books, and perceive their admirable consistency, quite incompatible with fraud. We test the scripture by other histories and yet-existing monuments, and we shall find that there is singular collateral and external evidence that we have truth in the revered volume. Let us sift some of these proofs.

That the scripture has come down to us uncorrupted and substantially the same as when its several parts were originally written is sufficiently clear. It has always been watched over with jealousy; and endeavours to tamper with it have been checked at once. Manuscripts of the New Testament have been preserved, dating but three or four hundred years after our Lord's time; and the numerous citations by the very earliest authors, Christian, heretic, and even pagan, carry up the proof still higher. With regard to the scriptures of the Old Testament, they have the sanction of Christ himself; and, besides, we have a translation of them made into Greek between two and three centuries before the Christian era. All this, however, has been argued elsewhere (see CANON OF SCRIPTURE, pp. 134, 135); and therefore we may fairly assume that we are dealing with works of the most remote antiquity, composed, as can be distinctly proved of many of them, by those who witnessed or took part in the events they describe. In estimating the credibility of a book, we must ascertain whether the writer was well-informed, and whether he would be likely to tell the truth. Now, as it has been just observed, several of the scripture writers claim to be eye-witnesses of what they record. Paul, in some respects the most eminent and active of the first Christian teachers, was, it is acknowledged on all hands, the author of several of the letters which have come down to us. Some of the earlier books of scripture were—there is the strongest reason for believing—at least in part, from the pen of Moses the great Hebrew lawgiver. Some of the psalms were composed by David the renowned king. Ezra, the restorer of the Jewish polity, has left annals. And, though there are anonymous books in the volume, yet the absence of the name by no means, when the fact is properly explained, detracts from the value of the documents preserved. There are in every country annals and state-papers: the hand that penned them has never been identified; and yet no man on that account impeaches their authority.

We cannot then impute want of information to the scripture writers. They must have known whether Israel was in servitude in Egypt and was delivered thence. They must have known whether a royal line reigned in Judea, and whether God was worshipped with magnificent rites in Jerusalem. They must have known how the country was ruined, and what were the calamities inflicted by the Assyrians and Chaldeans. They must have had perfect knowledge of the life of Jesus, of his teaching, his rejection, his death, and the promulgation and success of his gospel. They were not—this succession of writers—the

mere collectors of old legends, obliged to a painful search amid half-obliterated records: they lived among the men and scenes which they described. So that, if they have misrepresented matters, if they have given a false colouring, they must have acted on design, they must have had some purpose to serve, for which they were content to disregard truth, and were anxious to deceive the world. They were Hebrews. Had the history they composed been a panegyric on their nation, had it even been flattering to their own vanity, or served the purpose of advancing them in the world, we might have viewed their productions with suspicion. But what do we really find? There is no glossing-over of the faults of their most renowned ancestors: the national history is exhibited in dark tints; and we know that it was at the risk of life or at least of losing all that could render life desirable, that several of these writers gave their testimony. If any book, therefore, comes to us with fair presumption of truthfulness from the character and circumstances of the writer, the scripture has the strongest claim of the kind to be believed.

It must not be forgotten that it proceeds from a succession of authors in various ranks of life, extending in a lengthened chain over fifteen centuries. Some of these were contemporary; so that we have the same things from different pens. Some took up the thread where earlier labourers left it, and carrying it on for a while devolved it on those that came after. When ordinary historians write, they begin with correcting their predecessors. They have detected partiality or misapprehension: they have obtained access to fresh sources of information. And so they give a perfectly-new face to things; and it is not uncommon to find a statesman, a warrior, a monarch stigmatized by one writer, highly lauded by another. Bind up all the modern histories of any century or reign together, and see if you will have a consistent whole. By the binding together of the scripture records into a single volume, you subject their credibility to the severest test.

In examining the internal structure of a book, the first element of credibility is the consistency of one part with the rest. Faithful history does not contradict itself. It is true that such is the imperfection of human knowledge, that the most trustworthy writers are occasionally in error, and the most impartial let their own opinions colour the narrative they deliver. But we do not for small variations impeach any one's general credibility, nor, if we are unable exactly to reconcile different statements in regard to some event, do we at once throw aside the whole as a mere figment. On the contrary, when we see different writers agreeing in the main, though differing in particulars, we receive them as independent witnesses, and place the more reliance on the facts to which each after his special manner gives satisfactory testimony. Now the scripture, though subjected, as noted above, to a severe test, is seen to be throughout consistent. The events recorded in the earlier books are assumed as true and confirmed in the later. Thus the creation, the flood, the call of Abraham, the bondage of Israel in Egypt with the deliverance, the histories of David and Solomon, the Babylonish captivity, &c. &c. appear again and again; the later authors never treating these events as legendary or mythical, but basing argument and admonition upon them as acknowledged facts. In the parallel histories, too, of the Kings and Chronicles, and of the Gospels, we find the same things repeated, with additional circumstances doubtless, but yet without essential variation. And it is worth notice that the more remarkable stories, which in themselves might give rise to question, receive in this way strong confirmation. For example, the history of Balaam, and the portent of the dumb ass speaking with intelligent tongue, recorded in the Pentateuch (Numb. xxii. 21-35), are referred to by an apostle (2 Pet. ii. 15, 16); and the swallowing of Jonah by a fish, and his mission to Nineveh (Jonah i. 17, iii.), reappear in the Gospels with the solemn sanction of our Lord himself (Matt. xii. 40, xvi. 4; Luke xi. 29-32). There are yet more particular proofs of consistency. Theological writers, as Paley in his *Horæ Paulinæ*, and Blunt in his *Undesigned Coincidences*, have used a kind of cross-examination, and have thus produced most satisfactory and really-marvellous evidence of the credibility of scripture. Had there been fraud, it would have come out under such a process. And to add to the weight of the argument it must be always borne in mind that fraud if committed must have been carried on for centuries. If the scripture, consistent in its various parts as we have seen it to be, be untruthful, there must have been a combination, not of a knot of men at one particular juncture, not of the members of a sect which flourished for a while, but of persons living in widely-separated ages and in distant lands, of persons in all grades of society, with jarring interests and dissimilar objects, of hostile principles, Jews and Christians, opposed in everything else but accordant in this—to palm upon the world as facts events which never happened, annals life-like but of no authority, chronicles of kings, accounts of revolutions, and religions testified to by all of them, but yet baseless and imaginary. Such a combination the world never has heard of: it is contrary to all experience: the 'verifying faculty' of reasonable men's minds must reject it.

It is true that objections have been taken to scripture as exhibiting discrepancies. We are not concerned to discuss these here. For, even if we admit them, they do not shake the general credibility of the book. But yet we may reply that very many of these disappear on more careful examination, that the advance of general knowledge has tended to unravel difficulties heretofore considered inexplicable, and that it is but fair to conclude that, if we had fuller acquaintance with all the circumstances, many more perplexities would disappear. Such discrepancies have been considered by various biblical critics; and to their works the reader must be referred. Among

these may be named Davidson's *Sacred Hermeneutics*, chap. xii. pp. 516-611 : Horne's *Introd.*, vol. ii. pp. 432-489. But it is necessary and fair to add that the great mass of the alleged discrepancies are of trivial moment, concerning dates and numbers and names, where especially transcribers were liable to error; and that minute accordance is the rule, the instances of discrepancy but exceptional.

The credibility of scripture has been argued on the ground of its internal consistency: we may also notice the moral phenomena of which, if true, it offers a satisfactory solution. There is much apparent in the present state of the world to perplex the most acute minds; and philosophers of the highest name, sensible of their own inability to grasp all that they desired to know, have expressed their ardent longing for some divine teacher. The state of man, the prevalence of disease and death, offer problems which mere reason finds it very hard to solve; the existence of an allwise, all-merciful, and all-powerful Being being pre-supposed, the Creator and Sustainer of the world. The scripture pours a flood of light upon such topics. Herein it stands apart from all other books. It contains the highest philosophy, and has taken a hold upon mankind which no other has ever done. It fits in with all the existing phenomena of the world. If it does not reduce that which is infinite to the level of finite comprehension, it does at least deliver that rational history of man's formation and man's duties, of his responsibilities and the penalties of failure, which is sufficient for all practical guidance. There is philosophy in it most pure, there is intelligence most exalted, there is a key to mysteries which other theories and other books have left in their darkness. The preservation of the Jews, again, as a separate people, diffused everywhere yet not amalgamated with other nations, is accounted for in scripture. The spread and prevalence of Christianity cease to be strange, if we accept the narratives which we find in scripture. A multitude of particular examples might be produced: it must suffice to say that, when we find here adequate reasons for what we see, we have no contemptible proof that the record which supplies them is truthful—more especially when we remember that this record was produced among a people whom the rest of the world have disliked and contemned, and that it is the only record which is in consistency with the moral condition of mankind. Can such a book be untrue? We should then have the marvel of mighty effects flowing from no adequate cause.

But, still further, we have collateral evidence of the truth of scripture. Such collateral evidence, indeed, in regard to many parts of the bible it was hard to find. For several of the books comprised in it are, or at least profess to be, the most ancient in existence. Where there are no contemporary histories, we cannot look for that full authentication which is readily forthcoming in an age of books. The earliest facts of scripture then, are to be confirmed by traditions, by ritual observances, by inscriptions and monuments, all fragmentary in their nature, and such as it requires diligent research to collect and marshal. But the labours of archæologists have not been unrewarded. There are in various parts of the world traditions of the creation, the flood, the dispersion of mankind, the destruction of Sodom, &c. &c., which, though distorted, must be taken to point to facts—the very facts which are detailed in scripture. Writers have done good service in collecting these traditions; and the reader may find abundance of them in Rawlinson's *Historical Evidences of the Truth of the Scripture Records*, 1859 : comp. Horne's *Introd.*, edit. 1856, vol. i. pp. 143-199. As we proceed down the stream of time, such corroborative evidence is more abundant and precise. The histories of Egypt, of Assyria, of Babylon, of Persia, of Rome furnish much weighty attestation. We know from these independent sources how the Assyrian power extended itself, how great was the magnificence of Babylon, how that mighty city was captured by Cyrus, and how Judea was reduced to a Roman province—the very facts that we find narrated in scripture. There is Josephus, also, the Jewish historian, living in the apostolic age, who draws out in his works the ancient fortunes of his people, and describes events passing before his eyes. The names of personages mentioned in scripture repeatedly occur there: their actions are commemorated: their characters are described; and thus a general corroboration is given to the record. We must be prepared to find differences. Thus Tacitus the Roman writer (*Hist.*, lib. v. 2-8) strangely misrepresents the origin of the Hebrew nation. Yet his narrative, warped as it was, goes to confirm the fact of the deliverance from Egypt, preserves the name of Moses, and exhibits some of those peculiar usages which the law, as we have it in the Pentateuch, distinctly specifies. There is also the testimony of writers immediately subsequent to the apostles, Christian, heretic, and pagan; who concur for the most part in facts, however they may differ in interpretation or in the doctrines to be deduced from them. It is not too much to say that no history is so largely corroborated as the scripture history in all those ways which contribute to the settling of belief; so that, if we are to discredit the scripture, to believe it a romance rather than a history, we are much more bound to discredit every history, of Greece or Rome or England, which exists in literature.

It may be fairly supposed that there are now few persons—so strong is the confirmatory evidence—who do not admit the general credibility of the scripture. But it has been alleged that with true history there is much mixed up that cannot be literally received, that a supernatural colouring has been given, a mythical or legendary element introduced, for which allowance must be made in sifting out real facts. These objections are directed almost exclusively against the miraculous parts of the scripture narrative; and it is held that a writer, whose grave account of kings and of the

events in common life may be implicitly trusted, must be set down as a mere enthusiast, or as adopting pious fraud, when in the same paragraph he details with equal gravity the occurrence of a wonder or a sign. The subject of miracles has already been briefly discussed; and to the article upon them the reader must be referred. But it may be well to remark here that supernatural relations are so closely interwoven with the rest, that the events most objected to are so earnestly insisted on, being those in which the essence of scripture teaching consists, that if you reject these as 'unhistoric' there is little if anything that you can retain. Take, for example, the New Testament history: strip it of its supernatural character: suppose Jesus a mere man, born in a natural way, only living a peaceable, beneficent, and philosophic life: suppose that he was put to death unjustly, but that his memory was fragrant among his followers, and that hence they endeavoured to dignify him by attributing to him divine power and maintaining that he was restored to life after his execution: denude his story of all that shows the direct interference of God; and what have you? The disciples contending, suffering, dying for a phantom. The whole is a mere episode. It is a foolish attempt to strain very ordinary occurrences into something marvellous. So that you cannot, if you set aside the wonderful, have anything worth preserving. All left the scripture must stand or fall together.

Besides, very many of the supernatural accounts in scripture were written by those who profess to have been eye-witnesses of them. Even if we were to allow—which yet is by no means to be allowed—that those wrought at the deliverance from Egypt, in Babylon, &c., were chronicled only by later writers, yet we have unquestionably in the New Testament the evidence of contemporaries. It cannot be said, then, that these extraordinary recitals are just the exaggerations with which credulous men or poets are wont to deck out events imperfectly known, dimmed with the haze of vast antiquity. They stand upon the same ground with the records of common occurrences; so that the fair inference is that the writers, if credible in the one class of narrative, are credible also for the other: if they can be convicted of untruthfulness in what they relate of supernatural events, it is useless to contend for their veracity as to other matters. This is the plain rule continually acted on in judicial enquiries. If a witness is corroborated so far as to gain credit for his statements generally, he is believed when he charges home a crime upon a culprit. The business of life could hardly otherwise go on.

But, in addition to the more vague corroborations of scripture which have been already referred to, there are other testimonies of a more particular kind, which may be properly introduced here. They are the rather valuable, because they are independent: they are continually gaining force; and they apply to some of those statements which have been most keenly contested. It is true that we cannot point to a modern confirmation of miracle; but we can exhibit existing proofs of the fulfilment of scripture prophecies. The present state of Babylon, of Tyre, of Jerusalem, of Judea generally witnesses most forcibly to the credibility of scripture. It is proved to demonstration that the threatenings against these countries and cities were uttered while they were prosperous and populous, at a time when no political foresight could have discovered the fate that was in reserve for them. It is proved to demonstration that the desolations occurred just as they had been long before described; and there they are at this very day, patent to all who will journey thither, testifying that the scripture is true and its declarations to be relied on. For the full exhibition of this proof see PROPHECY, and works there noted.

Another branch of particular evidence is to be found in the relations travellers give us of the geography, the botany, the manners and customs of biblical countries. The scripture is still the best guide-book to Palestine, which others can only illustrate. Towns and villages are found where scripture places them; hills and mountains and springs and brooks are just as scripture has described them: articles of food are still used such as scripture mentions. And it is a general remark that men who have travelled in scripture lands, even if they had their doubts before, have been convinced by what they saw of the credibility of scripture writers. To those who have not had the advantage of visiting Palestine the published works of accomplished travellers have furnished nearly the same amount of testimony. Among such may be named Dr. Robinson's *Biblical Researches*, and Dr. Thomson's *The Land and the Book*, so often referred to in this volume. It would be perfectly useless to argue with any one who in studying these works did not find in them evidence not to be gainsaid that the authors of scripture wrote in good faith and are deserving of confidence. Such researches have furnished a full answer to innumerable objections. Thus for instance, when it is said that in one small district of Bashan there were three-score great cities 'fenced with high walls, gates, and bars' (Deut. iii. 4, 5; 1 Kings iv. 13), sceptics have been ready to deride the credulity of such as would receive the statement as a literal fact. But travellers have visited the region, and have found the cities, desolate it is true, but still standing in their extraordinary grandeur, the massive walls there, the streets with their ancient pavement unbroken, the houses complete and habitable, as if finished only yesterday, and even the very doors and window-shutters in their places. See Porter's *Historico-geographical Sketch of Bashan*, in Journ. of Sacr. Lit., July 1854, pp. 281, 282, also his lately-published *Giant Cities of Bashan*.

Take again the account of St. Paul's voyage and shipwreck (Acts xxvii.). Mr. James Smith of Jordanhill, in his work repeatedly cited in these pages, has carefully investigated the localities: he has ascertained the character of the prevalent

winds: he has calculated, after communication with experienced naval officers, the rate of drift and the direction a vessel would naturally take, and he finds the statement of scripture *minutely* accurate. 'A searching comparison of the narrative with the localities where the events, so circumstantially related, are said to have taken place, with the aids which recent advances in our knowledge of the geography and the navigation of the eastern part of the Mediterranean supply, accounts for every transaction, clears up every difficulty, and exhibits an agreement so perfect in all its parts as to admit of but one explanation, namely, that it is a narrative of real events, written by one personally engaged in them' (Introd., p. xviii.).

The explorations made of late years in Nineveh and Babylon have tended to confirm the credibility of scripture in many disputed points. It is true that we must receive the evidence so produced with caution. Inscriptions and monumental records are more likely to exaggerate the successes than to chronicle the disasters of the people by whom they were made. We could not reasonably expect to find in Egyptian monuments any detail of the judgments which forced the release of Israel. Neither was it likely that Sennacherib would record the fatal overthrow, when by God's immediate power his vast army perished in Judea. But much information may be and has been obtained by incidental notices. Thus it had been questioned whether such a king as Nebuchadnezzar ever reigned. His name, it was said, did not appear in Herodotus; and objectors, ready to avail themselves of every opportunity of carping at the sacred volume, if they did not deny the existence of the conqueror, at least insinuated that a petty satrap had been magnified into a great king. But now bricks in abundance have been disinterred, inscribed with the mighty Nebuchadnezzar's name, and proving that there was indeed foundation for the boast that it was he that had built and adorned his magnificent capital (Dan. iv. 30). Yet more serious doubt was expressed in regard to Belshazzar; and consequently the narrative of his feast and the awful sign which interrupted it was pronounced a fable. But it is now distinctly proved by the discovery of unquestionable records that a sovereign of that name was associated in power with his father during the last days of Babylon's independence. See BELSHAZZAR.

It would be easy to fill pages with particular examples of corroborative testimony to the truthfulness of scripture, derived from coins, tombs, ancient seals, from the thousand particular monuments and existing proofs which God's providence has uncovered to give living testimony of what occurred in ancient times. We have therefore the strongest reason to affirm that the scripture writers were truthful, that the facts they chronicle really occurred, that the histories they deliver are credible. Nor is this evidence set aside by the assertion not unfrequently now made, that the later books of scripture were the work of earnest conscientious men, who have given us indeed truly the facts of their own times, but who ignorantly attributed to the earlier books, the writings of a more remote age, that authority which they do not really possess, and who based much of their teaching upon fragments which are now found to crumble beneath the pressure. The credibility of the early part of scripture has been elsewhere touched (see PENTATEUCH); and the way in which Christ used the oldest portions of the scriptures may well be taken as guiding us to a right estimation of their value. To those indeed who regard Him as a mere man an appeal to his authority will seem of little weight. But with such the present argument does not deal. To men, however, who admit that Christ was a divinely-commissioned teacher, his sanction not merely to the ordinary facts of scripture history, but to the supernatural occurrences therein narrated, is of infinite importance. He, the founder of the new dispensation, besides assuming, as the accounts we have of him testify, the power of working miracles himself, admitted without question the miracles of the Old Testament (e.g. Matt. xxiv. 37-39; Luke iv. 25-27), and threw no doubt upon the narrative which embodied in it such wonders. The only alternative which remains is, if the credit of these facts is denied, to deny the competency of our Lord as a public instructor, imputing to him—with reverence be it spoken—ignorance and imperfection of judgment which would place him far behind the doctors of the present age. It is trusted that no reader of the present work is prepared for this awful alternative.

In scripture, then, we must acknowledge a book credible and of the highest authority, proceeding, it has been elsewhere shown, from persons commissioned by the living God. Whether a work so inspired is necessarily in all minute particulars infallible need not be here argued. We are not concerned therefore in this place to unravel every apparent difficulty. Such difficulties are not greater than nor of kind different from those we find in God's works of creation and providence. It may therefore be, in conclusion, said that the objections which have in modern times been urged against revelation and scripture truth, do not really meet, much less disprove, the positive arguments by which its authority is affirmatively attested. 'Not a proposition of them has been overthrown: not an argument has been weakened; not a fact changed; not a conclusion even involved in doubt.' Such is the deliberate judgment of Mr. Garbett in his *Divine Plan of Revelation*, p. 7; and the reasoning of his book, to which the reader may usefully refer, amply vindicates his statement, and adds from the orderly development, as he traces it, of the whole a fresh corroboration to the authority of holy scripture.

SCROLL (Isai. xxxiv. 4; Rev. vi. 14). The allusion is to the roll of a book. See MANUSCRIPTS, WRITING.

SCURVY. A disease (Lev. xxi. 20, xxii. 22). The original term conveys the idea of

scratching or scraping. It is thought to be scurvy of a malignant kind. The same is also translated 'the scab' (Deut. xxviii. 27).

SCYTH'IAN. The Scythians were the wild nomadic tribes who, like the more modern Tartars, roamed over the regions of Asia north of the Black and Caspian seas. They were most probably the descendants of Magog, and were known to the Israelites under that name. See MAGOG. The term is used by St. Paul (Col. iii. 11) to illustrate the large mercy of God, free to every nation. Comp. 2 Macc. iv. 47. For a disquisition on the Scythian dominion in Asia in connection with Josiah's exercise of sovereignty in the territory of the ten tribes, see *Journ. of Sacr. Lit.*, April 1853, pp. 1-34.

SCYTHOP'OLIS (2 Macc. xii. 29). See BETH-SHEAN.

SCYTHOPOL'ITANS (2 Macc. xii. 30). Inhabitants of Scythopolis.

SEA. This word is used in scripture with considerable latitude. Besides designating seas properly so called, and that 'gathering together of the waters' (Gen. i. 10) which we regard as the ocean, it is applied to any considerable mass of water, salt or fresh, as to lakes, e.g. 'the salt sea' (xiv. 3); or even rivers, as the Nile (Isai. xix. 5; Nah. iii. 8) and the Euphrates (Isai. xxi. 1; Jer. li. 36). The following 'seas' are specially mentioned by the sacred writers:—

1. The 'sea of Chinnereth' (Numb. xxxiv. 11), termed also the lake or 'sea of Galilee' (Matt. iv. 18), of 'Gennesaret' (Luke v. 1), and of 'Tiberias (John xxi. 1). See GENNESARET, SEA OF.

2. The Mediterranean sea washed the western coast of Palestine. This was generally called the 'great sea' (Numb. xxxiv. 6, 7; Josh. i. 4, ix. 1, xv. 47; Ezek. xlvii. 10, 15, 20); sometimes simply the 'sea' (Josh. xv. 46; Acts xvii. 14); also the 'uttermost,' 'utmost,' or 'hinder sea' (Deut. xi. 24, xxxiv. 2; Joel ii. 20; Zech. xiv. 8), because the east was considered geographically as in front of any one; and the 'sea of the Philistines' (Exod. xxiii. 31), because the Philistine territory lay along the coast of the Mediterranean. This sea, extending from the straits of Gibraltar to Asia Minor, and washing Spain and France, Italy and Greece, Syria and Palestine, Egypt and Libya, is of course frequently alluded to in scripture. The Tyrian commerce traversed it: the apostle Paul repeatedly crossed it. But a description of it belongs more particularly to a work on geography: let it be enough to add here the striking words of Johnson: 'The grand object of travelling is to see the shores of the Mediterranean. On those shores were the four great empires of the world, the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages has come to us from the shores of the Mediterranean' (*Life*, anno 1776).

3. The Red sea, in places where there could be no danger of confounding it with the Mediterranean, is not unfrequently called simply the 'sea' (e.g. Exod. xiv. 2; Josh. xxiv. 6). But its special name in Hebrew is *sûph*; the word signifying a woolly kind of sea-weed which is to this day plentifully found on the shores of the Red sea: it has been thought also to include a fluvial rush, such as the papyrus (see Smith's *Dict. of the Bible*, vol. iii. p. 1010). The Greeks gave the name of the Erythræan or Red sea not only to that Arabian gulf which we now so denominate, but also to the wide sweep of the ocean between the Indian and Arabian peninsulas. Whence that name was derived is not very certain. Some would have it taken from the red colour of the mountains on the western shores, some from the red coral, or the red appearance of the water occasioned by certain zoophytes: others again think that, as the Edomitish territory reached down to this gulf, it might be the sea of Edom, Edom meaning red; while it has been maintained, perhaps with greater reason, as the Himyaric tribes of southern Arabia bear a name implying red, that the sea was denominated from these red men.

The Red sea from the straits of Bab el-Mandeb to its most northerly point at Suez is about 1400 miles in length, from 12° 40′ to 30° N. lat., its greatest width being about 200 miles: it is divided at Ras Mohammed by the Sinaitic peninsula into two large arms or gulfs, the easternmost, or Sinus Ælaniticus, now *Bahr el-'Akabah*, running north-east or northerly about 100 miles, with an average width of 15 miles, while the westernmost, Sinus Heroopoliticus, now *Bahr el-Suez*, runs north-west near 180 miles, with an average width of 20. There is reason to believe that anciently this last gulf extended much farther northward to the lake of Heroopolis, now *Birket el-Timsah*; and it was connected by a canal with the Nile. Now the country at the head of the gulf is a waste and desert region, which may be a fulfilment of Isai. xi. 15, xix. 5; but, when the Red sea extended through it, it was irrigated and fertile.

The superficial area of this sea is about 180,000 square miles. It is of great depth; its deepest soundings being upwards of 1000 fathoms. The navigation is rendered difficult by groups of islands, coral-reefs, sand-banks, and the prevailing winds. The coral is abundant: some of it is red; but more generally it is white, occasionally beautifully variegated. The African coast is for the most part barren and sandy, with but a scanty population: the Arabian plains are parched; but the uplands are fertile. On both sides of the sea chains of mountains rise at some distance from the shore to a considerable height; many peaks being upwards of 6000 or 7000 feet.

The principal scriptural interest of the Red sea centres in the gulfs of Suez and Akabah. It was through some part of the former that the passage of the Israelites was made on their deliverance from Egypt (Exod. xiv.). When at last Pharaoh, compelled by the destruction of the first-born of Egypt, had thrust them out, the tribes proceeded, we are told, from Rameses, doubtless in Goshen, to Succoth, where they made their first encampment (xii. 37). Their journey was not along the ordinary road to Canaan, through the Philistine territory (xiii. 17), by which we may suppose they

would have rounded the head of the gulf; but they were directed to turn, most probably southward, by Etham, in the edge of the wilderness, to Pi-hahiroth, between Migdol and the sea, over-against Baal-zephon (18, 20, xiv. 1). After their departure Pharaoh, who had been affrighted but not really humbled, determined to pursue them. He had information that they had quitted the regular route: they were entangled among mountains; and their further progress was barred by the sea. It seemed as if the mighty arm that had hitherto defended them was now withdrawn. The standing force of six hundred chariots, with all the other chariots of Egypt that could be hastily collected, were at once in motion. There are no infantry mentioned; and the 'horsemen' must have been those who rode in the chariots, each of which usually held two persons, now perhaps three. This formidable body speedily overtook the Israelites, whose retreat it was evidently Pharaoh's object to cut off. He encamped therefore between them and the head of the sea; while they, utterly dispirited at the sight of their former masters, could not, it is clear, have made any resistance. Perhaps it was evening when the Egyptian army took up their position. And the guiding cloud which had hitherto preceded changed its place, stood between the two hosts, a pillar of fire to give light to Israel, while it cast additional gloom upon the Egyptians. Then, on the cry of Moses to the Lord, the signal was given, at the lifting of his rod, for the Israelites to move on. Their column must have been a very broad one; and as they marched all night the sea was probably some miles wide. The Egyptians soon perceived that the tribes were gone, and ignorant, it may be thought, of the miracle, they pursued. In vain: they could not come up with Israel: disasters overtook them: their chariots could make no way on the unsound ground: perhaps there were storms which beat against them (Psal. lxxvii. 15-20); and, when the morning dawned and Israel was saved, at the lifting up again of the wonder-working rod, the sea returned to its strength, and the Egyptians perished. Ever after was this great deliverance cited as the most marvellous interference of God for his people.

Various conjectures have been formed, with greater or less probability, as to the point where this stupendous miracle was wrought. It may have been below the modern Suez. But many of these conjectures are based on the presumption that the localities continue nearly the same as they were in the days of Moses. Considering that the gulf extended anciently, as above remarked, much farther than it now does, it is not unreasonable to believe that the passage was where there is at present a sandy waste. Possibly the Israelites marched through what is now the *Wady et-Tumeylat*, or it may be along the *Wady et-Tech*, which leads to the Red sea from opposite Memphis. But we cannot presume to suppose the route certainly discovered. Some have chosen to imagine that there were fords; and that Moses took advantage of low water, which the Egyptians disregarding were overwhelmed. Even if we were to concede this, the transaction would not be reduced to an ordinary event. Whence, it might still be asked, the knowledge that Moses had of the right time to cross, and the skill with which he carried his vast multitudes safely through? Whence, too, the strange blindness which made the Egyptians, who must have been well acquainted with the fords and the tides, rush on to inevitable destruction? To explain away the miracle renders the whole account unnatural and incredible. And how, if it were mere skilful management, could that profound impression have been made upon the Canaanitish nations, which we find years afterwards paralyzing them when the people so wonderfully led appeared before their cities? (Josh. ii. 10).

The gulf of Akabah also claims some notice. It is as it were a continuation of the Arabah running down from the Dead sea. It is enclosed by barren mountains; and violent winds and strong currents render its navigation very dangerous. Yet at its head were the ancient ports of Elath and Ezion-geber, where ships were prepared for the voyage to Ophir (1 Kings ix. 26, xxii. 48). Here, too, the hand of God was displayed (2 Chron. xx. 35-37).

4. The Salt sea bears a variety of names in scripture. It is sometimes simply 'the sea,' where misconception is impossible (Ezek. xlvii. 8); it is more frequently the 'salt sea' (Gen. xiv. 3; Numb. xxxiv. 3, 12; Josh. xv. 2, 5, xviii. 19): it is also the 'sea of the plain,' i.e. of the Arabah (Deut. iv. 49; 2 Kings xiv. 25); and sometimes the last two appellations are used together, the one as explanatory of the other (Deut. iii. 17; Josh. iii. 16, xii. 3): it is, besides, termed the 'east sea' and the 'former sea,' i.e. the sea in front, an observer being supposed to look towards the east (Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8). By later writers it was distinguished as the Asphaltic lake, and sea of Sodom; but it is now generally known as the Dead sea, from the belief that neither animal nor vegetable life subsisted in it, or indeed near it. The Arabs term it *Bahr Lût*, the 'sea of Lot.'

This remarkable expanse of water is of an elongated oval shape; save that the regularity of the figure is broken by a large peninsula projecting from the eastern shore near to the southern end, dividing the whole into two reaches which communicate by a somewhat-narrow channel. The extreme length is about 46 miles, the greatest breadth above 10 miles. The superficial area has been estimated at about 300 square miles; but, as it would seem that the water does not constantly stand at the same level, that carried off by evaporation not always balancing that brought in by streams, the dimensions of the lake are subject to not-inconsiderable variation. It is bounded east and west by lines of bare mountains broken by clefts and ravines, and indented by remarkable terraces. The eastern chain is the loftier, and is brown or red in colour, while the western heights are grey and white. There is little vegetation except

where a spring gushes forth; and then around it are reeds and thorn-bushes and palm-trees, with other plants; but the general aspect is burnt and barren, presenting often scenes of rugged and utter desolation. At the south-western end is a ridge of rock salt, dislocated and furrowed; detached pieces of which look like pillars. On the margin on the western side is a beach of varying width, of shingle, sometimes intermixed with marl, chalk, and gypsum, and various kinds of débris. Mr. Grove mentions three parallel beaches along a considerable part of the western shore: they are one above the other, the highest 50 feet above the water. A line of drift-wood encircles the lake, branches and limbs of trees, brought down by the Jordan and other torrents, and marking the highest level of the water. There is a salt and stony plain at the north-east corner, but of the eastern side little has been explored. To the south is a plain called *el-Ghôr*, part of which is salt and barren and muddy, part fertile, well-wooded and watered. The Ghôr is closed by hills to the south, beyond which is the great Arabah, extending to the eastern gulf of the Red sea; and, as the Arabah is higher than the Ghôr, most of its waters drain off into the lake.

The Jordan, also, and various streams east and west empty themselves into it. And, as there is no outlet, the waters are intensely salt, and combined with much earthy matter. Many philosophers have analyzed them; but the results by no means agree, perhaps from the water experimented upon being obtained at different seasons, places, and depths. A curious table of these results may be seen in Smith's *Dict. of the Bible*, vol. iii. p. 1183 *c*. One thing is certain, that the solid matter in the Dead sea water is far greater than that in the ocean: its specific gravity is therefore higher; so that persons unable to swim elsewhere cannot sink in this lake. It was once imagined, as above noticed, that life could not subsist here: the waters were said to be almost motionless, of a dull leaden hue, and their steam pernicious. Such notions are now proved unfounded. Wild as are some of the surrounding heights, the view, generally speaking, of the lake is beautiful. The colour of its waters may change according to circumstances; but they often are seen as blue as in other lakes. Living creatures, though of a low type, have been found in them; and animals, birds, and especially reptiles, throng the neighbouring thickets, while ducks and other aquatic birds have been observed swimming and diving in the water. Most of these are said to be of a stone colour, so as easily to escape notice. Lighted up by the rising or setting sun the tints of the mountains are often gorgeous. Still, as Mr. Grove remarks in the article just referred to, 'with all the brilliancy of its illumination, its frequent beauty of colouring, the fantastic grandeur of its enclosing mountains, and the tranquil charm afforded by the reflection of that unequalled sky on the no-less-unequalled mirror of the surface—with all these there is something in the prevalent sterility, and the dry burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead drift-wood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose' (p. 1185).

The most extraordinary fact in regard to the Dead sea has yet to be mentioned. It lies in so deep a cleft among its mountains that its surface is, according to lieut. Lynch, 1316·7 feet below the level of the Mediterranean, but, according to the report of the Royal Engineers who lately surveyed the country, 1289 feet. The Jordan, as has been elsewhere mentioned, flows through a sunken valley, the fall along its course being rapid and considerable, till it reaches its lowest point in this lake. Whether the whole line of country was once far more elevated, and whether by some great catastrophe it descended to its present position, we cannot tell. But it is clear from its conformation that the most extraordinary changes would have to be made before the Jordan could, as was once a plausible supposition, flow on through the Arabah into the Red sea. Moreover, the depth of the water of the lake is very great, 1308 feet, at a point one-third of the length from the northern end; while south of the peninsula it is very shallow.

It was long the received opinion that the doomed cities of the plain lay engulfed beneath the waters of the Dead sea. It is now generally asserted that at least the northern portion of the lake must have existed prior to the time of Abraham. Some are disposed to imagine that by the catastrophe of Sodom the lake was enlarged, the southern or more shallow part being the site of the four cities. But, besides other objections, the fact that Lot saw and chose the fertile vale from the mount of Beth-el would seem conclusive against the notion that it was the south of the lake on which he fixed; so that if submerged at all the cities must lie under the northern part. There also seems reason to believe that instead of anciently being dry land the southern part of the lake was much deeper than at present. See SODOM.

The whole question of the origin of the Dead sea is large, and cannot be argued here; but the remarks of Mr. Tristram in his lately published *Land of Israel*, on the supposed volcanic agencies, will be read with interest. 'I think there can be no question,' he says, 'but that the old notions of volcanic agencies about the Dead sea were erroneous, and that many writers, like De Saulcy, have been misled by endeavouring to square their pre-conceived interpretation of scripture with the facts they saw around them... Such traces are not to be found..: the whole region has been slowly and gradually formed through a succession of ages; and..... its peculiar phenomena are similar to those of other salt lakes in Africa, or referable to its unique and depressed position. But, setting aside all preconceived notions, and taking the simple record of Gen. xix. as we find it, let us see whether the existing condition of the

country throws any light upon the biblical narrative. Certainly we do observe by the lake sulphur and bitumen in abundance. Sulphur-springs stud the shores: sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected, in great floating masses, from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or, as in the Wady Mahawat, appears with sulphur to have been precipitated during some convulsion. We know that at the times of earthquakes in the north the bitumen seems even in our own day to be detached from the bottom of the lake, and that floating islets of that substance have been evolved coincident with the convulsions so frequent in north-eastern Palestine. Everything leads to the conclusion that the agency of fire was at work, though not the overflowing of an ordinary volcano. The materials were at hand, at whichever end of the lake we placed the doomed cities, and may probably have been accumulated then to a much greater extent than at present. The kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace. There is no authority whatever in the biblical record for the popular notion that the site of the cities has been submerged; and Mr. Grove (in his able and exhaustive article in the *Bibl. Dict.*, 'Sodom') has justly stated "that there is no warrant for imagining that the catastrophe was a geological one, and in any other case all traces of action must at this distance of time have vanished." The simple and natural explanation seems—when stripped of all the wild traditions and strange horrors with which the mysterious sea has been invested—to be this—that during some earthquake, or without its direct agency, showers of sulphur, and probably bitumen, ejected from the lake or thrown up from its shores, and ignited perhaps by the lightning which would accompany such phenomena, fell upon the cities and destroyed them. The history of the catastrophe has not only remained in the inspired record, but is inscribed in the memory of the surrounding tribes by many a local tradition and significant name.'

5. A 'sea' of Jazer is spoken of in Jer. xlviii. 32. For a conjectural notice of it, see JAAZER.

The term 'sea' is sometimes used symbolically. Thus in Isai. lx. 5, 'The abundance of the sea shall be converted unto thee:' here we may understand the maritime nations of the west. So in Dan. vii. 3; Rev. xiii. 1 the prophetic seers beheld emblematic beasts coming forth from the sea, rising we may suppose from tumultuous changes of the world. Further, 'a sea of glass mingled with fire' is spoken of (iv. 6, xv. 2), betokening perhaps the calm majesty of the divine administration, with which, too, judgments are intermingled. 'The sand which is upon the sea-shore is taken to illustrate the greatness of a multitude (Gen. xxii. 17); and the phrase 'from sea to sea' describes unlimited extent (Psal. lxxii. 8). The shores, waves, creeks, &c. of the sea are occasionally mentioned (e.g. Exod. xiv. 30; Psal. xciii. 3, 4; Acts xxvii. 39, 41).

SEA-CALVES (Lam. iv. 3, marg.). The original word, rendered 'sea-monsters' in the text, probably denotes jackals.

SEA, THE MOLTEN. A large brazen (copper or bronze) laver which Solomon made for the use of the priests in the temple. It was to supply the place of the 'laver' of the tabernacle. It was five cubits in height, ten in diameter, and thirty in circumference; the thickness of the metal being one hand-breadth. The brim was of lily-work, ornamented with flowers like lilies; and just underneath was a double border of knops, said to be shaped like gourds. The whole was placed upon twelve oxen, in allusion to the twelve tribes, standing with their faces outwards (1 Kings vii. 23-26; 2 Chron. iv. 2-5). This great basin contained 2000 or 3000 (the number varies, perhaps owing to a copyist's error) baths. It was set at the south-east corner of the court of the priests (1 Kings vii. 39; 2 Chron. iv. 10): it was not for them to bathe in, but contained water for their ablutions. Ahaz removed the oxen from under the sea and fixed it upon a stone pavement (2 Kings xvi. 17): it was finally broken up by the Chaldeans (xxv. 13).

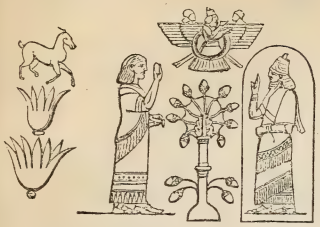
Some difficulty has been expressed in regard to the capacity of this sea; and it has been calculated that if hemispherical it could not hold so much water as is stated. But we do not know its exact shape: it probably bulged out below the brim.

The water is said to have been originally supplied by the Gibeonites, but afterwards from the pools of Beth-lehem by means of a conduit.

SEAL. The use of seals is of very great antiquity. Thus we find Judah's signet spoken of (Gen. xxxviii. 18), worn suspended (as is now customary in Persia) by a cord or lace upon the breast. Sometimes, however, the signet was in a finger-ring placed on the right hand (xli. 42; Jer. xxii. 24). As these seals were indispensable articles for use, and also were prized as ornaments, they became the symbol of anything particularly precious: see Sol. Song viii. 6; Hagg. ii. 23. The art of graving upon seals was early known (Exod. xxviii. 11). Modern oriental seals have usually the name of the owner on them, and often a sentence from the koran. An impression of the seal, made perhaps by means of a kind of Indian ink, serves for the signature of the individual. In scripture seals were used to authenticate documents (1 Kings xxi. 8), for the security of deeds or writings which were put in sealed bags (Deut. xxxii. 34; Job xiv. 17; Jer. xxxii. 11, 14), and for the fastening of doors or gates, which were first secured by some ligament, over which properly-prepared clay was put, and the seal impressed (Dan. vi. 17; Matt. xxvii. 66: comp. Bel and Dr. 11, 14). According to Jewish writers the Hebrew women used seal rings. The delivery of such a ring by a sovereign to a courtier invested him

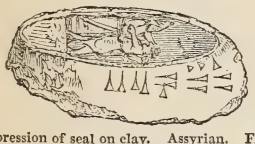
with authority (Gen. xli. 42; Esth. iii. 10, viii. 2).

Among the Assyrian and Egyptian dis-



Assyrian seal or cylinder of Sennacherib.

coveries not the least interesting are many pieces of fine clay with impressions, seals

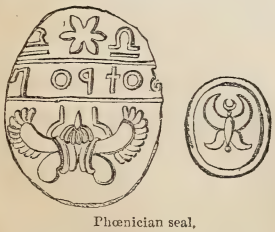


Impression of seal on clay. Assyrian. From original in British Museum.

which had been attached to documents. On one there is the seal of Sabaco or So, king of

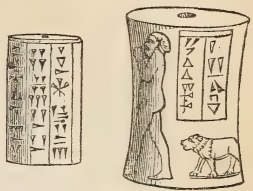
Impression of a seal of Sabaco the Ethiopian, 25th dynasty. From original, in clay.

Egypt (2 Kings xvii. 4), a figure about to strike, with hieroglyphic inscriptions. On



Phœnician seal.

the same piece of clay is the impression of an Assyrian seal, possibly that of Sennacherib. This may have been the authentication of a treaty between Assyria and Egypt. Cylindrical seals made of jasper, crystal, and other substances have also been found. These are pierced, and no doubt



Babylonian cylinder, with title of Rabut-tsim.

were furnished with a metal axis, and thus, being rolled on moist clay, left the impression of the devices and inscriptions upon them. Hence the allusion in Job: 'It is turned as clay to the seal' (Job xxxviii. 14).

Impressions of seals in clay. Assyrian. From originals in British Museum.

Such a seal is probably alluded to in 2 Tim. ii. 19. The clay impressed was sometimes afterwards baked.

We find seals or sealing used metaphorically to signify that which was to be preserved or permanent (Isai. viii. 16), or which was secret (Dan. xii. 4, 9; Rev. ix. 4), ownership (vii. 2-8, &c.: comp. John iii. 33, vi. 27).

SEAR (1 Tim. iv. 2). The original word means literally to brand-in a mark with a hot iron branding-instrument. When a hot iron is applied to the skin, it makes it hard and dead to sensibility. So the conscience may be hardened to bear delusion unconcernedly, not wincing at a system of fraud. But perhaps this explanation does not fully reach the apostle's meaning, which is rather that ignominious marks were burnt in and left there. 'They knew,' says bishop Ellicott, 'the brand they bore, and yet with a show of outward sanctity they strove to beguile and seduce others, and make them as bad as themselves.'

SEASON. There are six several seasons of the year indicated in scripture, 'seed-time and harvest, and cold and heat, and summer and winter' (Gen. viii. 22). These may be thus arranged:—

1. Seed-time	Tisri, latter half Marchesvan Chisleu or Kisleu, former half	beginning of October to beginning of December — early rain due
2. Winter	Chisleu, latter half Tebeth Sebat, former half	beginning of December to beginning of February
3. Cold season	Sebat, latter half Adar Nisan, former half	beginning of February to beginning of April — latter rain due
4. Harvest	Nisan, latter half Jyar, or Zif Sivan, former half	beginning of April to beginning of June
5. Summer	Sivan, latter half Tammuz Ab, former half	beginning of June to beginning of August
6. Hot season	Ab, latter half Elul Tisri, former half	beginning of August to beginning of October

SEAT. The ancient Egyptians used chairs; which very probably were customary among the Hebrews. But in later times the practice was introduced of reclining at meals. The orientals now sit on low sofas or divans, or on mats or carpets, with the legs bent under them. See MEALS.

SEBA' (*man?*). A son of Cush of the family of Ham (Gen. x. 7; 1 Chron. i. 9). His descendants appear to have formed a nation in the distant south (Psal. lxxii. 10): they are mentioned as of equal importance with Egypt and Ethiopia (Isai. xliii. 3): they were a strong people, and of imposing stature; their land (if xviii. 2, 7 may be applied to them) was intersected with streams; and it is described as a blessed triumph when Seba is subdued to God (xlv. 14). Now Josephus (*Antiq.*, lib. ii. 10, § 2) says that Cambyses gave to Seba, the royal city of Ethiopia, the name of Meroe, after his sister. Meroe was an extensive region enclosed by the rivers Astapus (*Bahr el-Azrak*) and Astaboras (*Tacazze*), extending to the narrow tract where the latter river joins the Nile. And this country answers all the conditions required for the identification of Seba. It was rich and fertile, with forests and productive fields. The capital city, Meroe, was about ninety miles south of the junction of the Nile and the Astaboras: the extensive ruins of this place have been discovered about twenty miles north-east of the Nubian town Shendy. See Kalisch, *Comm. on Old Test. Gen.*, pp. 248, 249.

SEBA'T (*a sprout?*) (Zech. i. 7). See MONTH.

SECA'CAH (*enclosure*). A town in the wilderness of Judah (Josh. xv. 61).

SECHENI'AS.—1, 2 (1 Esdr. viii. 29, 32). Shechaniah (Ezra viii. 3, 5).

SE'CHER (*watch-tower*). A place near to Ramah, where there was a well (1 Sam. xix. 22). This has not been satisfactorily ascertained: possibly it may be the *Bir Neballa*.

SECT. The original word so translated signifies a choice, and in the New Testament generally a chosen or adopted way of life, i.e. a school or party (Acts v. 17, xv. 5, xxiv. 5, xxvi. 5, xxviii. 22; 1 Cor. xi. 19, marg.). See HERESY.

SECUND'US (*second*, or *fortunate*). A Christian of Thessalonica (Acts xx. 4).

SEDECI'AS.—1 (Bar. i. 1). One of Baruch's ancestors.—2 (i. 8). Zedekiah the king.

SEED. By this term is generally to be understood offspring or descendants. The seed of the woman (Gen. iii. 15), the seed of Abraham (xxii. 18; Acts iii. 25), the seed of David (Rom. i. 4), specially designate Messiah. St. Paul lays great stress (Gal. iii. 16) on the singular number of the word 'seed' in Gen. xxii. 18; and objection has been taken to his reasoning. But the objection is founded on misconception. Divers nations sprang from Abraham; for he had many sons; but one alone was the child of promise. In Isaac and his descendants the blessing rested. The promise was not to *seeds*, not to Abraham's offspring indiscriminately, not to the various lines of the many who called him father, but to that one which combined the spiritual with the carnal bond of relationship to Abraham, the seed of which Christ was to be the representative. The prophecy had a definite posterity in view, a believing posterity. And so St. Paul does not mean Christ individually, but Christ collectively—Christ, it is true, personally first and chiefly, but also his body the church as gathered up in him.

SEED-TIME (Gen. viii. 22). See SEASON.

SEER (1 Sam. ix. 9). See PROPHET.

SEETHE (Exod. xvi. 23). To boil.

SEGU'B (*elevated*).—1. The youngest son of Hiel (1 Kings xvi. 34). See HIEL.—2. A descendant of Judah (1 Chron. ii. 21, 22).

SEIR (*hairy, bristly*). A Horite chief who probably gave name to the mountainous district in which he dwelt (Gen. xxxvi. 20, 21; 1 Chron. i. 38). See HORI, 1, HORITES.

SEIR (*id.*).—1. A mountain range anciently inhabited by the Horites (Gen. xiv. 6; Deut. ii. 12): it was afterwards the possession of Esau and his posterity (Gen. xxxii. 3, xxxiii. 14, 16, xxxvi. 8, 9; Deut. ii. 4, 22; 2 Chron. xx. 10). Hence Seir is sometimes put for Edom, or the Edomites (Ezek. xxv. 8). This range runs from the south of Palestine near the extremity of the Dead sea in a southerly direction to the head of the Elanitic gulf. 'The high-land itself spreads, moreover, westward to the south-eastern frontier of Palestine, and to the borders of the territory of the Amorites, and of the tribe of Judah, so that, according to the Greek division, it would form a part of Arabia Petræa (comp. Deut. i. 2, ii. 8; Josh. xi. 16, 17, xv. 1; 1 Kings ix. 26) Kalisch, *Comm. on Old Test. Gen.*, pp. 352,

353. The northern part of Seir is now called *Jebal*, and the southern *esh-Sherah*. It is a rugged and well-wooded chain, intersected by fruitful valleys and watered by various streams, which, however, in summer often fail. But vegetation is abundant, and much of the land well-cultivated and fertile, far different from the ridge on the opposite side of the Arabah, which is less elevated and utterly desolate. The promise, then, was fulfilled to Esau that his 'dwelling should be the fatness of the earth, and of the dew of heaven from above' (Gen. xxvii. 39). Existing remains show that some parts of the district were once densely peopled.

Wilton would distinguish between 'the land of Seir' (xxxii. 3) immediately contiguous to the south of Palestine and afterwards occupied by the Amalekites, in which Esau dwelt at first, and 'mount Seir' subsequently the territory of Edom (*The Negeb*, p. 73, note). He also draws attention to the fulfilment of Obad. 19. The inhabitants of the south were to possess mount Seir; and that the Simeonites, who were intermingled with Judah in the south country, did possess Seir is positively stated in 1 Chron. iv. 38-43.

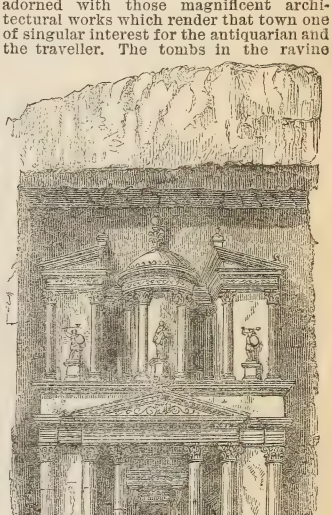
2. A mountain named in describing the limits of the territory of Judah (Josh. xv. 10).

SEI'RATH (*a she-goat, shaggy?*). A place or district to which Ehud fled after killing Eglon (Judges iii. 26). It was perhaps in the mountains of Ephraim (27).

SE'LA or SE'LAH (*rock*). A city in the territory of Edom, probably the capital, taken by Amaziah king of Judah and named by him Joktheel, i.e. *subdued of God*, in memory of his conquest (2 Kings xiv. 7; 2 Chron. xxv. 11, 12). It afterwards passed under the dominion of Moab (Isai. xvi. 1). It would seem that this place is meant in two or three places, where in our version the word is translated 'rock' (Judges i. 36; Obad. 3). There can hardly be a doubt that Sela is identical with the Petra of later times, celebrated as the chief city of the Nabathæans in the fourth century B.C., and as a central station for the commerce of the east. It was afterwards the residence of the Arabian princes who bore the name of Aretas, and was subjected to the Roman power by Trajan: from Adrian it received the name of Adriana.

The remains of the city lie in the Wady Mousa about two days' journey to the north of the gulf of Akabah, and somewhat farther to the south of the Dead sea. It is enclosed by rugged cliffs of red sandstone, and rocky ravines from 50 to 250 feet in depth, and surrounded by a dry and barren desert. The plain on which it stands is on a high level, and is not more than about a mile square. The ravine of Wady Mousa varies in breadth from 12 to 150 feet; and the overhanging rocks almost shut out the sun's rays. But it was through this ravine that an artificial passage was made, about a mile long, the only way of access to the town. Along it ran a little river, supplying it with water, over which bridges were thrown, and by the sides of which quays were constructed. The traveller, who penetrates through the surrounding dry and desert country to Petra, finds piles of tombs excavated in the rocks, with colonnades, obelisks, &c. &c. of imposing dimensions.

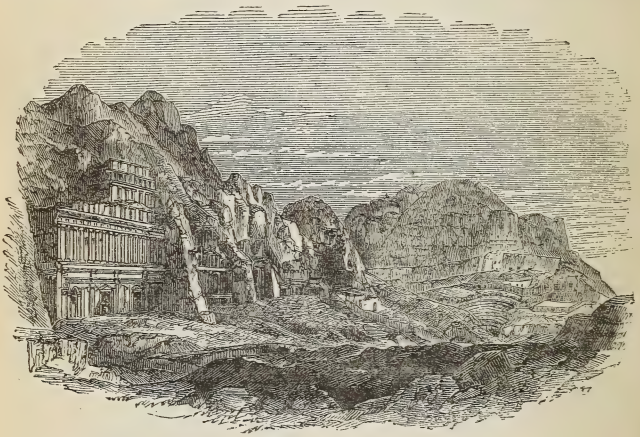
These remarkable ruins were first in modern times visited and described by Burckhardt. Various writers have seen in their present state the fulfilment of prophetical denunciation against Edom (e.g. Isai. xxxiv.). To a certain extent this may be admitted: still it must be remembered that Petra attained its chief importance after the Edomites had ceased to inhabit the country, and that the buildings the wrecks of which we now wonder at were for the most part of the Roman age. 'It was, no doubt, during this period that Petra was adorned with those magnificent architectural works which render that town one of singular interest for the antiquarian and the traveller. The tombs in the ravine



Sela or Petra. El-Khuzneh.

leading to the city . . then received their comparatively-modern additions of Ionic columns and other Roman-Greek ornaments: in another ravine-like but broader valley is that astounding structure, *el-Khuzneh*, probably used as a temple, one of the wonders of the east; the façade of which consists of "two rows of six columns over one another, with statues between, with capitals and sculptured pediments, the upper one of which is divided by a little round temple crowned with an urn." This edifice shines still in all the freshness of colour, and attracts notice by the elaborate

detail of sculptural ornaments; but its interior is merely a lofty hall with a chamber on each of its three sides. Behind the el-Khuzneh the eye is struck by many beautiful and varied façades, leading to apartments excavated in the cliffs, used either as tombs or as temples, and, later, as churches; but in a wider part of the valley, on its left side, is the splendid Greek theatre, entirely hewn out of the rock, 120 feet in diameter at the base, with more than thirty rows of seats, in the native rock, red and purple alternately, and holding upwards of 3000 spectators, surrounded with tombs, and overgrown on the sides with the wild fig-tree and the tamarisk. In the ancient site of Petra itself, every variety of ruins, of streets, houses, temples, and palaces, bespeaks the vanished glory of a town once splendid and wealthy—the palace of Pharaoh though not uniformly-bright, colours, equalling in softness those of flowers or of the plumage of birds, and exhibiting a gorgeous crimson, streaked with purple, and often intermixed, ribbon-like, with yellow and blue: they are of the most various dimensions, and serve the most manifold purposes. Some are small niches, perhaps intended for votive offerings: others are designed for tombs, and exhibit an endless variety in size, workmanship, and style: they consist of spacious chambers with recesses, sometimes near the ceiling, at the height of eight or ten feet, and often adorned in the front with architectural embellishments of astonishing richness and striking beauty. The cloister (*deir*) at the north-western extremity of the cliffs (see Stanley's *Sinai and Palestine*, 4th edit., pp. 96, 97), also hewn out of the rock, with



Petra. General view, looking towards the theatre.

(*Kasr Faron*); the isolated column likewise bearing the name of the Egyptian monarch (*Zub Faron*), and indicating the former site of a large pillared temple; the remains of triumphal arches; the colossal columns of a depraved Corinthian or Doric order, hewn out of the solid rock, and still forming part of the native mass; and majestic colonnades, giving the whole base of the mountain the appearance of a vast pile of grand architecture. Astounding and almost-numberless excavations are everywhere wrought in the front of the mountain, in its ravines and recesses, and even in the precipitous rocks around it, in many cases one rising over the other, and sometimes several hundred feet above the level of the valley, with steps cut in the solid rocks; some widely conspicuous, others hidden in the most inaccessible cliffs. These excavations shine in all the magic of variegated, a most splendid façade, and a vast urn on the summit, is accessible through a long and tortuous ravine, by a path five or six feet broad, and steps cut in the stone with immense exertion; is surrounded by ruins, covered with inscriptions in the Sinaitic character, crosses, and figures of the wild goat or ibex, indicating its sacred character; but rather modern in effect. All this engages and deserves the research of the historian' (Kalisch, *Comm. on Old Test. Gen.*, pp. 479, 480.

Stanley believes that Sela was the site of some primeval shrine, and fixes on the 'Deir' as the special point, the innermost sanctuary of the holy place of Kadesh.

SE'LA-HAMMAH'LEKOTH (*rock of escapes*). A rock in the wilderness of Maon, whence Saul was summoned from pursuing David by the news of a Philistine incursion (1 Sam. xxiii. 27, 28).

SE'LAH. A word which occurs seventy-one times in thirty-nine psalms, also in Habak. iii. 3, 9, 13. There are various opinions as to the meaning. Thus Gesenius tells us that some think it is an abbreviation; the letters of which it is composed each standing for a word. By some it is derived from a verb signifying 'to raise up;' the meaning therefore being a raising of the voice, in response to the instruments: this Gesenius himself prefers. But others, adopting the same derivation, understand 'suspend the voice,' i.e. rest, pause. Sommer has minutely investigated the matter. And Keil has adopted and illustrated his opinion. They suppose that it directs the falling-in of the sound of the priests' trumpets into the Levites' psalm-singing and playing on stringed instruments. It occurs therefore where very warm emotions have been expressed (Keil, *Einleitung*, § 113, p. 385). Perhaps the word rather implied that the music was to be loud and clear. *Higgaion* joined with Selah (Psal. ix. 16) is supposed by Gesenius to signify 'a louder strain;' whilst Keil believes that it means 'piano.'

SE'LED (*exultation*). One of the descendants of Judah (1 Chron. ii. 30).

SELEMI'A (2 Esdr. xiv. 24). A scribe whom Esdras was to employ.

SELEMI'AS (1 Esdr. ix. 34). Shelemiah (Ezra x. 39).

SELEUCI'A. A strong sea-port town on the Mediterranean, about five miles north of the mouth of the Orontes. It was built by Seleucus Nicator, who was buried there, and was called Seleucia Pieria, from mount Pierius close by, and Seleucia ad Mare to destinguish it from other cities of the same name. Under the Syrian kings it was the capital of the province Seleucis: from the time of Pompey it was a free city. From this port Paul and Barnabas embarked for Cyprus (Acts xiii. 4): it is mentioned also in 1 Macc. xi. 8. Some ruins of Seleucia still exist by the modern village *Kepse*.

SELEU'CUS (1 Macc. vii. 1; 2 Macc. iii. 3, and elsewhere). This king, the fourth of the name, entitled Philopator, succeeded his father Antiochus the Great, and reigned over Syria twelve years, 187-175 B.C. He was sometimes called king of Asia. Having need of large sums of money to pay the tribute imposed by the Romans, he sent his officer Heliodorus to plunder the temple at Jerusalem—an attempt which is said to have been supernaturally defeated (7-40). Seleucus was afterwards murdered by this same Heliodorus, and was succeeded by Antiochus Epiphanes (comp. Dan. xi. 20, 21).

SEM (Luke iii. 36). Shem; a Greek form.

SEMACHI'AH (*Jehovah sustains him*). A Levite porter (1 Chron. xxvi. 7).

SEM'EI (*renowned*). A person named in our Lord's genealogy (Luke iii. 26).

SEM'EI.—1 (1 Esdr. ix. 33). Shimei (Ezra x. 33).—2 (Rest of Esth. xi. 2). Shimei, an ancestor of Mordecai (Esth. ii. 5).

SEMEI'LIUS (1 Esdr. ii. 16, 17, 25, 30). Shimshai (Ezra iv. 8, 9, 17, 23).

SEM'IS (1 Esdr. ix. 23). Shimei (Ezra x. 23).

SENA'AH (*thorny*). A place, the inhabitants of which returned in large numbers from Babylon with Zerubbabel (Ezra ii. 35; Neh. vii. 38). These are meant in Neh. iii. 3, the article being prefixed, so as to form the word Hassenaah.

SENATE (Acts v. 21). The body of elders.

SE'NEH (*thorn-rock*) (1 Sam. xiv. 4). See Bozez.

SENI'R (*coat of mail*, or *cataract*). Mount Hermon, or a part of it (1 Chron. v. 23; Ezek. xxvii. 5). See Hermon.

SENNACH'ERIB (*conqueror of armies*, or *Sin* (the moon) *has multiplied brethren*). The son and successor of Sargon king of Assyria. Besides the scriptural accounts which we have of this monarch, and notices in profane historians, some of the deciphered Nineveh inscriptions narrate the principal events of his reign. The chief discrepancy between these and the sacred record as we now have it is in the arrangement of dates; and various modes have been proposed of reconciliation.

It is probable Sennacherib's elder brother was made by his father viceroy of Babylon; but, that city having been recovered by Merodach-baladan, Sennacherib's first expedition after he mounted the throne was against Chaldea. He was successful; and, having left Bilib, or Belibus, one of his officers, governor of Babylon, he directed his arms against the Aramæans on the Tigris and Euphrates, and then against the Median and other northern tribes. In his third year he crossed the Euphrates, made the Phœnician cities tributary, took Ashkelon, also Libnah and Lachish, defeated the Egyptians, and then, having concluded a treaty with them, turned upon Hezekiah king of Judah. It was in this expedition that he came up 'against all the fenced cities of Judah, and took them,' imposed a heavy tax on the Jewish king, and carried off a number of captives into Assyria (2 Kings xviii. 13-16; Isai. xxxvi. 1). Hezekiah had offended by throwing off his allegiance to the Assyrian throne, and also by having conquered the Philistine country (2 Kings xviii. 8). In the fourth year of his reign Sennacherib invaded Babylonia a second time, and substituted one of his own sons for Bilib, whom he had formerly placed in authority there. After this it has been imagined that he again marched into Judea, and suffered the terrible calamity which deprived him of his army. But this is questionable; and those who admit but one Palestinian campaign think that it was its disastrous result that encouraged the partisans of Merodach-baladan, and also incited Bilib to renounce his dependence on the Assyrian king. It is difficult to decide. But leading facts are sufficiently proved. We know that Sennacherib was in Judea attacking Libnah and Lachish, some think unsuccessfully; that, desirous of captnring Jerusalem, he sent first envoys, and afterwards a letter, to the king; that he was alarmed by the approach of Tirhakah king of Ethiopia; and that then his career was stopped by the supernatural destruction of 185,000 of his forces (17-37, xix. 1-35; 2 Chron. xxxii. 1-23; Isai. xxxvi. 2-22, xxxvii. 1-36); but the exact distribution of these events is uncertain. Nothing of course is reported of the great catastrophe in the Assyrian inscriptions

but Sennacherib, so far as we can learn, during the rest of his reign after it, which lasted in all twenty-two years, warred in Susiana and other regions of the east without venturing again into Judea. He was at length assassinated by two of his sons, and succeeded by another of them, Esarhaddon (2 Kings xix. 37; 2 Chron. xxxii. 21; Isai. xxxvii. 37, 38).

The chronological difficulty above alluded to is this. Sennacherib reigned from 703 to 680 B.C.; while Hezekiah's reign extended from 726-697 B.C. Consequently, if these dates be accurate, Sennacherib's invasion could not have occurred in the fourteenth

Sennacherib. From Nineveh marbles.

year of Hezekiah, but rather in his twenty-sixth or twenty-seventh. Dr. Hincks, in an elaborate paper in the *Journ. of Sac. Lit.*, July 1854, pp. 393-410, maintains that there is a copyist's error in the received Hebrew text; and perhaps this is the most reasonable supposition. Additional research may throw more light upon the matter.

It was Sennacherib who erected the magnificent palace at the southern side of Kouyunjik, opposite Mosul on the Tigris. The slabs of each chamber here—and seventy-one apartments have been excavated—exhibit different historical events. Public archives, too, and seals have been discovered. Sennacherib also founded another palace (perhaps completed by Esarhaddon) on the mound called *Nebi Yunus* at the south-west angle of the same ruins of Kouyunjik, and carried on many other noble works, contributing greatly to the splendour of Nineveh. He left monuments of his deeds in various distant countries; one of which is said still to exist on the Syrian coast, near the mouth of the Nahr el-Kelb, close to an inscription of a far earlier date, of Rameses the Great of Egypt.

The history of Sennacherib is highly instructive. The mighty conqueror was humbled by the blasting of the breath of God's displeasure; and the holy city and temple, apparently defenceless, were fully protected by an almighty arm.

SENU'AH (*bristling*). A Benjamite (Neh. xi. 9), probably Hasenuah (1 Chron. ix. 7).

SEO'RIM (*barley*). The chief of one of the courses of the priests (1 Chron. xxiv. 8).

SEPHA'R (*a numbering, census*). A city mentioned to indicate the extent of the territories inhabited by the descendants of Joktan (Gen. x. 30). Between the port of Mirbât and cape Sadjir, a little inland from the Indian ocean, belonging to the province of Hadramaut, are a number of villages called Tsafar or Isfar; and near one of them, in Belid or Harikam, are the ruins of an ancient city. This was Sephar, once the seat of Himyaritic kings.

SEPHA'RAD (*separation, boundary?*). A country or district where there were Hebrew exiles (Obad. 20). Some regard it as Spain, others as Sparta, or as Sardis. Dr. Pusey adopts this last supposition: see his *Minor Prophets*, p. 282.

SEPHARVA'IM (*the two Sipparas*, one being on each bank of the river). A city of the Assyrian empire, whence colonists were brought into the territory of Samaria (2 Kings xvii. 24, 31). It would seem to have been, probably not very long before, an independent power (xviii. 34, xix. 13; Isai. xxxvi. 19, xxxvii. 13). It is probably *Sipphara*, the most southern city of Mesopotamia, on the east bank of the Euphrates. Some with less likelihood place it in Syria.

SEPHARVITES (2 Kings xvii. 31). The inhabitants of Sepharvaim.

SEPHE'LA (1 Macc. xii. 38). The low fertile district of Judah, lying between the central hill-country and the Mediterranean. The cities and towns in it are enumerated in Josh. xv. 33-47; but, as some of these stood in the highlands, the district was probably not defined with much exactness. See JUDAH.

SEPTUAGINT. The name of the ancient Greek version of the Old Testament. For an account of it, see VERSIONS, pp. 903-905.

SEPULCHRE. Sepulchres have been already noticed in the article BURIAL, which see. It will be sufficient here just to mention some of those sepulchres named in scripture to which particular interest attaches. The first is that purchased for Sarah by Abraham from Ephron the Hittite, called 'the cave of the field of Machpelah' (Gen. xxiii. 20). There Abraham also was buried, and Isaac and Rebekah, and Jacob and

Leah (xlix. 29-32). A Mohammedan mosque at this day covers the site in Hebron; and generally Christians are not allowed to examine it; but see MACHPELAH. The sepulchre where Joseph was interred was at Shechem (Josh. xxiv. 32): that of the old prophet of Beth-el, in which the body of the disobedient prophet from Judah was laid, was at Beth-el (1 Kings xiii. 30, 31; 2 Kings xxiii. 17, 18). The kings of Judah had a sepulchre in the city of David (ix. 28): at that of Elisha a miracle was wrought (xiii. 20, 21). The sepulchre of Lazarus was a cave at Bethany (John xi. 38): for that of our Lord see JERUSALEM, pp. 459, 460.

Many excavations and erections yet remain near Jerusalem, which were ancient sepulchres: such are the 'tombs of the kings' (perhaps really of the Herods), 'of the judges,' and 'of the prophets:' the last are thought to be the oldest, but generally speaking these sepulchres do not date earlier than the Roman occupation of Judea.

SE'RAH (*princess*). A daughter of Asher (Gen. xlvi. 17; 1 Chron. vii. 30): she is also called Sarah (Numb. xxvi. 46).

SERAI'AH (*warrior of Jehovah*).—1. A scribe or secretary to king David (2 Sam. viii. 17). He is also called Sheva (xx. 25), Shisha (1 Kings iv. 3), and Shavsha (1 Chron. xviii. 16).—2. The high priest in the reign of Zedekiah, slain by Nebuchadnezzar at Riblah (2 Kings xxv. 18-21; 1 Chron. vi. 14; Ezra vii. 1; Jer. lii. 24-27).—3. One of the chiefs who joined Gedaliah after the capture of Jerusalem (2 Kings xxv. 23; Jer. xl. 8): he is called a Netophathite.—4. A descendant of Judah (1 Chron. iv. 13, 14).—5. One of the tribe of Simeon (35).—6. A priest who returned from captivity with Zerubbabel (Ezra ii. 2; Neh. xii. 1, 12): he, or probably his representative, sealed the covenant (x. 2): he is also called Azariah (vii. 7).—7. A priest (xi. 11): possibly the high priest is meant, no. 2: he too is called Azariah in the corresponding list (1 Chron. ix. 11).—8. An officer commanded by Jehoiakim to apprehend Jeremiah and Baruch (Jer. xxxvi. 26).—9. A son of Neriah, and brother of Baruch, who was sent to Babylon in the fourth year of Zedekiah (li. 59, 61). He is called 'a quiet prince,' in the margin 'prince of Menucha,' or 'chief chamberlain.' Opinions vary as to the exact position of this officer. He belonged to the Jewish court, and perhaps took charge of the royal suite in the progress to Babylon, a charge somewhat similar to that of quarter-master-general with us.

SER'APHIM (*lofty ones, princes*). This word is used to denote some attendants on the Divine Majesty, probably an order of angels. They are described as having six wings, with twain of which in reverent adoration they covered their faces, with twain their feet, and with twain they flew to perform the Lord's commands (Isai. vi. 2, 3, 6, 7). See ANGELS.

SE'RED (*fear*). One of the sons of Zebulun (Gen. xlvi. 14; Numb. xxvi. 26).

SER'GIUS PAU'LUS. The Roman proconsul of Cyprus, who believed on the preaching of Barnabas and Paul, after witnessing the discomfiture of the sorcerer Elymas (Acts xiii. 6-12). Cyprus had been an imperial province, and was therefore governed by a proprætor, or procurator; but Augustus gave it up to the people in exchange for Dalmatia; and then a pro-consul was the supreme officer: this title is found on Cyprian coins. See Alford on Acts xiii. 7.

SERJEANTS (Acts xvi. 35, 38). The Greek word is literally 'rod-bearers,' i.e. the lictors who bore the rods, not the *fasces*, but *bacilli*, which were carried before such magistrates as had authority at Philippi. See MAGISTRATES.

SE'RON (1 Macc. iii. 13, 23, 24). A general of Antiochus Epiphanes, routed by Judas Maccabeus.

SERPENT. There are several special names given in our translation to various kinds of serpents, as 'adder,' 'asp,' 'cockatrice,' 'dragon,' 'viper': see the articles under those heads respectively. But there is also a Hebrew word in the Old Testament, and a Greek one in the New, of more general meaning, corresponding with our own term 'serpent.' And there are matters of high interest to which this general word is applied.

Thus we are told that it was by the instrumentality of a serpent that our first parents were tempted to commit the sin which forfeited their happy state (Gen. iii.). Many strange speculations have been broached in regard to the serpent of Eden. Some critics have amused themselves by supposing that another animal was intended: some say that prior to the fall the serpent had feet, and was deprived of them as a part of his sentence, 'Upon thy belly shalt thou go;' and some would attribute to it naturally the gift of speech; while almost all descant upon the peculiar subtlety of a serpent, as if in power of instinct it was superior to all other brute creatures.

But such reasoning is beside the mark. Let us take a more comprehensive view. We find repeated instances in scripture of God's making use of inferior creatures and their natural organs, to teach great lessons to men. It was by giving voice to the ass that Balaam's rashness was reproved (Numb. xxii. 22-35). It was by means of a fish that Jonah's disobedience was punished (Jonah i. 17, ii. 10). Other examples also are to be found (Matt. xvii. 27; Luke v. 4-9; John xxi. 3-8). And the devils, who by God's permission exercise a marvellous power in the world, have not only possessed and become identified, as it were, with men, but have also instigated animals to strange unnatural deeds (Matt. viii. 28-34). Quite analogous, therefore, is Satan's using the serpent as the means of his machinations in Eden. And the subtlety attributed to it and the judgment pronounced upon it, though having some ground-work in the creature, pointed far more to the evil agent who had used that creature for his own purposes. The serpent was 'full of all subtlety, and all mischief,' just as St. Paul addressed a 'child of the devil' (Acts xiii. 10), because there was a higher and more venomous influence working in it.

Then as to the curse: there was no change wrought in the constitution of the serpent. Geological research has demonstrated the

existence of serpents in serpent form, and (we may conclude) with the same habits and propensities, in the earlier periods of the world's history. But it is not by any means a strange thing for a natural object to have a new significance given to it. Doubtless from ordinary causes the rainbow had been seen long before it was made the sign of God's covenant to Noah (Gen. ix. 12-17). The curse on Cain wrought no physical change in him (iv. 11). So there was no change in the physical conformation of the literal serpent. But the serpent's habits, trailing on its belly amid the dust, venomous, and loathsome to the eye of man, read to every age a striking lesson, and expose the tempter, whose vehicle of mischief it was, as cursed and to be hated. Mischief indeed he has done and can still do: he can bite the heel; but it will always be to the bruising and crushing of his own head. The facts of the fall, as narrated by the sacred historian, must not be explained away, or regarded as of a mythic character. Other parts of scripture bear testimony to their literal truth (2 Cor. xi. 3); but yet to comprehend their whole significancy we must look beyond the reptile to the dark power who for a time identified himself with it (see *Biblioth. Sacra*, Jan. 1864, pp. 163-179). Hence it was that the serpent was feared, and thought a being to be propitiated. And hence that strange worship which in so many ages and so many lands was offered to it. It was from this well-known practice, true in the main but not true in the particular instance, that part of the apocryphal story of Bel and the Dragon was constructed (Bel and Dr. 23-28).

We frequently find references in scripture to serpent-charming (Psal. lviii. 4, 5; Eccles. x. 11; Jer. viii. 17; James iii. 7). This practice is still common in the east. 'I have seen,' says Dr. Thomson, 'many serpent-charmers who do really exercise some extraordinary power over these reptiles. They carry enormous snakes, generally black, about them, allow them to crawl all over their persons and into their bosoms—always, however, with certain precautions, either necessary or pretended to be so. They repeatedly breathe strongly into the face of the serpent, and occasionally blow spittle or some medicated composition upon them. It is needless to describe the mountebank tricks which they perform. That which I am least able to account for is the power of detecting the presence of serpents in a house, and of enticing or "charming" them out of it. The thing is far too common to be made a matter of scepticism.... In Psal. lviii. 4, 5, 6 there is evidently an allusion to certain kinds of serpents which cannot be charmed.... Such serpents there still are, which the charmer cannot subdue; and instances are related in which they have fallen victims to their daring attempts' (*The Land and the Book*, pp. 154, 155).

Of the particular kind of serpents called 'fiery serpents,' by whose bite the Israelites were plagued at Punon or Zalmonah (Numb. xxi. 4-10, xxxiii. 41-43), little satisfactory can be gleaned. Some have thought that they were called fiery from their colour: others, with more reason, believe that allusion is made to the burning pain of the venomous bite. Forskål mentions a snake which he calls *Batæn*, of small size and spotted black and white: its bite, he says, is almost instant death (*Descript. Animal.* &c., p. 15): this may have been the serpent in question. The remedy provided was remarkable. A serpent was to be made of copper or bronze, and placed upon a pole. It might be thought that this could be of no service. But it was a trial of faith: whoso looked thereon lived.

Besides the immediate relief, here was a divinely-intended historical type. God purposed that it should illustrate the doctrine of the gospel to be afterwards fully revealed. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life' (John iii. 14, 15). And never was this more signally illustrated than at the very time when Christ was 'lifted up.' There was the thief suffering worthily the punishment of his misdeeds: how should he obtain forgiveness and life? Little likely did it seem that one hanging crucified in weakness beside him could be his Saviour. Yet he looked to Him. He discovered in that innocent sufferer the divinely-appointed means of his salvation. He looked, and with new-born faith exclaimed, 'Lord, remember me.' The answer was immediate; the cure perfect, 'To-day shalt thou be with me in paradise' (Luke xxiii. 39-43). So mighty is the effect of a believing look to Jesus! And so still: the sinner is healed of the deadly wound of sin by faith in Christ. He looks and lives. Some writers have tried to find fanciful resemblances; as if the material and all the circumstantial details of the brazen serpent had their typical purport. It is enough to say with Fairbairn: 'In the two related transactions there is a fitting correspondence as to the relations maintained; in both alike a wounded and dying condition in the first instance, then the elevation of an object apparently inadequate, yet really effectual, to accomplish the cure; and this through no other medium on the part of the affected, than their simply looking to the object so presented to their view. But, with this pervading correspondence, what marked and distinctive characteristics! In the one case a dying body; in the other a perishing soul. There an uplifted serpent, of all instruments of healing from a serpent's bite the most unpromising; here the exhibition of one condemned and crucified as a malefactor, of all conceivable persons apparently the most impotent to save. There, once more, the fleshly eye of nature deriving, from the outward object visibly presented to it, the healing virtue it was ordained to impart; and here the spiritual eye of the soul looking in stedfast faith to the exalted Redeemer, and getting the needed supplies of his life-giving and regenerating grace. In both the same elements of truth, the same modes of dealing, but in the one developing them

selves on a lower, in the other on a higher territory; in the former having immediate respect only to things seen and temporal, and in the latter to what is unseen, spiritual, and eternal' (*Typol. of Script.*, book i. chap. iii. vol. i. p. 82.) It only remains to say that the brazen serpent, having become an object of superstitious veneration to the Jews, was broken up by Hezekiah (2 Kings xviii. 4). See NEHUSHTAN.

One word may be added on 'flying' serpents (Isai. xxx. 6). Niebuhr describes a species so called by the Arabs, because they spring by means of their tail from one tree to another (*Description de l'Arabie*, 1774, p. 156).

SERU'G (*shoot, branch*). One of the patriarchs in the line of Shem (Gen. xi. 20, 23; 1 Chron. i. 26); in Luke iii. 35 Saruch.

SERVANT. This word is frequently used in our version of both Testaments, when 'slave' would have been much more fitting. There are terms, indeed, which imply attendance or confidential service, but these are generally rendered 'minister' or 'young man.' So Joshua was Moses' attendant (Exod. xxiv. 13, xxxiii. 11)—clerk or secretary we might in modern language say—it being understood that the designation in the last-named passage does not define Joshua's age. But the words *'ebed* (imply'ng 'labourer') in Hebrew, and *doulos* in Greek, are spoken of slaves.

It does not at all follow, because the Mosaic law and the Christian dispensation found slavery existing in the world, and made regulations for it, that the divine sanction was thereby given to the system of one man's holding another as his property. Laws have to deal with persons as they are, in order to make them what they ought to be; and those enactments are the best which are fitted to the existing state of society, and inculcate principles which tend to its amelioration and exaltation. You cannot force imperfect creatures at once into perfection. See LAW. And it may be remarked that the kidnapping or unlawful stealing of men for slavery was branded as a capital crime (Exod. xxi. 16; Deut. xxiv. 7; 1 Tim. i. 10); the object being to confine slavery within as narrow limits as possible.

In the brief sketch to be here given of Hebrew servitude, it may be well to distinguish between native and foreign slaves.

There were various ways in which a Hebrew might be reduced to servitude—as by impoverishment, by theft for which he could not make restitution, and, in the case of a female, by exercise of parental authority. Every man had a certain inheritance which he could not legally altogether alienate. He might mortgage it, but only for a term of years: at the jubilee it would return into his possession. But, if he had mortgaged his land, and the jubilee was distant, he would naturally be in a destitute position: he might contract debts, and have no present ability of discharging them; and in either case his only resource might be the selling of himself to a master (Lev. xxv. 39). Examples, however, in the sacred history occur where the law seems to have been overstrained (e.g. 2 Kings iv. 1; Neh. v. 4, 5) Further, a thief was compelled on detection to restore double the value of that which he had fraudulently acquired. But, if he was unable to do this, he might be sold, to pay in person what he could not in property (Exod. xxii. 3, 4). These regulations probably applied to women as well as to men (Deut. xv. 12), though according to the rabbins a woman could not be sold for theft, or be obliged by the boring of the ear (to be afterwards described) to perpetual servitude. Moreover, a father might sell his daughter. Still this seems to have been with special reference to her being married; and the purchase-money which the father received would be equivalent to a dowry ordinarily given by one who took a wife (Gen. xxxiv. 12). A daughter so sold was the property of him who had bought her: she was not to go out at the usual time, as men would. But her master was either to marry her, and if he took another wife to preserve to her her rights, or if he did not espouse her himself to give her in marriage to his son, dealing with her as a daughter. If he failed in these respects, he must let her go free without money (Exod. xxi. 7-11).

The treatment of those in servitude was to be kind and brotherly. It was specially commanded that they were not to be rigorously dealt with, but regarded as if they were hired servants and sojourners (Lev. xxv. 39, 40, 43, 46). This servitude was to be only for a limited time. In the case of one sold for theft, as soon as the amount of his dishonesty was worked out, he was free. And, generally, servitude ended in six years, not at the sabbatical year, but six years from the commencement; the wife, if the man was married, being freed with her husband (Exod. xxi. 2, 3). If, however, the master had given his slave a wife—that is, as we must suppose, not a Hebrew—the man alone was freed at the six years' end: his wife and children still belonged to the master. Then, if the slave was unwilling to leave his family, and was attached to his master, public examination being had before the magistrates, he had his ear pierced with an awl, and became his master's property for ever (4-6; Deut. xv. 16, 17). It has been questioned whether such a slave continued in servitude to the end of his life, or whether he was free at the jubilee. Saalschütz, taking into consideration the fact that the expression occurs in a similar connection in Lev. xxv. 46, where it is evident the jubilee release does not apply, is of opinion that it was perpetual servitude to which the man whose ear is bored subjected himself (*Treatise on Mosaic Law*, translated in *Biblioth. Sacr.*, Jan. 1862, p. 35). In ordinary cases, when the six years' servitude expired, the freed slave was not to be sent away empty: he was to be liberally furnished out of his master's flock, and floor, and wine-press (Deut. xv. 13-15), so that he might not return to a condition of poverty. We see that this kind of servitude involved no degradation: no one, though temporarily a slave, lost thereby his rights as a man: rather he was deemed a brother, towards whom kindness must specially be shown.

But sometimes a Hebrew might be enslaved to a stranger, that is, to one not of Israelitish stock but yet dwelling in Israel. To such freedom after six years' servitude did not apply: the slave was released only at the jubilee, unless he sooner redeemed himself or a near relative could redeem him. But care was taken that the yoke on such persons was not galling: the slave was to be treated by his master as if he were a hired servant. And, though a stranger might not be supposed to pay that reverent obedience to the law of the Lord which a true Israelite would show, doubtless the civil power would interfere on complaint of any one ill-used: 'The other shall not rule with rigour over him in thy sight' (Lev. xxv. 47-55).

Of course laws would sometimes be broken. We have a notable example in later Jewish history of the ill-treatment by Hebrews of Hebrew slaves. After freedom had been proclaimed, through fear, during the siege of Jerusalem by the Chaldeans, the servitude having lasted beyond the legal time, when the siege was raised, those who had been freed were forced back again into bondage; and a heavy judgment the prophet Jeremiah was instructed to denounce for this (Jer. xxxiv. 7-22).

The law was different in regard to slaves not Hebrews. These were captives taken in war, or else bought with money; and, as they were the property of the master, their children were his also; and so there were slaves born in the house. Thus the household of Abraham, privileged like him to receive circumcision, the symbol of God's covenant, are described as 'men of his house, born in the house, and bought with money of the stranger' (Gen. xvii. 27). A large number of such slaves (females) were made in the war on Midian (Numb. xxxi. 18, 35). The Gibeonites were reduced to servitude, not to individual masters, but for public labours and work in the sanctuary (Josh. ix. 23, 27). And Solomon numbered the remnant of the old inhabitants of Canaan and made them labourers on his works, specially (it is noted) exempting Israelites from such service (2 Chron. ii. 17, 18, viii. 7-9).

These, whose servitude was perpetual (unless freed by their masters' pleasure), were to be treated kindly. They were to enjoy the sabbath-rest (Exod. xx. 10; Deut. v. 14, 15). They were to share in the national festivities (xii. 12, 18, xvi. 11, 14); circumcision of course being necessary for religious privileges; but to this we may suppose, as in the case above-mentioned of Abraham's household, those born in the family were entitled. There were enactments to secure them from ill-usage. The wilful murder of a slave was in the eye of the law a crime as great as that of a freeman: the penalty was death (Lev. xxiv. 17, 22). Lesser punishments were to be inflicted in cases of what we should call manslaughter. Thus, if by severity of correction a man killed his slave, he was according to the circumstances to be amerced: if death did not immediately ensue, the loss of the slave was considered a sufficient penalty (Exod. xxi. 20, 21). In these cases it is clear that the death was by misadventure, not being intentional: the master might be highly blameworthy, but he was not a murderer. If permanent injury was done to a slave—such as the loss of an eye, or a tooth—he was to have his freedom in recompence (26, 27). These regulations, imperfect no doubt as delivered for an imperfect state of society, must have tended to secure gentle treatment for the slave. And the whole charge was enforced by the continual remembrance that Israel was once a slave in Egypt. The effect seems to have been produced: we rarely read in scripture of slaves running away from their masters (1 Sam. xxv. 10; 1 Kings ii. 39). We get the estimated value of a slave from the sum of money to be paid by the owner of an ox which had gored a bondman: it was thirty shekels (Exod. xxi. 32). And it is curious to compare this with the price fixed for redemption (certainly for native Hebrews) of a vow, which varied according to age and sex from three to fifty shekels (Lev. xxvii. 1-7). The thirty shekels for the slave, being as we should say an average price, was by no means low.

There was a remarkable provision in respect to a female captive, something analogous to that already noted of a Hebrew girl sold by her father. If a man wished to marry such a captive, she was to be allowed a month to bewail her parents, and to shave her head: he might then take her for his wife. But, if he had no pleasure in her, he must let her go free: he must not sell her (Deut. xxi. 10-14).

Slaves might, it would seem, acquire property. Ziba was a hereditary bondman to the house of Saul—probably therefore not an Israelite. But he possessed twenty slaves himself (2 Sam. ix. 2, 10). Similarly the Jews who had been captive in Babylon carried with them back to their country servants of their own, 7,337 among 42,360 freemen (Ezra ii. 64, 65).

The occupations in which slaves were employed must have been various; though, if Hebrews, they were not to be put to the servile work of hereditary bondmen (Lev. xxv. 39, 44). But the more faithful of these were occasionally elevated to places of trust (Gen. xxiv. 2), and sometimes they were permitted to ally with their master's family (1 Chron. ii. 34, 35); just as Jacob served for his wives (Gen. xxix. 18, 20, 27). This fact will help to explain the great increase of Israel in Egypt. Jacob went down thither with a large establishment, with whom we cannot doubt his own descendants intermarried. Female slaves were employed at the mill (Exod. xi. 5). More on the subject of Hebrew servitude cannot be told here; but much information may be obtained, and many difficulties will be found solved, in the dissertation of Saalschütz already referred to, with Prof. Barrow's annotations, pp. 32-75.

With regard to hired servants little need be said. They were free to engage or not at their pleasure. The main provision of the law for them was that their wages should be duly paid at the specified time (Deut. xxiv. 14, 15).

In the New Testament the kind of slavery

we read of was far worse than that of the Hebrews. A Roman master had absolute authority over his bondman, and regarded and often treated him as a chattel. Christianity did not interfere with the relations it found subsisting. But it had its word of admonition for every class. Remembering what the bondage of those times was, we cannot help observing the wisdom as well as humanity of the apostolic injunctions (1 Cor. vii. 20-24; Eph. vi. 5-9; Col. iii. 22-25, iv. 1; 1 Pet. ii. 18-25).

It may be added that among the heavy judgments threatened against Israel for disobedience was the being reduced to bondage (Deut. xxviii. 48, 68). How exactly this was fulfilled at the destruction of Jerusalem every one knows.

SES'IS (1 Esdr. ix. 34). Shashai (Ezra x. 40).

SES'THEL (1 Esdr. ix. 31). Bezaleel (Ezra x. 30).

SETH (*compensation*). A son of Adam and Eve, born after the death of Abel, and regarded as re-placing him. Through Seth the line of ante-diluvian patriarchs was continued to Noah (Gen. iv. 25, 26, v. 3, 4, 6, 7, 8; Luke iii. 38). He is called Sheth in 1 Chron. i. 1.

SETHU'R (*hidden*). The spy selected from the tribe of Asher (Numb. xiii. 13).

SEVEN. This word is used in scripture not only in its literal sense, but as expressing completeness: indeed, it seems to be the covenant-number, the sign and signature of God's covenant-relation to mankind, more especially to his church. Abp. Trench has illustrated this fact very fully (*Comm. on Epistles to Seven Churches*, pp. 53-59); and from him the following sentences are borrowed:—'The evidences . . . reach back to the very beginning. We meet them first in the hallowing of the seventh day (Gen. ii. 3: comp. Ezek. xx. 12). So too circumcision, being the sign of a covenant, is accomplished on the eighth, or after seven days (Gen. xvii. 12; Lev. xii. 3). And, as seven is the signature of God's covenant with man, so of all man's covenants with his fellows, resting, as these do and must, on the anterior covenant with God; thus of treaties of peace (Gen. xxi. 30), of marriages (Judges xiv. 12). Nor should it be left unnoticed that the word 'seven' is bound up in the Hebrew word signifying an oath, or a covenant confirmed with an oath. Seven is the number of sacrifice . . . (2 Chron. xxix. 21; Job xlii. 8: comp. Numb. xxiii. 1, 14, 29) . . . of purification and consecration . . . (Lev. iv. 6, 17, viii. 11, 33, xiv. 9, 51, xvi. 14, 19; Numb. xix. 12, 19), of forgiveness (Matt. xviii. 21, 22; Luke xvii. 4) . . . of every grace or benefit bestowed on Israel . . . (Josh. vi. 4, 15, 16) . . . of reward . . . (Deut. xxviii. 7; 1 Sam. ii. 5; Prov. xxiv. 16), of punishment . . . (Lev. xxvi. 21, 24, 28; Deut. xxviii. 25; 2 Sam. xii. 18, xxiv. 13) . . . All the feasts are ordered by seven, or else by seven multiplied into seven. . . . Thus . . . it is with the passover (Exod. xii. 15, 16), the feast of weeks (Deut. xvi. 9), of tabernacles (13, 15), the sabbath-year (Lev. xxv. 2-4; Deut. xv. 1), and the jubilee (Lev. xxv. 8).' Also the number seems to have an universal reference, as in Naaman's washing seven times (2 Kings v. 10), and seven 'times' passing over Nebuchadnezzar Dan. iv. 16, 23, 25). Then there are seven beatitudes, seven clauses in the Lord's prayer, seven words from the cross, &c. &c. And the whole structure of the book of Revelation is arranged by this number. As to the reason of the fact, three is the signature of God, in the ever-blessed Trinity, four of the world—four elements, four seasons, four winds, &c. &c. 'There are reasons then, amply sufficient, why seven, being thus, as it is, made up of three and four, should be itself the signature of the covenant. No mere accident or caprice dictated the selection of it.'

SEVE'NEH (Ezek. xxix. 10, marg.). See SYENE.

SEXTA'RIUS (Mark vii. 4, marg.). See MEASURES.

SHAALAB'BIN (*city of foxes* or *jackals*). A city of Dan (Josh. xix. 42); identical with

SHA'ALBIM (*id.*). This place was on the hills not far from Ajalon: the Amorites for a while continued to hold it (Judges i. 35); but it was at length subdued, and included in Solomon's reign in one of the commissariat districts (1 Kings iv. 9).

SHAAL'BONITE. An inhabitant or native of Shaalbim (2 Sam. xxiii. 32; 1 Chron. xi. 33).

SHA'APH (*division*). 1, 2. Two names in the genealogy of Judah (1 Chron. ii. 47, 49).

SHAARA'IM (*two gates, barley?*).—1. A city in the plain country of Judah (1 Sam. xvii. 52), called Sharaim in Josh. xv. 36. Perhaps it is the modern *Sa'irah*.—2 (1 Chron. iv. 31). See SHILHIM.

SHAASH'GAZ (*beauty's servant?*). A chamberlain or chief eunuch in the harem of Ahasuerus (Esth. ii. 14).

SHAB'BETHAI (*sabbath-born*). A Levite who assisted in expounding the law and in investigating the marriages of Jews with strange wives (Ezra x. 15; Neh. viii. 7, xi. 16)

SHACH'IA (*accusation*). A Benjamite (1 Chron. viii. 10).

SHAD'DAI (*the omnipotent*). An appellation of the Deity, originally used, it may be, in invocation, but afterwards as a name generally. It is translated 'Almighty' (Gen. xvii. 1; Exod. vi. 3, and elsewhere).

SHADOW. The effect produced by an opaque body intercepting the rays of light flowing from a luminous object. A beautiful illustration is hence taken to describe the Deity, the Father of the lights, of the glorious orbs which sparkle on high, as being subject to no change, touched with no shadow which arises from the revolution of created things (James i. 17). On earthly beings a shadow falls: there are those who 'dwell in the land of the shadow of death' (Isai. ix. 2; Luke i. 79), in the death-shade of ignorance and sin. Sometimes, however, shadow is used in a better sense. In summer-heat it is pleasant to be sheltered from the sun's scorching rays (Isai. iv. 6, xxv. 4, xxxii. 2: comp. Sol. Song ii. 3; Isai. xxx. 2, xlix. 2). And then, as there is a resemblance between the shadow and the substance which casts it, and a connection, though the first is unsubstantial, the last a solid reality, the Jewish rites related to and typical of Christian truth are called 'the

shadow of things to come' (Col. ii. 17; Heb. viii. 5, x. 1). A shadow, once more, is evanescent: it depends upon the light, upon the object which casts it: it is now visible, now it is gone: how graphically does this illustrate the fleeting character of human life! (Job xiv. 2.)

SHAD'RACH (*rejoicing in the way? royal?*). The name given to Hananiah, a young Hebrew captive at the court of Babylon (Dan. i. 7, ii. 49). He was one of the three cast into the furnace for refusing to worship the image Nebuchadnezzar set up (iii.).

SHA'GE (*erring*). The father of one of David's warriors (1 Chron. xi. 34).

SHAHARA'IM (*the two dawns*). A Benjamite (1 Chron. viii. 8).

SHAHAZI'MAH (*heights*). A border-place in the territory of Issachar (Josh. xix. 22).

SHA'LEM (*safe, peaceful*). A town to which, according to our version, Jacob came after his return from Padan-aram (Gen. xxxiii. 18). A village has been discovered near Nablous bearing almost the same name. But the best interpreters believe that no town is meant; that, as Jacob had prayed that he might be brought back in peace (xxviii. 21), so here the sacred writer notes that he did return safely.

SHA'LIM (*jackals' region*). A district, it would seem, in the territory of Ephraim (1 Sam. ix. 4). Possibly it may be the same with the land of Shual (xiii. 17).

SHA'LISHA (*triad, triangular*). A district bordering on mount Ephraim (1 Sam. ix. 4). Baal-shalisha (2 Kings iv. 42) might have been in this district.

SHALLE'CHETH (*a casting-down*). A gate of the temple (1 Chron. xxvi. 16), supposed to be that which led to the king's house by a way formed by filling up the valley between. It has been thought to be on the spot where the present *Bab Silsileh* stands.

SHAL'LUM (*retribution, recompensed one*). —1. The murderer and successor of Zachariah king of Israel. He reigned a month 771 B.C., and then was slain by Menahem (2 Kings xv. 10-15).—2. The husband of the prophetess Huldah (xxii. 14; 2 Chron. xxxiv. 22).—3. One of the posterity of Judah (1 Chron. ii. 40, 41).—4. A son of Josiah, who reigned on his father's death three months in Jerusalem (iii. 15; Jer. xxii. 11). He seems to have been popular; but he was carried into Egypt, whence he was not to return. He is also called Jehoahaz (2 Kings xxiii. 31-34; 2 Chron. xxxvi. 1-4). See JEHOAHAZ, 2.—5. A descendant of Simeon (1 Chron. iv. 25).—6. One of the line of the high priests (vi. 12, 13; Ezra vii. 2); most likely the Meshullam of 1 Chron. ix. 11.—7 (vii. 13). See SHILLEM.—8. A chief Levite porter (ix. 17, 19, 31): his descendants returned from captivity with Zerubbabel (Ezra ii. 42; Neh. vii. 45). Possibly the Shallum of 1 Chron. ix. 19, 31 was a different person from him of 17; and perhaps he may be the Meshelemiah of xxvi. 1.—9. An Ephraimite chief (2 Chron. xxviii. 12).—10. A Levite porter who had married a foreign wife (Ezra x. 24).—11. Another person who had transgressed in like manner (42).—12. One who with his daughters helped to repair the wall of Jerusalem (Neh. iii. 12).

13. The uncle of the prophet Jeremiah (Jer. xxxii. 7).—14. A door-keeper of the temple (xxxv. 4).

SHAL'LUN (*id.*). One who assisted in repairing the gates and wall of Jerusalem (Neh. iii. 15).

SHAL'MAI (*my thanks*). One whose children, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 46; Neh. vii. 48).

SHAL'MAN (Hos. x. 14). Probably an abbreviation for

SHALMANE'SER (*worshipper of fire?*) A king of Assyria. It would seem that he succeeded Tiglath-pileser, and probably reigned 729-721 B.C. He made war against Hoshea king of Israel, subdued him, and forced him to pay tribute. Hoshea, however, negotiated with So, the king of Egypt, and in dependence on help from him rebelled against his Assyrian master. Shalmaneser, therefore, marched against Samaria and besieged it for three years (2 Kings xvii. 3-5, xviii. 9). Hoshea was captured—whether in a battle before the siege, or whether when Samaria was taken, as it ultimately was, is not clear. It is observable that scripture does not affirm that Shalmaneser took Samaria: the conqueror is simply said to have been 'the king of Assyria' (xvii. 6, xviii. 10: comp. Isai. x. 5-11). There is reason to believe that a revolutionary change occurred at this time in the Assyrian dynasty, and that Sargon, Shalmaneser's successor, usurped his throne and brought to a successful issue those western wars in which Shalmaneser had been engaged. The monuments of Shalmaneser are mutilated; and one of the inscriptions ascribes the conquest of Samaria to Sargon. With regard to the Shalman of Hos. x. 14 we can only conjecture. The exploit referred to might have occurred in the march to Samaria. Shalmaneser is thought to have founded the palace at Khorsabad, which, however, was built principally by Sargon. See NINEVEH, pp. 630, 631, 633, 634.

SHA'MA (*hearing, obedient*). One of David's warriors (1 Chron. xi. 44).

SHAMARI'AH (whom *Jehovah keeps*). A son of Rehoboam (2 Chron. xi. 19).

SHAMBLES. The flesh-market, the place where provisions were sold (1 Cor. x. 25). But meats bought in the shambles might have been offered to idols. For, when a poor man sacrificed a beast, after the priest and altar had received their shares, the rest was likely to be carried to the market. St. Paul lays down the reasonable rule that a Christian might readily purchase without asking questions. But, if information were given him that the meat had been offered to an idol, then he must abstain from it.

SHA'MED (*a destroyer*). A descendant of Benjamin (1 Chron. viii. 12). In the Hebrew text, in many copies, the name is Shamer.

SHA'MER (*a keeper*, or *thing kept*).—1. A Levite (1 Chron. vi. 46).—2. A chief of Asher (vii. 34), called also Shomer (32).

SHAM'GAR (the etymology can be only conjectured, possibly *warrior*). One of the judges of Israel. He was the son of Anath; and in his days the people were grievously oppressed. But he slew six hundred Philistines with an ox-goad, and delivered Israel (Judges iii. 31, v. 6). We have no further

account of him; but he may be supposed prior to or contemporary with Barak. See Winer, *Bibl. RWB.*, art. 'Samgar.'

SHAM'HUTH (*desolation*). One of David's captains (1 Chron. xxvii. 8). The name is perhaps corrupted from Shammah: see SHAMMAH, 4.

SHA'MIR (*a sharp point, a thorn*). A Levite (1 Chron. xxiv. 24).

SHA'MIR (*id.*).—1. A town in the hill-country of Judah (Josh. xv. 48).—2. A place in mount Ephraim where Tola the judge resided and was buried (Judges x. 1, 2).

SHAM'LAI (Ezra ii. 46, marg.; Neh. vii. 48, marg.). See SHALMAI.

SHAM'MA (*desolation*). A chieftain of Asher (1 Chron. vii. 37).

SHAM'MAH (*astonishment*).—1. A descendant of Esau and 'duke' of Edom (Gen. xxxvi. 13, 17; 1 Chron. i. 37).—2. The third son of Jesse (1 Sam. xvi. 9, xvii. 13), called also Shimeah (2 Sam. xiii. 3, 32, xxi. 21), Shimma (1 Chron. ii. 13), and Shimea (xx. 7). —3. One of David's warriors (2 Sam. xxiii. 11, 33). Or two different persons may be here intended.—4. Another mentioned in the list of warriors (25), called also Shammoth (1 Chron. xi. 27: comp. Shamhuth (xxvii. 8).

SHAM'MAI (*desolated*). 1, 2, 3. Three descendants of Judah (1 Chron. ii. 28, 32, 44, 45, iv. 17).

SHAM'MOTH (*desolations*) (1 Chron. xi. 27). See SHAMMAH, 4.

SHAMMU'A, SHAMMU'AH (*rumour*).—1. A Reubenite selected as one of the spies (Numb. xiii. 4).—2. One of David's sons born at Jerusalem, Shammua in 1 Chron. xiv. 4, Shammuah in 2 Sam. v. 14, and Shimea in 1 Chron. iii. 5.—3. A Levite (Neh. xi. 17), called also Shemaiah (1 Chron. ix. 16).—4. A priest in the days of Joiakim (Neh. xii. 18).

SHAM'SHERAI (perhaps formed from an union of Shimshai and Shimri). A Benjamite (1 Chron. viii. 26).

SHA'PHAM (*bald, shaven*). A Gadite (1 Chron. v. 12).

SHA'PHAN (*coney*).—1. An eminent person, the royal scribe, in the reign of Josiah. It is doubtful whether he or another of the name was the father of Ahikam, the friend and protector of the prophet Jeremiah (2 Kings xxii. 3-14, xxv. 22; 2 Chron. xxxiv. 8-20; Jer. xxvi. 24, xxxvi. 10-12, xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6).—2, 3. Twice the name Shaphan is mentioned again (xxix. 3; Ezek. viii. 11): it is uncertain whether one person is meant, or whether either is identical with the preceding.

SHA'PHAT (*judge*).—1. A Simeonite selected as one of the spies (Numb. xiii. 5). —2. The father of the prophet Elisha (1 Kings xix. 16, 19; 2 Kings iii. 11, vi. 31).—3. One of David's posterity (1 Chron. iii. 22).—4. A Gadite (v. 12).—5. One of David's principal herdmen (xxvii. 29).

SHA'PHER (*pleasantness*). A mountain in the Arabian desert, one of the stations of the Israelites (Numb. xxxiii. 23, 24).

SHA'RAI (*Jehovah frees* him). One who had married a foreign wife (Ezra x. 40).

SHARA'IM (*two gates*) (Josh. xv. 36). See SHAARAIM.

SHA'RAR (*twisted, a cord*, or, according to some, *muscular*). The father of one of David's warriors (2 Sam. xxiii. 33). He is called Sacar in 1 Chron. xi. 35.

SHARE'ZER (*prince of fire*). One of the sons of Sennacherib, who with his brother Adrammelech murdered their father (2 Kings xix. 37; Isai. xxxvii. 38).

SHA'RON (*the plain*).—1. A district in Palestine lying upon the sea-coast. It appears to be a continuation of the plain country of Judah, the *Shefelah*, and to have extended from Joppa to Cæsarea (whence it is frequently in scripture coupled with Carmel), and from the central hills to the Mediterranean. It was a region well adapted for pasture (1 Chron. xxvii. 29; Isai. lxv. 10), very fertile (xxxiii. 9, xxxv. 2), and celebrated for its roses (Sol. Song ii. 1). Its locality is further indicated as being in the neighbourhood of Lydda (Acts ix. 35, where it is called Saron). The plain of Sharon, Dr. Thomson tells us, is not 'a flat dead level,' but is 'agreeably varied by long swells, growing into sandy ridges, and even rocky tells and hills, which afford sightly positions for villages. Of these there are more than in other plains, more populous also, and surrounded often by olive and fruit orchards, which impart an air of cheerfulness not seen elsewhere in Palestine' (*The Land and the Book*, p. 523). The same writer, regarding the rose as a species of mallow, says: 'I have seen thousands of Solomon's roses on Sharon' (p. 513). See ROSE.

2. There is another Sharon mentioned, on the west of the Jordan. It is coupled with Gilead (1 Chron. v. 16); but its exact situation, and whether it was a district or a town, can only be conjectured.

SHA'RONITE. An inhabitant of Sharon (1 Chron. xxvii. 29).

SHARU'HEN (*pleasant dwelling-place*). A city in the territory of Simeon (Josh. xix. 6). See SHILHIM.

SHA'SHAI (*whitish*?). One who had married a foreign wife (Ezra x. 40).

SHA'SHAK (*eagerness*). A Benjamite (1 Chron. viii. 14, 25).

SHA'UL (*asked for, desired*).—1. A son of Simeon by a Canaanitish woman (Gen. xlvi. 10; Exod. vi. 15; Numb. xxvi. 13; 1 Chron. iv. 24).—2. An Edomite king (i. 48, 49), called Saul in Gen. xxxvi. 37, 38.—3. A Kohathite Levite (1 Chron. vi. 24), the Joel of 36?

SHA'ULITES. A family of Simeon, descendants of Shaul (Numb. xxvi. 13).

SHA'VEH (*a plain*). A plain or valley, called also 'the king's dale,' where the king of Sodom met Abram returning from his victory (Gen. xiv. 17: comp. 2 Sam. xviii. 18). Some place this to the east of the Jordan: it is more probably near Jerusalem to the north.

SHA'VEH-KIRIATHA'IM (*plain of Kiriathaim*). A plain near the city of Kiriathaim (Gen. xiv. 5). See KIRIATHAIM.

SHAV'SHA (perhaps a corruption of Seraiah). The scribe, an officer in David's kingdom (1 Chron. xviii. 16). He is called Seraiah in 2 Sam. viii. 17, Sheva in xx. 25, and Shisha in 1 Kings iv. 3.

SHEA'L (*an asking*). One who had married a foreign wife (Ezra x. 29).

SHEAL'TIEL (*I have asked* him *of God*) (1 Chron. iii. 17, marg.; Ezra iii. 2, 8, v. 2; Neh.

xii. 1; Hagg. i. 1, 12, 14, ii. 2, 23). See SALATHIEL.

SHEAR. See SHEEP. The 'shearing-house' (2 Kings x. 12, 14) was probably some town or village, Beth-eked-haroim (*house of the shepherd's hamlet*).

SHEARI'AH (whom *Jehovah estimates*). A descendant of Saul (1 Chron. viii. 38, ix. 44).

SHEAR'-JA'SHUB (*the remnant shall return*). A symbolical name given to a son of the prophet Isaiah, intended to show that, though the people should be carried captive, yet a remnant should return to their own land (Isai. vii. 3: comp. x. 21, 22).

SHEBA' (*man?*).—1. One of the descendants of Cush, of the family of Ham (Gen. x. 7; 1 Chron. i. 9).—2. A son of Joktan of the family of Shem (Gen. x. 28; 1 Chron. i. 22).—3. A son of Jokshan, Abraham's son by Keturah (Gen. xxv. 3; 1 Chron. i. 32). For their descendants see the next article.

SHEBA' (*id.*). There is a difficulty not so much in determining what country was inhabited by descendants of Sheba, as in distinguishing whether there were more tribes than one which bore the name, and whether, if so, any line of demarcation could be found between their respective localities. Gesenius, comparing the three names, believes that the Sabeans of Arabia Felix adjacent to Sanaa are the posterity of Joktan. The other two names of Sheba he refers to one and the same people. He assumes therefore two tribes—one, Joktan's descendants, the more powerful of the two, in Arabia Felix; the other dwelling towards the Persian gulf not far from the mouth of the Euphrates. This latter tribe is not mentioned, he thinks, except in the passages of Genesis and Chronicles. Winer sees no occasion for Gesenius's division into two tribes (*Bibl. R.W.B.*, art. 'Scheba'). The view, however, taken by Kalisch seems most satisfactory. Sheba, he believes, is Saba, the chief city of Yemen, the leading province of Arabia. The inhabitants of this country were a powerful race, receiving fresh accessions, and throwing out many colonies. Their land was bordered on the west by the Red sea, on the south by the Indian ocean: to the north it reached nearly to Idumea; but on the east its boundaries varied at different times. Among the immigrants into this country, occupied by Cushites, were the descendants of Joktan; so that it was peopled by both Hamites and Shemites, the former in the south-west adjoining Africa, the latter to the east and the north. And then a portion of the tribes of Jokshan, the descendants of Abraham, settled in the territories of older nations—occupied, in fact, some of the country Sheba (*Comm. on Old Test. Gen.*, pp. 250, 251). It is no strange thing for colonists from different lands to settle at various times in the same region, and there to amalgamate and bear a common name. Sheba, so peopled, was long regarded as the most southern country of the habitable earth: it was very wealthy and luxurious, its commerce most extended, its capital, Sabas or Mariaba, a splendid city. From this land came that queen who visited Solomon, respecting whom the Jews have many legends (1 Kings x. 1-13; 2 Chron. ix. 1-12; Job vi. 19; Psal. lxxii. 10, 15; Isai. lx. 6; Jer. vi. 20; Ezek. xxvii. 22, 23, xxxviii. 13; Matt. xii. 42; Luke xi. 31).

A writer in Smith's *Dict. of the Bible*, vol. iii. p. 1232, supposes that the descendants of the Cushite Sheba settled on the shores of the Persian gulf, where, on the island of Awál, are the ruins of an ancient city called *Seba*. He thinks it was this tribe that, in conjunction with the Jokshanite Sheba, carried on the Indian traffic with Palestine.

SHE'BA (*seven*, or *an oath*).—1. A Benjamite, who, after the suppression of Absalom's rebellion, headed a fresh insurrection, fostered by the rising jealousy between Judah and the other tribes. He was pursued by David's troops, but occupied the city of Abel. A wise woman there persuaded the people to deliver Sheba's head to Joab; and the revolt was immediately crushed (2 Sam. xx. 1-22).—2. A Gadite chieftain (1 Chron. v. 13).

SHE'BA (*id.*). A city in the territory of Simeon (Josh. xix. 2). But Gesenius suggests that the name may here designate the well: 'Beer-sheba with the well Sheba.' Otherwise the number of cities would be fourteen, whereas they are stated to be thirteen: comp. Wilton's *Negeb*, p. 107.

SHEB'AH (*id.* feminine). The name of the well at Beer-sheba (Gen. xxvi. 33).

SHEBA'M (*fragrance*) (Numb. xxxii. 3). See SIBMAH.

SHEBANI'AH (whom *Jehovah has made grow up*).—1. A priest who took part in the bringing-up of the ark by David (1 Chron. xv. 24).—2. A Levite at the time that Ezra read the book of the law (Neh. ix. 4, 5); probably the same who sealed the covenant (x. 10).—3. A priest who sealed the covenant (4); very likely the one mentioned in xii. 14, identical with Shechaniah (3).—4. Another Levite who sealed the covenant (x. 12).

SHEBA'RIM (*breaches, ruins*). A place or spot near Ai, to which the Israelites were pursued (Josh. vii. 5).

SHE'BER (*a breaking*, or *corn*). A son of Caleb the son of Hezron (1 Chron. ii. 48).

SHEB'NA (*youth?*). An officer of state in the reign of Hezekiah, described as treasurer over the house. A terrible denunciation was uttered against him for his pride, evinced in preparing himself a gorgeous sepulchre. He was told that he should be ejected from his office, which should be conferred on Eliakim, and that he should be carried captive to a foreign country, where he should die (Isai. xxii. 15-25). As an aggravation of his fault it has been supposed that Shebna rose from a low station; and some imagine that he was a foreigner. This, however, can only be conjecture. It is generally said that the denunciation began to be fulfilled when we read again of Shebna as scribe, and Eliakim as over the house (2 Kings xviii. 18, 26, 37, xix. 2; Isai. xxxvi. 3, 11, 22, xxxvii. 2). But it is altogether inconceivable, if Shebna were then in disgrace, that he should be commissioned to confer with the Assyrian ambassadors, and above all be sent to the prophet who had so censured him. We seem reduced, therefore, to the alternative of supposing, either that the prophecy was uttered at a

later period, or that Shebna the treasurer was distinct from Shebna the scribe.

SHEBU'EL (*captive of God*).—1. A descendant of Moses (1 Chron. xxiii. 16, xxvi. 24) : he is also called Shubael (xxiv. 20).—2. One of the Levite singers (xxv. 4) : he too is called Shubael (20).

SHECANI'AH (*familiar with Jehovah*).—1. The chief of one of the courses of the priests (1 Chron. xxiv. 11; probably identical with Shebaniah (Neh. x. 4, xii. 14) and Shechaniah (xii. 3).—2. A Levite in the time of Hezekiah (2 Chron. xxxi. 15).

SHECHANI'AH (*id.*).—1. One of David's posterity (1 Chron. iii. 21, 22).—2, 3. Two men, whose descendants returned from captivity with Ezra (Ezra viii. 3, 5).—4. One who joined with Ezra in the covenant to put away foreign wives (x. 2).—5. A person (Shecaniah in some copies) whose son repaired the wall of Jerusalem (Neh. iii. 29).—6. Father-in-law of Tobiah the Ammonite (vi. 18).—7 (xii. 3). See SHECANIAH, 1.

SHECH'EM (*the shoulder-blade*).—1. The son of Hamor the Hivite, who, having defiled Dinah, Jacob's daughter, was slain by her brothers Simeon and Levi (Gen. xxxiii. 19, xxxiv.).—2. A descendant of Gilead of the tribe of Manasseh (Numb. xxvi. 31 ; Josh. xvii. 2).—3. Another descendant of Manasseh (1 Chron. vii. 19).

SHECH'EM (*id.*). A celebrated city of Palestine ; called also Sichem (Gen. xii. 6), Sychar (John iv. 5), and Sychem (Acts vii. 16). It was of great antiquity, for it was in existence when Abram entered Canaan. It was occupied by Hivites when Jacob pitched his tent before it, and purchased some ground, where he built an altar ; and it was plundered, and the inhabitants put to the sword by Simeon and Levi, because the chief's son had defiled their sister Dinah (Gen. xxxiii. 18-20, xxxiv.).

Shechem was after the conquest territorially in the tribe of Ephraim, but was assigned to the Levites of the family of Kohath, and appointed a city of refuge (Josh. xvii. 7, xx. 7, xxi. 21 ; 1 Chron. vi. 67, vii. 28). There the bones of Joseph were buried ; and, as a central point, it was the place where Joshua gathered Israel to receive his last instructions (Josh. xxiv. 1-23, 32). Its history in the time of the judges, so far as we find it recorded, was disgraceful and disastrous. Idolatrous worship appears to have been introduced ; and the inhabitants were persuaded to make Abimelech, Gideon's son by a woman of their town, king (Judges viii. 31). Then followed the massacre of Gideon's other sons ; and, as power gotten by such means was not likely to be permanent, dissension soon arose between the Shechemites and their king ; and the result was the destruction of the city and the death of Abimelech (ix.). It was afterwards re-built, and regained its importance. For we find that Rehoboam went thither to be inaugurated king : it was there that in consequence of his folly the revolution broke out ; and at Shechem, fortified by Jeroboam, was at first the seat of the new monarchy (1 Kings xii. 1-19, 25; 2 Chron. x.). It was standing after the destruction of Jerusalem (Jer. xli. 5) ; and after the return of the Jews from captivity it became the centre of Samaritan worship ; a temple being erected on Gerizim, which was ultimately destroyed by John Hyrcanus, 129 B.C. See GERIZIM. On or near the ancient site a town was built, probably by Vespasian, called Flavia Neapolis : it was the birth-place of Justin Martyr, and the see of Christian bishops (Winer, *Bibl. RWB.*, art. 'Sichem').

Shechem was situated in a beautiful valley, in the range of the mountains of Ephraim, on the borders of Ephraim and Manasseh, between Ebal and Gerizim, about seven miles south of Samaria. The modern town is called *Nablous*, or *Nablûs*, from Neapolis : it contains about 8,000 inhabitants, but not more than from fifteen to twenty Samaritan families. It has a tolerable trade, and is noted for the manufacture of soap. The following is Dr. Thomson's description of the vale and town of Nablûs : 'Nothing in Palestine surpasses it (the vale) in fertility and natural beauty ; and this is mainly due to the fine mill-stream which flows through it. The whole country is thickly studded with villages, the plains clothed with grass or grain, and the rounded hills with orchards of olive, fig, pomegranate, and other trees. . . . Nablûs is a queer old place. The streets are narrow, and vaulted over ; and in the winter-time it is difficult to pass along many of them on account of brooks, which rush over the pavement with deafening roar. In this respect I know no city with which to compare it except Brusa ; and, like that city, it has mulberry, orange, pomegranate, and other trees, mingled in with the houses, whose odoriferous flowers load the air with delicious perfume during the months of April and May. Here the bilbûl delights to sit and sing ; and thousands of other birds unite to swell the chorus' (*The Land and the Book*, p. 470).

Almost two miles to the east lies a small village, *Balâta*, where Joseph's tomb is believed to be (Josh. xxiv. 32), and at a little distance south-east Jacob's well. See JACOB'S WELL, SYCHAR.

SHECH'EMITES. A family of Gilead, of the tribe of Manasseh, descended from Shechem (Numb. xxvi. 31).

SHECHI'NAH (*resting-place*). A name (not occurring in scripture) applied to the visible symbol of God's glory which anciently dwelt in the tabernacle and in Solomon's temple.

'No man hath seen God at any time' (John i. 18 ; 1 Tim. vi. 16) : his glorious essence cannot be gazed on by the eye of men (Exod. xxxiii. 20). But yet there have been manifestations of his near presence, some symbolical appearance, adapted to impress the beholder with a sense of his majesty, and illustrating some of those attributes in which he best loves to be known to his people. Examples may be found in the cherubic guard in Eden (Gen. iii. 24), in the mysterious fire with which the bush on Horeb burned and was not consumed (Exod. iii. 2), and in that strange brightness above the sapphire pavement, 'the body of heaven in his clearness,' which Moses and Aaron and the elders

of Israel beheld when they ascended the holy mount (xxiv. 10).

When the Lord led forth Israel from Egypt, he went before them, we are told, 'in a pillar of a cloud' (xiii. 21, 22). Such at least it appeared by day; but in the dark night a fire seemed to burn within it, a cheering lamp to his people, a lurid omen to their foes (xiv. 20). This cloudy pillar when the tabernacle was set up covered it; and the glory of the Lord filled the tabernacle. Its being taken up was the signal of marching for the tribes; its quiescence a proof that they were to tarry in their tents (xl. 34-38). It would seem that from time to time there was some special manifestation of the divine glory in this pillar. Fire burst out from it when the sacrifices were offered at the consecration of the priests (Lev. ix. 23, 24). Again, when the infuriated people were about to stone Joshua and Caleb, because they would not countenance the evil report of the unfaithful spies, 'the glory of the Lord appeared in the tabernacle' (Numb. xiv. 10). So, also, in the rebellion of Korah (xvi. 19, 42). We read no more of this leading cloud after the Israelites had entered Canaan; and it is probable that it then settled in the most holy place in the tabernacle upon the ark of the covenant. Perhaps during the religious degeneracy which followed, especially while the ark was removed from place to place, separated from the tabernacle, it ceased to appear. But, whether this were so or not, it was present in the temple, filling the whole house at its consecration with its glory, so that the priests could not stand to minister (1 Kings viii. 10-13; 2 Chron. v. 13, 14, vii. 1-3: comp. 1 Sam. iv. 21; Rom. ix. 4). Most probably while the first temple stood the shechinah was there. But we have no reason to believe that it dwelt in the second: that temple was, however, more honoured by the personal presence of the incarnate Son of God. And he dwells spiritually in his church and people for ever. This the ancient symbol typified. Not in visible manifestation but with effectual power is the Lord present. So that the bodies of believers are the temples of the Holy Ghost (1 Cor. vi. 19; 2 Cor. vi. 16).

See for much information on this subject Buxtorf, *Lex. Talmud.* &c., cols. 2394-2398.

SHEDE'UR (*darting of fire*). The father of the prince of Reuben (Numb. i. 5, ii. 10, vii. 30, 35, x. 18).

SHEEP. The Hebrew word signifying 'a sheep' is also applied to a goat; and that which corresponds with our word 'flock' includes goats as well as sheep. The wealth of the patriarchs and early inhabitants of Palestine consisted largely in their numerous flocks (Gen. xxx. 31-43; 1 Sam. xxv. 2; Job i. 3, xlii. 12); and at the present day considerable flocks are sometimes seen in an Arab encampment. Dr. Thomson speaks of the numbers passing along the sea-board of Palestine in 1853: 'During the months of November and December the whole line of coast was covered with them: they came from northern Syria and from Mesopotamia; and their shepherds, in dress, manners, and language, closely resemble those of Abraham and Job, as I believe' (*The Land and the Book*, p. 331). The necessity of finding pasturage for their cattle directed the journeys of the elder fathers (Gen. xxxvii. 12-17); and many of the incidents in their lives occurred at wells whither they brought (the females being often so employed) their flocks to water (xxix. 1-12; Exod. ii. 16-21). The animal from which most of the western domestic sheep are thought to be descended is still (Kitto's *Cycl. of Bibl. Lit.*) found wild in the mountain regions of Persia. There are two kinds of sheep now in Syria—the Bedouin or common horned white sheep, similar to our own, *Ovis aries*, except that the tail is somewhat longer and thicker; and the broad-tailed variety, *Ovis laticaudatus*, which when fattened have tails of an enormous size. 'I have seen many in Lebanon so heavy,' says Dr. Thomson, 'that the owners could not carry them without difficulty. . . . The cooks use this mass of fat instead of Arab butter. . . . No doubt this is the "rump" so often mentioned in the Levitical sacrifices, which was to be taken off hard by the back-bone (Exod. xxix. 22; Lev. iii. 9, vii. 3, ix. 19). It is, in fact, not properly a tail, but a mass of marrow-like fat, which spreads over the whole rump of the sheep, and down the caudal extremity, till near the end' (p. 97). The shearing of the sheep was celebrated anciently, as often now, with much festivity (Gen. xxxi 19, xxxviii. 12, 13; 1 Sam. xxv. 4-8, 36; 2 Sam. xiii. 23-28).

Sheep furnish many illustrations in scripture, symbolizing patient meekness (Isai. liii. 7); and the beautiful relation between the careful shepherd and his flock is used to illustrate God's care over his people (Psal. xxiii. 1, 2, lxxiv. 1, lxxvii. 20, c. 3; Isai. xl. 11, liii. 6; John x. 1-5, 7-16). It is observable, further, that, though a flock may contain indifferently sheep and goats, yet, when a division is made, the sheep represent the godly (Matt. xxv. 32, 33).

SHEEP-FOLD. An inclosure or shelter for sheep. Sheep-cotes or sheep-folds are often mentioned in scripture (e.g. Numb. xxxii. 24, 36; 1 Sam. xxiv. 3; 2 Chron. xxxii. 28). The word is sometimes used figuratively (e.g. John. x. 1). Modern sheep-folds in Syria are described as low flat buildings, in which when the nights are cold the sheep are shut. There is a yard attached where they are kept in milder weather. This is fenced with a stone wall crowned with sharp thorns: see illustration on opposite page.

SHEEP-GATE, SHEEP-MARKET (Neh. iii. 1, 32, xii. 39; John v. 2). This gate (market is a mistake) must have stood between the tower of Meah and the prison-gate, to the north-east. Mr. Grove imagines it at or near the present *Bab el-Kattânîn*, and would identify the 'pool' with the modern *Hammâm esh-Shefa* (Smith's *Dict. of the Bible*, vol. iii. p. 1244).

SHEHARI'AH (*Jehovah seeks* him). A Benjamite chief (1 Chron. viii. 26).

SHEKEL. A Hebrew word which implies poising or weighing. It is commonly used in the untranslated form in our version, and hence comes to be a naturalized English term. A shekel was originally a

certain weight; for purchases were made by weighing out so much precious metal: then naturally it grew to be the recognized name of a definite value as money; and stamped pieces of the weight were used as coins. The first mention of a shekel in scripture is in the time of Abraham (Gen. xxiii. 15, 16). It soon occurs again as denoting weight (xxiv. 22); and subsequently the use of the term is frequent. Often, as in 2 Sam. xviii. 11, the word shekel, as perfectly understood, is omitted; as we say five hundred (i. e. pounds) a year. There were golden and silver shekels. See MONEY, WEIGHTS.

SHE'LAH (*petition*). The third son of Judah (Gen. xxxviii. 5, 11, 14, 26, xlvi. 12; Numb. xxvi. 20; 1 Chron. ii. 3, iv. 21).

SHE'LAH (*shoot, sprout*) (Gen. x. 24, marg.; 1 Chron. i. 18, 24). See SALAH.

SHE'LANITES. A family of Judah, descendants of Shelah (Numb. xxvi. 20). See SHILONI.

SHELEMI'AH (whom *Jehovah repays*, or *treats as a friend*).—1 (1 Chron. xxvi. 14). See MESHELEMIAH.—2, 3. Two persons who had married foreign wives (Ezra x. 39, 41).—4. Father of one who helped to repair the wall of Jerusalem (Neh. iii. 30).—5. A priest whom Nehemiah made one of the treasurers of the offerings and tithes (xiii. 13).—6. The grandfather of a messenger sent by the princes of Judah to Baruch (Jer. xxxvi. 14).—7. One of the officers ordered by Jehoiakim to apprehend Jeremiah and Baruch (26).—8. Father of one of those who accused Jeremiah to Zedekiah (xxxvii. 3, xxxviii. 1): he is perhaps identical with No. 7.—9. Father of a captain of the ward (xxxvii. 13).

SHE'LEPH (*drawn out, selected*). A son of Joktan (Gen. x. 26; 1 Chron. i. 20). His descendants perhaps were the Salapeni, a tribe of Arabia Felix, south-east of the present Medina. Mr. Poole, apparently acknowledging this identification, finds the settlements of Sheleph in a district of the Yemen called *Sulaf* or *Sulafiych*, sixty miles south of Sanaa (Smith's *Dict. of the Bible*, vol. iii. p. 1247).

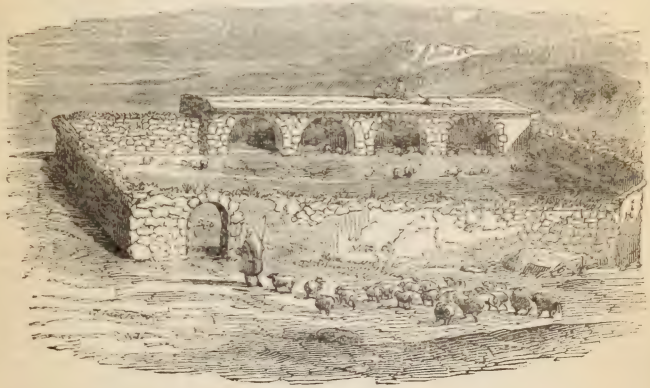
SHE'LESH (*tried*). A chieftain of Asher (1 Chron. vii. 35).

SHELO'MI (*pacific*). The father of the chief of Asher appointed to superintend the division of the land (Numb. xxxiv. 27).

SHELO'MITH (*id.*).—1. A Danite woman, mother of a blasphemer who was stoned in the wilderness (Lev. xxiv. 11).—2. A daughter of Zerubbabel (1 Chron. iii. 19).—3. A Gershonite Levite (xxiii. 9).—4. A Kohathite Levite (18): called also Shelomoth (xxiv. 22).—5. A Levite, descended from Moses, placed with his brethren over David's dedicated things (xxvi. 25, 26).—6. A child of Rehoboam (2 Chron. xi. 20).—7. One whose descendants joined Ezra's caravan (Ezra viii. 10).

SHELO'MOTH (*id.*). See SHELOMITH, 4.

SHELU'MIEL (*friend of God*). The prince of Simeon in the wilderness (Numb. i. 6, ii. 12, vii. 36, 41, x. 19).



Sheep-fold.

SHEM (*name*). One of the three sons of Noah (Gen. v. 32, vi. 10, vii. 13; 1 Chron. i. 4). He was preserved in the ark during the flood; and afterwards his dutiful conduct to his father, and the blessing pronounced upon him are recorded (Gen. ix. 20-27). Shem was the eldest of Noah's three sons; for the translation, 'the brother of Japheth the elder' (x. 21), cannot be sustained: it is really 'the elder brother of Japheth.' This patriarch was the father of one of the three great divisions of mankind: the nations called Shemitic, including the Hebrews, Aramæans, Persians, Assyrians, &c., occupying the central parts of the ancient world, were descended from him (21-31; 1 Chron. i. 17-23). In the direct line from Shem we have the genealogy of the Israelitish nation (Gen. xi. 10-26; 1 Chron. i. 24-27). He lived 600 years, and, if the ordinary chronology is to be depended on, he must have been many years contemporary with Abra-

ham. In Luke iii. 36 he is called Sem. See EARTH, LANGUAGE.

SHE'MA (*rumour*).—1. One of Judah's descendants (1 Chron. ii. 43, 44).—2. A Reubenite (v. 8), who appears to be the same with Shemaiah (4).—3. A Benjamite chief (viii. 13), possibly the Shimhi of 21.—4. One of those who stood by Ezra when he read the law (Neh. viii. 4).

SHEMA' (*id.*). A city in the extreme south of Judah (Josh. xv. 26). Mr. Wilton supposes, from a comparison with the Septuagint version, that the name is properly Salma or Shalma, and identifies it with a mound and ruins styled *Rujeim Selâmeh*, in a favourite camping-place of the Jehâlin Arabs (*The Negeb*, pp. 106-109).

SHEMA'AH (*id.*). A Benjamite, father of two chiefs who joined David at Ziklag (1 Chron. xii. 3).

SHEMAI'AH (*Jehovah heareth him*).—1. A prophet and chronicler in the time of Rehoboam (1 Kings xii. 22-24; 2 Chron. xi. 2-4, xii. 5-8, 15).—2. One of David's posterity (1 Chron. iii. 22): he was probably identical with that Shemaiah, who helped to repair the wall of Jerusalem (Neh. iii. 29).—3. A Simeonite (1 Chron. iv. 37), possibly the Shimei of 26, 27.—4. A descendant of Reuben (v. 4), called also Shema (8).—5, 6. Two Levites (ix. 14, 16): the first of these is mentioned in Neh. xi. 15: the second may be identical with Shammua (17).—7. One of the chief Levites (1 Chron. xv. 8, 11).—8. A Levite scribe (xxiv. 6).—9. The first-born of Obed-edom (xxvi. 4, 6, 7).—10. A Levite in the reign of Jehoshaphat (2 Chron. xvii. 8).—11. A Levite in the time of Hezekiah (xxix. 14); most probably identical with the person mentioned in xxxi. 15.—12. A chief Levite in Josiah's reign (xxxv. 9).—13. A prudent man whom Ezra sent to summon some of the Levites to his caravan (Ezra viii. 13, 16).—14. A priest who had married a foreign wife (x. 21).—15. Another person who had committed the same act (31).—16. One hired by Tobiah and Sanballat to induce Nehemiah to conceal himself (Neh. vi. 10-13).—17. A priest who sealed the covenant (x. 8). He was probably the representative of one who returned from captivity with Zerubbabel (xii. 6, 18). The name occurs four times more in the same chapter: it is not easy to say how many individuals are meant, or to identify them with any before named (34, 35, 36, 42).—18. The father of Urijah the prophet whom Jehoiakim put to death (Jer. xxvi. 12).—19. A false prophet called the Nehelamite (xxix. 24-32).—20. The father of Delaiah, who was one of the princes in Jehoiakim's reign (xxxvi. 12).

SHEMARI'AH (whom *Jehovah keeps*).—1. A Benjamite warrior who joined David at Ziklag (1 Chron. xii. 5).—2, 3. Two who had married foreign wives (Ezra x. 32, 41).

SHEME'BER (*lofty flight*). The king of Zeboiim, one of the five cities of the plain (Gen. xiv. 2).

SHE'MER (*a guardian, lees, dregs?*). The person from whom king Omri bought the hill of Samaria, on which he built a city called after the former owner's name (1 Kings xvi. 24).

SHEMI'DA, SHEMI'DAH (*fame of wisdom*). A descendant of Manasseh through Gilead (Numb. xxvi. 32; Josh. xvii. 2; 1 Chron. vii. 19).

SHEMIDA'ITES. A family of Manasseh descended from Shemida (Numb. xxvi. 32).

SHEMI'NITH (*eighth*). A technical musical term of which the signification is doubtful (1 Chron. xv. 21; Psal. vi., xii., titles). It may have been a harp of eight strings; or it may rather refer to the time—upon the eighth or octave.

SHEMI'RAMOTH (*name most high*, or *heaven most high*).—1. One of the Levites, porters, who played on the psaltery (1 Chron. xv. 18, 20, xvi. 5).—2. A Levite in Jehoshaphat's reign (2 Chron. xvii. 8).

SHEM'UEL (*heard of God*).—1. One of the persons selected from the tribe of Simeon, to superintend the division of Canaan (Numb. xxxiv. 20).—2 (1 Chron. vi. 33). See SAMUEL.—3. A chieftain of Issachar (vii. 2).

SHEN (*tooth*). A place not far from Mizpeh, mentioned to denote the site of Eben-ezer (1 Sam. vii. 12). It was probably a rock or peak, shaped like a tooth.

SHENA'ZAR (*fiery tooth?*). One of David's posterity (1 Chron. iii. 18).

SHENI'R (*coat of mail*, or *cataract*). A name of mount Hermon or a part of it (Deut. iii. 9; Sol. Song iv. 8). See HERMON.

SHEPHA'M (*bareness, spot naked of trees*). A place on the north-eastern border of Palestine (Numb. xxxiv. 10, 11).

SHEPHATHI'AH (*id.*). A Benjamite (1 Chron. ix. 8): in some editions of our version this is Shephatiah.

SHEPHATI'AH (whom *Jehovah defends*).—1. David's fifth son, by Abital, born in Hebron (2 Sam. iii. 4; 1 Chron. iii. 3).—2. (ix. 8). See SHEPHATHIAH.—3. A warrior, designated the Haruphite, who joined David at Ziklag (xii. 5).—4. The ruler of the Simeonites in David's time (xxvii. 16).—5. One of the sons of king Jehoshaphat (2 Chron. xxi. 2).—6, 7. Two persons whose descendants, the last called Solomon's servants, returned from Babylon with Zerubbabel (Ezra ii. 4, 57; Neh. vii. 9, 59).—8. One of the posterity of Judah (xi. 4).—9. An eminent man who desired that king Zedekiah would agree to put Jeremiah to death (Jer. xxxviii. 1-4).

SHEPHERD. The occupation of a shepherd is one of the earliest of which we read. Abel was a keeper of sheep (Gen. iv. 2); and many of the most eminent patriarchs were similarly employed (xxx. 31, xxxi. 38, 39, xxxvii. 12, 13, 16, xlvi. 32, 34; Exod. iii. 1). Their daughters also tended the flocks (Gen. xxix. 6, 9, 10; Exod. ii. 16-19). And the first introduction of David is in the character of a shepherd (1 Sam. xvi. 11). A chief herdsman was still later a man of importance (xxi. 7; 1 Chron. xxvii. 31).

The various duties of shepherds are frequently alluded to in scripture. They constantly watched their flocks, for which they were responsible (Gen. xxxi. 39, 40; Ezek. xxxiv. 9, 10; Luke ii. 8), and which they had to defend from wild beasts (1 Sam. xvii. 34, 35). The dress of the shepherd is alluded to in Jer. xliii. 12; probably it was a sheepskin cloak. They carried slings, and

a scrip or bag for their food (1 Sam. xvii. 40), with a staff, used for defence, and as a crook (Psal. xxiii. 4; Zech. xi. 7, 15), and had tents, when it was necessary to abide long in the fields (Sol. Song i. 8; Isai. xxxviii. 12); towers being sometimes built to secure their ordinary pasture-grounds (Gen. xxxv. 21; Mic. iv. 8). They were attended by dogs (Job xxx. 1); 'a mean, sinister, ill-conditioned generation' (says Dr. Thomson), 'kept at a distance, knocked about, and half-starved, with nothing noble or attractive about them. Still, they lag lazily behind the flocks, making a furious barking at any intruder among their charge, and thus give warning of approaching danger' (*The Land and the Book*, p. 202).

Metaphorically the name shepherds is given to chiefs and kings (Isai. xliv. 28; Mic. v. 5: comp. Psal. lxxviii. 71, 72), also to teachers and ministers (Ezek. xxxiv. 2: comp. Acts xx. 28; 1 Pet. v. 2). More particularly the Lord is called the shepherd of his people (Psal. xxiii. 1; Isai. xl. 11); and Christ's tender care for his flock and laying down his life for them is thus beautifully illustrated (John x. 1-18; Heb. xiii. 20; 1 Pet. v. 4: comp. Luke xv. 3-7). The modern habits of oriental shepherds are quite in accordance with these and other allusions. They have flocks composed of sheep and goats, which they water at the wells: they go before the sheep, which follow them and know their voice: they give names to them, which the sheep recognize, and will flee from the call of a stranger. The shepherds, too, still carry the lambs in their bosom, and carefully lead the mothers: they invariably carry a staff or rod, hooked at one end: they guard against wild beasts; and amid predatory tribes cases occur in which the shepherd loses his life in defending his charge (*ibid.* pp. 201-205).

SHEPHI' (*a naked hills*. A descendant of Seir (1 Chron. i. 40). He is also called

SHEPHO' (*smoothness*) (Gen. xxxvi. 23).

SHEPHU'PHAN (*serpent, horned snake or cerastes*). A descendant of Benjamin (1 Chron. viii. 5); but in the marg. Shupham.

SHE'RAH (*blood-kindred*). A daughter of Ephraim (1 Chron. vii. 24).

SHEREBI'AH (*heat of Jehovah*?). One of the chief among the Levites or priests who assisted Ezra, and sealed the covenant (Ezra viii. 18, 24; Neh. viii. 7, ix. 4, 5, x. 12, xii. 8, 24). Possibly in these places more than one individual may be included.

SHE'RESH (*root*). A descendant of Manasseh (1 Chron. vii. 16).

SHERE'ZER (*prince of fire*). One of the persons sent in the reign of Darius to the house of God (Zech. vii. 2). See REGEM-MELECH.

SHE'SHACH. A symbolical name of Babylon (Jer. xxv. 26, li. 41). It has been a puzzle to account for Babylon's being so called. Some critics believe that it is written according to the cabalistic plan of putting the last letter of the alphabet for the first, the last but one for the second, and so forth. Sheshach would then be Babel or Babylon. But, according to Sir H. Rawlinson, Shishaki is, in one of the ancient Babylonian dialects, the name of the moon-god, and is supposed to designate the city Ur (*Herod.*, vol. i. p. 616).

SHE'SHAI (*whitish*?). One of the sons of Anak (Numb. xiii. 22; Josh. xv. 14; Judges i. 10); or perhaps the name of a family of Anakim.

SHE'SHAN (*lily*). A descendant of Judah (1 Chron. ii. 31, 34, 35).

SHESHBAZ'ZAR (*fire-worshipper*). The name apparently borne in Persia by Zerubbabel (Ezra i. 8, 11, v. 14, 16).

SHETH (*compensation, tumult*?). — 1 (Numb. xxiv. 17). Here the word is probably not a proper name: we may translate 'the sons of tumult': comp. Jer. xlviii. 45. But see SHITTIM.—2 (1 Chron. i. 1). See SETH.

SHE'THAR (*a star*). One of the seven princes of Persia (Esth. i. 14).

SHETHAR-BOZNAI' (*shining star*). A Persian officer in Syria (Ezra v. 3, 6, vi. 6, 13).

SHEVA' (perhaps *habitation*, or it may be corrupted from Seraiah).—1 (2 Sam. xx. 25). See SHAVSHA, SERAIAH, 1.—2. A son of Caleb, son of Hezron (1 Chron. ii. 49).

SHEW-BREAD. The expression used in our version for what is literally 'bread of faces' or 'bread of the presence,' so called because it was set before Jehovah in the holy place (Exod. xxv. 30). Later it was termed 'bread of ordering' or 'arrangement' (1 Chron. ix. 32, marg.; Neh. x. 33). The shew-bread consisted of twelve loaves

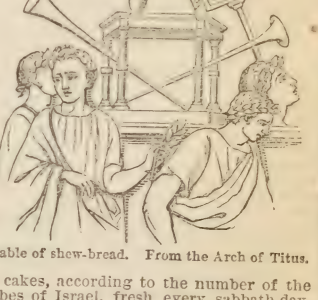


Table of shew-bread. From the Arch of Titus.

or cakes, according to the number of the tribes of Israel, fresh every sabbath-day, placed in two rows or piles, with frankincense on each row. The frankincense was burnt as an offering made by fire; and the bread taken away to make room for the fresh loaves was to be eaten by the priests in the holy place (Lev. xxiv. 5-9). It was with respect to this shew-bread that the incident occurred of its being given to David (1 Sam. xxi. 2-6), referred to by our Lord (Matt. xii. 3, 4). This bread was placed upon a table made of shittim-wood overlaid with gold (Exod. xxv. 23-30) set in the sanctuary (xxxix. 36; Heb. ix. 2). On this table were, besides the 'continual bread,' as it was sometimes termed, bowls and cups in which there was, probably, wine for libations (Exod. xxv. 29, 30, xxxvii. 10-16, xl. 4, 22-24; Numb. iv. 7). The

shew-bread was an offering, placed before the Lord, whose ever-watchful eye looked thereon with complacency, a portion of their substance consecrated by the people for God's honour; and as incense was put upon it the lesson was taught that the spiritual sacrifice symbolized by the bread was to be ever presented with supplication, and could only so meet with the divine favour. See Fairbairn, *Typol. of Script.*, book iii. chap. iii. 6, vol. ii. pp. 322-328.

SHIB'BOLETH (*stream, ear of grain*). A word propounded by the Gileadites to the fugitive Ephraimites, in order to detect by their pronunciation whether or no they were really of that tribe (Judges xii. 4-6). It appears from this circumstance that there were variations of dialect in the spoken language of Palestine.

SHIB'MAH (*fragrance*). (Numb. xxxii. 38). See SIBMAH.

SHIC'RON (*drunkenness*). A place on the northern border of Judah (Josh. xv. 11).

SHIELD. See ARMS. Besides its literal signification the word is sometimes used tropically, as applied to God (Gen. xv. 1; Psal. iii. 3, lxxxiv. 9, 11), and to warriors or rulers (xlvii. 9; Hos. iv. 18, marg.).

SHIGGAI'ON (Psal. vii., title). A wandering song, according to some critics, because it was composed when David was a fugitive. More likely it signifies a dithyrambic ode, erratic, that is, wild and mournful.

SHIGI'ONOTH (Habak. iii. 1). Probably in the manner of dithyrambic songs.

SHI'HON (*a ruin*). A city of Issachar (Josh. xix. 19); in some copies Shion.

SHI'HOR (*black, turbid*). (1 Chron. xiii. 5). See SIHOR.

SHI'HOR-LIB'NATH (*dark river of glass?*). A stream mentioned as one of the boundaries of the tribe of Asher (Josh. xix. 26). It is said to be the ancient Belus, from the sands of which glass was first made by the Phœnicians, the modern name being *Nahr Naamân*. But Winer thinks that the Belus does not exactly answer to the position indicated in Joshua, *Bibl. RWB.*, art. 'Sichor.' Perhaps therefore the stream may be the *Zerka*. But in truth it is doubtful whether Shihor-libnath was a river at all.

SHIL'HI (*armed, a missile?*). The father of king Jehoshaphat's mother (1 Kings xxii. 42; 2 Chron. xx. 31).

SHIL'HIM (*armed men*: Wilton would connect the word with the idea of waters *sent* or *flowing forth*). A city in the southern part of Judah (Josh. xv. 32). This would seem to be the Sharuhen of xix. 6, and the Shaaraim of 1 Chron. iv. 31. Mr. Wilton fully examines the notices we have of this place, and comes to the probable conclusion that some ruins now styled *Khirbet es-Serâm*, close to *el-Birein*, mark the site (*The Negeb*, pp. 217-229).

SHIL'LEM (*requital*). One of the sons of Naphtali (Gen. xlvi. 24; Numb. xxvi. 49). He is called Shallum in 1 Chron. vii. 13.

SHIL'LEMITES. A family of Naphtali descended from Shillem or Shallum (Numb. xxvi. 49).

SHILO'AH (*a sending* of water, i.e. a conduit) (Isai. viii. 6). See SILOAM.

SHI'LOH (*place of rest, peace*). A city in the territory of Ephraim, to the north of Beth-el, where the tabernacle was set up (Josh. xviii. 1). It was thus considered as the ecclesiastical metropolis, in which solemn assemblies were held and theocratic acts performed (8-10, xix. 51, xxi. 2, xxii. 12), not, however, to the entire exclusion of other places (xxiv. 1, 25, 26). Through the period of the judges' administration the tabernacle seems to have remained at Shiloh (Judges xviii. 31, xxi. 12, 19, 21). It was there in the priesthood of Eli; so that it was at Shiloh that Samuel was called to be a prophet; and there it continued till, possibly, the early years of Saul's reign (1 Sam. i. 3, 9, 24, ii. 14, iii. 21, iv. 3, 4, 12; 1 Kings ii. 27). After the ark of God had been taken by the Philistines we do not find that it was ever restored to the tabernacle at Shiloh. It was sometimes with the army (1 Sam. xiv. 18); but its resting-place was with Abinadab at Kirjath-jearim (vii. 1, 2). And then we hear little more of Shiloh: the tabernacle itself was removed (2 Chron. i. 3); and Jerusalem became ultimately the city which the Lord chose, to place his name there. Ahijah the prophet, indeed, resided at Shiloh (1 Kings xiv. 2, 4); but for the idolatry of Israel this once-favoured city was forsaken and brought to ruin (Psal. lxxviii. 60; Jer. vii. 12, 14, xxvi. 6, 9, xli. 5). The name *Seilûn* survives; and a description of it is given by Dr. Bonar (*The Land of Promise*, pp. 361, 362): 'It lies on a small hill, or rather eminence, above which rise higher hills, like an amphitheatre, with undulations all around, save to the southward, in which direction it looks down upon a fine plain or valley, which stretching for miles away, seems like a great avenue between hills leading up to the mountain sanctuary. . . . The ruins scattered over the undulations of this eminence are very extensive. There are no remains of tower or gateway, of porch or colonnade: the stones which lie on such heaps around are not of large size, and show no carving: there are, indeed, broken walls, lines of streets, traces of house-foundations, and the like; but nothing to intimate grandeur. The situation is very noble, commanding, not only the plain immediately below, but the openings of several valleys which shoot off in different directions, and up which the multitudes of Israel, flocking to the feasts of the Lord, must have seen the sanctuary afar off, and been seen as they joined their several streams in the valley below, and poured upward to the holy place. I wandered over the ruins, from mound to mound and wall to wall; then, gathering some of the wild flowers that grew around, I sat down on a broken wall to look round upon the scene, and to read the passages of scripture referring to the place. Such stony desolation I had not yet seen. . . How that passage of Jeremiah rung in our ears, "Go ye now unto my place which was in Shiloh, where I set my name as the first, and see what I did to it for the wickedness of my people Israel" (Jer. vii. 12).'

SHI'LOH (*pacificator*, the abstract being put for the concrete). This word occurs in

Jacob's prophetic blessing (Gen. xlix. 10). Various and most diverse have been the interpretations of the passage. The full investigation of it belongs rather to a commentary. It must be sufficient here to give an outline of some of the views maintained. Gesenius would translate, 'The sceptre shall not depart from Judah .... until he (Judah) shall come to Shiloh, and the nations obey him.' And he supposes that the prediction meant that Judah would lead the tribes in the conquest of Canaan (Judges i. 1, 2), till, the central regions being subdued and the tabernacle set up there in Shiloh, Judah's leadership would cease, the different tribes enjoying each independently its own inheritance. An obvious and fatal objection to this interpretation is that it does not reach to that highest point of Judah's supremacy when a family of the tribe sat upon the throne of Israel. And, besides, as Kalisch has shown, the words we render 'sceptre' and 'lawgiver' must indicate regal dignity and not mere leadership in the field. Kalisch himself translates, 'The sceptre shall not depart .... even when they come to Shiloh; and to him shall be submission of nations,' and interprets that Judah's royalty should not be extinguished, even when by proclamation at Shiloh where Ahijah lived, who predicted the disruption, the ten tribes set up a rival sovereignty (*Comm. on Old Test. Gen.*, pp. 746, 747). To this also there is a fatal objection. Shiloh had ceased to be the gathering-place and sanctuary of the nation years before; and, besides, it was not at Shiloh but at Shechem that the revolt occurred and was consummated (1 Kings xii.). Hengstenberg's explanation is far preferable. He maintains that the prediction had a Messianic reference. This has been held from the earliest times, and even by Jewish writers. Hengstenberg therefore translates, 'The sceptre shall not depart from Judah, nor the lawgiver from between his feet (i.e. from him), until the Peace-maker comes; and him shall the nations obey.' And he believes the meaning to be, not that the tribe of Judah should not cease to subsist as a people, and have a government of their own till the coming of Messiah, when they should lose their dominion, but that Judah should not cease to exist as a tribe, or lose its superiority, until it was exalted to higher honour and glory through the great Redeemer who was to spring from it, and whom not only the Jews, but all the nations of the earth should obey. Hengstenberg supports his position with great ability, and shows how Judah, eminently, was carried through the temporary exile at Babylon, the ten tribes never recovering, after their deportation, a national existence (*Christology of Old Test.*, Arnold, pp. 27-33). Whatever the shades of difference, then, in the modes of application, the Messianic view of the prophecy must be maintained.

SHI'LONI (*a Shilonite*, or, possibly, a descendant of Shelah). The name occurs in Neh. xi. 5. The descendants of Perez were noted just before: it is probable that here we have the posterity of Shelah, another son of Judah. So also in 1 Chron. ix. 5).

SHI'LONITE.—1. A native or inhabitant of Shiloh (1 Kings xi. 29, xii. 15, xv. 29; 2 Chron. ix. 29, x. 15).—2. The word is used to designate the descendants of Shelah (1 Chron. ix. 5), otherwise called Shelanites.

SHIL'SHAH (*triad*, i.e. the third son). A chieftain of Asher (1 Chron. vii. 37).

SHIM'EA (*rumour, fame*).—1. One of the sons of David (1 Chron. iii. 5): he is called Shammuah in 2 Sam. v. 14, and Shammua in 1 Chron. xiv. 4.—2. A Levite of the family of Merari (vi. 30.—3. Another, of the family of Gershon (39).—4. A brother of David (xx. 7): he is called Shammah in 1 Sam. xvi. 9, xvii. 13, Shimeah in 2 Sam. xiii. 3, 32, xxi. 21, and Shimma in 1 Chron. ii. 13.

SHIM'EAH (*id.*).—1. A brother of David: see SHIMEA, 4.—2. A Benjamite, with slight difference of spelling in the original (1 Chron. viii. 32): he is called

SHIM'EAM (*id.*, or, according to some, *astonishment*) in 1 Chron. ix. 38.

SHIM'EATH (*rumour*). An Ammonitess, mother of one of the assassins of Joash king of Judah (2 Kings xii. 21; 2 Chron. xxiv. 26).

SHIM'EATHITES. A family who dwelt at Jabez: they seem to be reckoned among the Kenites (1 Chron. ii. 55).

SHIM'EI (*renowned*).—1. A son or grandson of Gershon, and descendant of Levi (Numb. iii. 18; 1 Chron. vi. 17, 42; xxiii. 7, 10): he is also called Shimi (Exod. vi. 17). It is questionable whether this Shimei is intended in 1 Chron. xxiii. 9: possibly there may be some error of transcription.—2. A Benjamite called the son of Gera, of the house of Saul, who reviled and cast stones at David as he fled from Absalom. Abishai desired to punish him on the spot, but was restrained by the king (2 Sam. xvi. 5-13). When David returned after Absalom's defeat, Shimei submitted and craved forgiveness, which he obtained in spite of the reclamation of Abishai (xix. 16-23). Nevertheless David thought fit to caution Solomon against him; and Solomon compelled him to reside in Jerusalem, and told him his life would be forfeited if he quitted the city. Shimei agreed to the condition; but after three years, having chosen to go to Gath, he was on his return charged with his disobedience and put to death (1 Kings ii. 8, 9, 36-46). David forgave Shimei the personal injury; but his crime against the state was not so lightly to be passed over. And yet after all it was his own disregard of Solomon's mandate that sealed his fate. He had only himself to blame. See Keil, *Comm. on Kings*, vol. i. pp. 47, 48, 54-56.—3. One of David's mighty men (1 Kings i. 8); probably the same with the superintendent of the commissariat district in Benjamin (iv. 18).—4. A descendant of the royal house of David (1 Chron. iii. 19): it has been thought that he is identical with the head of the family mentioned in Zech. xii. 13.—5. A person of the tribe of Simeon (1 Chron. iv. 26, 27), perhaps the same with Shemaiah, 3.—6. A Reubenite (v. 4).—7. A Levite of the family of Merari (vi. 29).—8. The head of one of the courses of the singers (xxv. 17).—9. One called a Ramathite, superintendent of David's vineyards (xxvii. 27).—10. A

Levite in the time of Hezekiah (2 Chron. xxix. 14); perhaps identical with the one named in xxxi. 12, 13.—11. A Levite who had married a foreign wife (Ezra x. 23).—12, 13. Two other persons who had acted similarly (33, 38).—14. A Benjamite, one of the ancestors of Mordecai (Esth. ii. 5).

SHIM'EON (*a hearkening*). One who had taken a foreign wife (Ezra x. 31).

SHIM'HI (*renowned*). A Benjamite (1 Chron. viii. 21). He is supposed (marg. note) to be the same with Shema (13); but this is questionable.

SHIM'I (*id.*). A Levite, son of Gershon (Exod. vi. 17): he is identical with Shimei, 1.

SHIM'ITES. A family of Gershonite Levites descended from Shimi or Shimei (Numb. iii. 21).

SHIM'MA (*rumour*). A brother of David (1 Chron. ii. 13): he is also called Shammah, Shimea, and Shimeah: see SHAMMAH, 2.

SHI'MON (*desert*). A descendant of Judah (1 Chron. iv. 20).

SHIM'RATH (*watch, guard*). A Benjamite (1 Chron. viii. 21).

SHIM'RI (*watchful.*).—1. A descendant of Simeon (1 Chron. iv. 37).—2. The father of one of David's warriors (xi. 45).—3. One of the Levites in the reign of Hezekiah (2 Chron. xxix. 13).

SHIM'RITE (1 Chron. xi. 45, marg.). An appellation of Jediael, son of Shimri, 2.

SHIM'RITH (*watchful*). A Moabitess, mother of Jehozabad one of the murderers of Joash king of Judah (2 Chron. xxiv. 26). The name is also given (2 Kings xii. 21) as Shomer.

SHIM'ROM. Found in some copies of the English version (1 Chron. vii. 1), for

SHIM'RON (*watch-post*). A son of Issachar (Gen. xlvi. 13; Numb. xxvi. 24).

SHIM'RON (*id.*). A Canaanitish city, assigned to the tribe of Zebulun (Josh. xi. 1, xix. 15). It is identical with Shimron-meron (xii. 20), and is now *Semúnieh*, four or five miles south-west of Nazareth.

SHIM'RONITES. A family of Issachar, descended from Shimron (Numb. xxvi. 24).

SHIM'RON-ME'RON (*watch-post of Meron, watch-height* ?) (Josh. xii. 20). See SHIMRON.

SHIMSHA'I (*sunny*). A officer or scribe in Samaria who resisted the re-building of Jerusalem (Ezra iv. 8, 9, 17, 23).

SHIN'AB (*father's tooth*). The king of Admah, one of the five cities of the plain (Gen. xiv. 2).

SHIN'AR (*casting out? country of two rivers?*) The proper name of the country around Babylon, the plain in which lay the cities of Erech, Accad, and Calneh. It also embraced the province of Babylon as distinguished from Assyria and Elam, and may be said to have been 'the southern district of Mesopotamia from the Persian gulf to the so-called Median wall, which separated it from Mesopotamia proper, and which ran from the Tigris a little north of Sittace, across the plain to the Euphrates: in the west and south-west, however, Shinar extended beyond the Euphrates to the tracts of Arabia. These were the original boundaries of Babylonia, or Shinar, or the land of the Chaldees.' See Kalisch, *Comm. on the Old Test. Gen.*, pp. 259, 260. Shinar is often mentioned in scripture (Gen. x. 10, xi. 2, xiv 1; Isai. xi. 11; Dan. i. 2; Zech. v. 11).

SHIP. In the earlier history of the Israelites there is very little mention of shipping or maritime affairs. It is true that the territory of some of the tribes was assigned them along the sea-coast; and we find Dan censured for not joining other tribes in a patriotic struggle, but abiding in ships (Judges v. 17), that is, engaged in commercial pursuits. But the habits of the Hebrews were essentially agricultural, and, while in their wars they were anxious to extend their territory inland and towards the Euphrates (1 Sam. xiv. 47; 2 Sam. viii. 3; 1 Chron. v. 9, 10, 18-24), they cared little about securing the ports of their own coast which remained in the hands of the Phœnicians; and even Zebulun and Asher, who might by their position have advantageously followed maritime pursuits (Gen xlix. 13; Deut. xxxiii. 18, 19, 24, 25; Josh. xix. 10-16, 24-31), seem to have been content that trade should pass to them through Tyre and Sidon. It might have been thought that David would make Joppa the port of Jerusalem; but this he neglected; and it was the Tyrians who in Solomon's time brought thither floats of timber from Lebanon (1 Kings v. 9; 2 Chron. ii. 16). Much later, too, when Jonah took shipping there, the vessel belonged not to Israelites but to heathens (Jonah i.). Solomon, indeed, had ports on the Red sea (2 Chron. viii. 17, 18); yet even this might be due to the enterprise of Phœnicians, glad to use the advantage which alliance with the Hebrew monarch afforded for extending their commerce in the east. Jehoshaphat also, in conjunction with king Ahaziah of Israel, fitted out ships at Ezion-geber; but they were wrecked; and Jehoshaphat refused any further joint-expedition with the ungodly Ahaziah (1 Kings xviii. 48, 49; 2 Chron. xx. 35-37). The ships that had been built were called 'ships of Tarshish,' because large merchant-vessels generally bore that name, as 'Indiamen' with us: in the last-named passage, however, it is said that the ships built in a Red sea port were 'to go to Tarshish.' The meaning is not clear; but the slightest change of reading would obviate the difficulty; and it is not impossible that, built in the dockyards of Ezion-geber, the vessels might be (in pieces) carried overland to the Mediterranean. When Edom revolted from Jehoram of Judah (xxi. 8-10), the territory on the coast of the Red sea was lost. Eloth was recovered by Uzziah and again lost under Ahaz (2 Kings xvi. 6; 2 Chron. xxvi. 2); but during this renewed occupation by Judah we read of no maritime expeditions. In later times, after the Hebrew kingdoms had come to an end, Joppa, Ptolemais, and Cæsarea were sea-port towns.

It will be seen from these notices that little can be gathered from the Old Testament as to the construction or management of ships. It may, however, be said that there were vessels, as just explained, used for commerce, and vessels used for war (Numb. xxiv. 24; Dan. xi. 40). From Jonah's history we learn something. The vessel in

which he took his passage and paid his fare must have been a decked vessel; as in the storm the prophet was asleep below; the cargo, too, we find was cast over to lighten the ship (Jonah i.). Some interesting particulars in the fittings of Phœnician vessels are given by Ezekiel (xxvii. 3-9); and this passage is well illustrated by Dr. Thomson, who says that the calkers and mariners are still found in their ancient places of resort (*The Land and the Book*, p. 185). The Psalmist describes the perils of a sea-faring life (Psal. cvii. 23-30); and there are a few other notices of ships and parts of them (civ. 26; Prov. xxiii. 34, xxx. 19, xxxi. 14; Isai. xxxiii. 21, 23): see Saalschütz, *Arch. der Hebr.*, vol. i. cap. xvi. pp. 167-172.

Of ships in the New Testament we have more precise information. The subject has been carefully investigated by Mr. Smith of Jordanhill in his valuable work, *The Voyage and Shipwreck of St. Paul*, diss. iii. pp. 173-235, from which the following observations are almost exclusively derived.

The Alexandrian corn-ships were evidently of considerable magnitude. That in which St. Paul sailed had 276 persons on board; and the cargo, no doubt, was large (Acts xxvi. 37). Josephus was wrecked in one of these vessels with 600 men on board. Such ships may, therefore, be supposed to be of 1,100 or 1,200 tons. They were the largest of their class; and of course there were many of inferior size.

The account of the officers and crew can be but vague. The master (or steersman) and the owner are mentioned in xxvii., the latter being evidently not merely a supercargo but a nautical man, whose judgment was worth taking. The 'governor' in James iii. 4 was a steersman. In vessels of war which were propelled by oars, of which there were two, three, or more tiers (hence some ships were biremes or triremes, some quinqueremes), there must have been a large number of persons to work these oars, probably sometimes more than one to each; and then there were soldiers in addition. A bireme of the ninth century is described as having 25 oars in each tier: one man to each, and as many soldiers as oarsmen, made the crew 100.

The build of an ancient ship did not differ greatly from that of a modern one, save that both ends were alike, and the stem and stern posts rose to a considerable height, terminated by ornaments, which were often the head and neck of a water-fowl bent backwards. The 'sign' (xxviii. 11) was probably painted on each side the bow. The bulwarks round the deck were open rails; and there were projecting galleries at the bow and stern: the latter was often covered with an awning. They were steered not by rudders hinged to the stern-post, but by two large oars or paddles, one on each side the stern. These, like other oars, rested in a rowlock, being secured by a thong or iron clamp; or, if the ship had stern galleries, the oars were usually passed through them. This mode of steering was customary till the end of the thirteenth or beginning of the fourteenth century. Small boats and river craft were steered by a single oar. Ancient vessels were rigged with great simplicity. There was, generally speaking, but a single mast, on which was one great square sail fastened to a long yard: there was also a small sail at the bow. It was this fore-sail which was set, and not the 'main-sail' as in our version (xxvii. 40), when St. Paul's ship was to be run ashore. Sometimes there were more masts similarly rigged as the single one; and there were supernumerary sails. Sails were strengthened by bands of rope sewed across them. The anchors were nearly the same as those of the present day, excepting that they had not flukes attached to the extremities of the arms. The reason why the vessel anchored by the stern was that the crew were afraid of drifting on the rocks to leeward (29); and, besides, the intention was to cut the cables and beach the ship as soon as it was daylight. It must also be remembered (as above observed) that the stem and stern were alike, and the rudders were lifted out of the water or unshipped, so that the rudder-port or rudder-case answered the purpose of a hawse-hole. A ship was, further, furnished with a boat. This at first was towed along behind in St. Paul's vessel, but was hoisted aboard (with some difficulty) when the foul weather came on (16). In this boat afterwards the sailors intended to quit the ship; but, on St. Paul's hint to the centurion and his men, these last cut the ropes and let the boat fall away (30-32).

Ancient navigation was practised under great disadvantages. Without a compass it was necessary to keep as near the land as possible; and ships were often anchored at night (xx. 15, 16, xxi. 1), and laid up for the winter (xxvii. 12). Still they ventured across the sea, out of sight of land: the mariners were skilful in handling a vessel in bad weather: they could sail within seven points of the wind: they seem to have had some mode of keeping the log: they used soundings (28); and it has been supposed that with a fair breeze they could go seven knots an hour. Undergirding a ship (17) is occasionally practised in modern times; and Mr. Smith gives instances in which it has been done by passing a stream-cable under the bottom (pp. 104-106).

It must further be noticed that in our Lord's time fishermen's boats, called 'ships' in our version, abounded on the sea of Galilee: now, Dr. Thomson tells us, there is but a single crazy skiff upon the lake (*ubi supr.*, p. 403). The 'pillow' on which Christ was on one occasion sleeping in the stern (Mark iv. 38) was the boatman's cushion.

Many sea-phrases and nautical words occur in scripture, not only in the parts where voyages are described, but elsewhere, as when St. Paul, who knew perfectly well the horrors of shipwreck (2 Cor. xi. 25), describes some heretics as having, 'concerning faith, made shipwreck' (1 Tim. i. 19).

SHIPH'I (*abundant*). A Simeonite chief (1 Chron. iv. 37).

SHIPH'MITE. An inhabitant probably of Siphmoth (1 Chron. xxvii. 27).

SHIPH'RAH (*beauty*). One of the midwives in Egypt who refused to execute Pharaoh's command (Exod. i. 15).

SHIPH'TAN (*judicial*). The father of the Ephraimite chief appointed to assist in the division of Canaan (Numb. xxxiv. 24).

SHI'SHA (*habitation*, or perhaps a corruption of Seraiah). See SERAIAH, 1.

SHI'SHAK (the meaning is very uncertain). A king of Egypt to whom, at the close of Solomon's reign, Jeroboam fled (1 Kings xi. 40). In the fifth year of Rehoboam Shishak invaded Judah with a vast army, capturing the fenced cities in his way and occupying Jerusalem. He plundered the temple and the royal treasury, and probably made the Judean kingdom for a while dependent upon Egypt (xiv. 25, 26; 2 Chron. xii. 2-9). There can hardly be a doubt that this Egyptian monarch was Sheshonk I., the first of dynasty XXI. of Tanite-Bubastites (or XXII.) His accession has been assigned to the year 978 B.C.; and he is supposed to have reigned twenty-one years. But it is probable that he had reigned some time in Lower Egypt before he became master of Thebes (see Palmer's *Egypt. Chronicles*, pp. 241-245, 899). The monuments at Karnak represent Sheshonk as presenting to the Theban trinity the chiefs of a great number of conquered nations. Among them may be observed one with a remarkably Jewish physiognomy, and an inscription *Judahamalek*. This may mean 'the kingdom of Judah;' and Rehoboam probably is intended (see REHOBOAM, p. 755; and comp. Wilkinson's *Anc. Egyptians*, vol. i. pp. 136, 137).

SHITRA'I (*scribe*). One of David's chief herdmen (1 Chron. xxvii. 29).

SHIT'TAH-TREE. By this term the acacia is generally understood. *Shittim* is the Hebrew plural form: consequently shittim-wood is the wood of the shittah-tree. Offerings were made of this for the construction of the tabernacle (Exod. xxv. 5, xxxv. 7, 24); and it was evidently considered of value, as a gospel promise was given that it should be planted in the wilderness (Isai. xli. 19). But there are several species of acacia; and it is doubtful which of them was meant. The *Acacia seyal* grows abundantly in the Sinaitic peninsula; and a good deal of gum-arabic is obtained from it. But it would hardly yield boards of the size required for the tabernacle. The wild acacia, *Mimosa Nilotica*, or *Acacia vera*, is also found in the mountains of Sinai; and this, now called *sumt*, is popularly identified in the east with the burning-bush. Its bark is covered with large black thorns: the wood though light is hard, resembling ebony when old; and the kernels of its fruit are said to be used in dyeing leather red. Another species, *Acacia serissa*, grows to a considerable size. It is found in Egypt, but is not known to occur in the peninsula of Sinai. Dr. Livingstone suggests that the tree in question might be the *Acacia giraffa*, camel-thorn. But a writer in Smith's *Dict. of the Bible*, vol. iii. pp. 1295, 1296, believes that the tabernacle boards were not necessarily each of a single plank. They might then be supplied from the *Acacia seyal*.

SHIT'TIM (*acacias*).—1 (Numb. xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). See ABEL-SHITTIM.—2. A valley of Shittim is mentioned in Joel iii. 18. It was most likely on the western side of Jordan; some interpreters believe it the valley of the Kidron. It may be simply meant that a dry valley—acacias love a dry soil—shall become well-watered.

Miss Corbaux, in her interesting disquisition on the Rephaim, speaks of Sheth as an Egyptian deity, brother of Osiris, represented on the monuments with the head of a fabulous long-snouted animal, whose ears are square at the top. His peculiar office was to help by teaching; and he appears to have been identified with Thoth. Eventually Sheth was considered as the foe of Osiris: his figure became an object of aversion, and was erased from the sacred edifices (*Journ. of Sacr. Lit.*, Oct. 1852, pp. 98-103). The reason of this is to be found in the fact that Sheth was the tutelar-god of the Emim (enemies to the Egyptians); and from him their land and tribe took their name, Shittim, or Shet'tan, the land of Shet, not merely a city but a large region. Miss Corbaux refers to Egyptian documents which record the wars between the Shas'u and the Shet'ta and various Egyptian kings, at a period probably anterior to the time of Moses; but her own account must be consulted for the details (*ubi supr.*, Jan. pp. 367-384, Apr. 1852, pp. 55-80). Bonar adopts the same view (*The Land of Promise*, pp. 286, 287). Certainly Numb. xxiv. 17 may so be best explained.

SHIT'TIM-WOOD. See SHITTAH-TREE.

SHI'ZA (*beloved*). A Reubenite, father of one of David's warriors (1 Chron. xi. 42).

SHO'A (*opulent*). Probably used to signify the wealth of the Babylonians (Ezek. xxiii. 23). See PEKOD. Palmer regards it as a place on the confines of Babylon, *Tsukha* (*Egypt. Chron.*, vol. ii. app. p. 1001).

SHO'BAB (*apostate*).—1. One of David's sons, born in Jerusalem (2 Sam. v. 14; 1 Chron. iii. 5, xiv. 4).—2. A descendant of Judah, son of Caleb, Hezron's son (ii. 18).

SHO'BACH (*pouring*). The commander of the forces of Hadarezer, king of Zobah. He was defeated and slain by David (2 Sam. x. 16, 18). He is also called Shophach (1 Chron. xix. 16, 18).

SHOBA'I (*taking captive*). One whose descendants, porters, returned from Babylon with Zerubbabel (Ezra ii. 42; Neh. vii. 45).

SHO'BAL (*flowing*, or *a shoot?*).—1. One of the sons of Seir the Horite (Gen. xxxvi. 20, 23, 29; 1 Chron. i. 38, 40).—2. A descendant of Judah, said to be 'father' or founder of Kirjath-jearim (ii. 50, 52).—3. Also a descendant of Judah, probably identical with No. 2 (iv. 1, 2).

SHO'BEK (*forsaking*). One who sealed the covenant (Neh. x. 24).

SHO'BI (*taking captive*). A distinguished Ammonite, son of Nahash (apparently the king), who aided David in Absalom's rebellion with supplies (2 Sam. xvii. 27).

SHO'CHO, SHO'CHOH, SHO'CO (*branches, hedge*) (1 Sam. xvii. 1; 2 Chron. xi. 7, xxviii. 18). See SOCOH.

SHOE. In transferring a possession it was customary to deliver a shoe (Ruth iv. 7), hence the action of throwing down a shoe

upon a territory implied its occupation and lordship; the expression therefore (Psal. lx. 8, cviii. 9) may be explained: 'I have taken possession of Edom.' See SANDAL.

SHO'HAM (*onyx* or *sardonyx*). A Merarite Levite (1 Chron. xxiv. 27).

SHO'MER (*a keeper*).—1. The father of one of the assassins of king Joash (2 Kings xii. 21). In 2 Chron. xxiv. 26 the mother is called Shimrith.—2. A chieftain of Asher (1 Chron. vii. 32), given also as Shamer (34).

SHO'MERON (1 Kings xvi. 24, marg.). Samaria.

SHO'PHACH (*pouring*) (1 Chron. xix. 16, 18). See SHOBACH.

SHO'PHAN. This word should be joined with the preceding word (Numb. xxxii. 35) See ATROTH.

SHOSHAN'NIM (*lilies*). An expression found in the titles of Psalms xlv., lxix. Most probably it implies a direction that those psalms should be sung to the tune or melody of some well-known poem, entitled 'The Lilies.'

SHOSHAN'NIM-E'DUTH (*lilies of the covenant*) (Psal. lxxx., title). A similar direction is implied with that noted above.

SHOVEL (Isai. xxx. 24). See FAN.

SHRINES (Acts xix. 24). Small models of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses as a charm (Alford).

SHU'A (*wealth*).—1. The father-in-law of Judah (1 Chron. ii. 3), called also Shuah (Gen. xxxviii. 2, 12).—2. A daughter of the house of Asher (1 Chron. vii. 32).

SHU'AH (*a pit*).—1. One of the sons of Abraham by Keturah (Gen. xxv. 2). Possibly his descendants occupied the district called Sakkæa, eastward of Batanea.—2. See SHUA, 1.—3. A name in the genealogies of Judah (1 Chron. iv. 11): it has been supposed the same with Hushah (4).

SHU'AL (a *fox* or *jackal*). A chieftain of Asher (1 Chron. vii. 36).

SHU'AL (*id.*). A district (1 Sam. xiii. 17), possibly the same as Shalim (ix. 4).

SHU'BAEL (*captive of God*).—1 (1 Chron. xxiv. 20). See SHEBUEL, 1.—2 (xxv. 20). See SHEBUEL, 2.

SHU'HAM (*pit-digger*?). A son of Dan (Numb. xxvi. 42): he is called Hushim in Gen. xlvi. 23.

SHU'HAMITES. A family of Dan, descended from Shuham (Numb. xxvi. 42).

SHU'HITE. Probably a descendant of Shuah, son of Abraham by Keturah (Job ii. 11, viii. 1, xvii. 1, xxv. 1, xlii. 9). Rawlinson is inclined to identify the Shuhites with the *Tsukhi*, a people on both sides of the Euphrates above Hit: see SHOA.

SHU'LAMITE (*pacific*). A symbolical name given to a maiden in Solomon's Song (Sol. Song vi. 13). It is considered by some critics equivalent to Shunammite, i.e. a native of Shunem. See SOLOMON, SONG OF.

SHU'MATHITES. The designation of a family or tribe, derived from a word signifying 'garlic' (1 Chron. ii. 53): nothing is known of it.

SHU'NAMMITE. An inhabitant of Shunem (1 Kings i. 3, 15, ii. 17, 21, 22; 2 Kings iv. 12, 25, 36).

SHU'NEM (*two resting-places*). A city in the territory of Issachar (Josh. xix. 18; 1 Sam. xxviii. 4; 2 Kings iv. 8). It was the native place of Abishag, David's concubine, and of the wealthy lady who built a room for Elisha, and whose son the prophet restored to life. It is now a village called *Sulam*, on a declivity at the western extremity of Jebel ed-Dûhy (Little Hermon over against Zer'in.

SHU'NI (*quiet*). A son of Gad (Gen. xlvi. 16; Numb. xxvi. 15).

SHU'NITES. A family of the Gadites, descended from Shuni (Numb. xxvi. 15).

SHU'PHAM (*serpent*?). A son or grandson of Benjamin (Numb. xxvi. 39). He is called Muppim (Gen. xlvi. 21) and Shephuphan (1 Chron. viii. 5). See SHUPPIM, 1.

SHU'PHAMITES. A family of Benjamin, descended from Shupham (Numb. xxvi. 39).

SHUP'PIM (*serpents*).—1. A Benjamite (1 Chron. vii. 12), possibly the same with Shupham. It is not quite clear in what degree of relationship he stood to Benjamin. Lord A. Hervey believes that he was Benjamin's son, but that his family were afterwards reckoned with that of which Ir, Benjamin's grandson, was chief.—2. A Levite porter (xxvi. 16).

SHUR (*a fort*). A desert on the south-west of Palestine (Gen. xvi. 7) bordering upon Gerar and Kadesh (xx. 1), extending to the boundaries of Egypt (xxv. 18; 1 Sam. xv. 7, xxvii. 8). It was peopled by Arabian tribes, and was partially traversed by the Israelites in their march from the point where they crossed the Red sea to Marah and Elim (Exod. xv. 22). This appears to be the modern wilderness *el Dshifâr*, extending between the Mediterranean and the Red sea, on the west and north-west of et-Tih from Pelusium to the south-west frontier of Palestine. Wilton thinks that 'the well or station of Shur may be looked for in the direction of the *Jebel es-Sur*, east of Suez, while the wilderness of Shur appears to have been identical with the present pasture-grounds of the Arab tribe Terâbin, extending from the mountains near Suez to the region of Gaza' (*The Negeb*, p. 6). This desert consists of white shifting sand, with few towns in it, and is seven days' journey in length. It does not, however, extend so far southward as the ancient Shur. See Winer, *Bibl. RWB.*, art. 'Schur.'

SHU'SHAN (*a lily*). A very celebrated city, called by the Greeks Susa, in the province of Elam or Elymais, a portion of the ancient Susiana. There are various accounts of its origin, sufficiently showing, by the very diversity, that it must have existed at an early period. It appears to have been taken by Ashur-bani-pal, who filled the Assyrian throne about 650 B.C. Afterwards[1] 625, Nabopolassar possessed himself of Susiana. Abradates, the king of Susa, joined Cyrus, who occupied it after the death of Abradates. But it seems to have been restored to Babylon—Mr. Loftus suggests by truce—at the time of Cyrus's marriage. For Daniel was there in Belshazzar's reign, apparently in some post of authority, possibly governor (Dan. viii. 1, 2, 27). Some, however, have thought that there were two

places of the name; but this is improbable. Under the Persian monarchy Susa was one of the royal cities; the sovereign usually residing there three months in the early part of the year. Shushan or Susa is frequently mentioned in scripture. Nehemiah was in waiting on Artaxerxes there when he learned the sad story of the desolation of Jerusalem (Neh. i.). It was at Shushan that most of the events recorded in the book of Esther occurred. See AHASUERUS, 2. Alexander the Great found vast wealth in Susa after the battle of Arbela. It subsequently often changed hands: it was one of the chief cities of the Parthian Arsacidæ, and of the Sassanian kings of Persia: it was taken by the Mohammedans, 640 A.D. It afterwards decayed; and its site is now but a mass of ruinous mounds, called *Shush*.

Mr. Loftus has examined these mounds, and described the results of his investigation. Two considerable rivers, the Kerkhah (Choaspes, the left branch of which was called the Eulæus, the Ulai of Dan. viii. 2: see ULAI), and that of Dizful (Coprates) approach at right-angles, nearly meet, and then recede. At the spot of their closest approximation stand the mounds of Shush, three quarters of a mile from the river Kerkhah, and a mile and half from that of Dizful: they occupy an area of three and a-half miles in circumference, on the eastern side of a small stream, the Shaour (Shapur), which falls into the river of Dizful. On the verge of the Shaour, at the western base of the ruins, is the tomb as it is called of the prophet Daniel, who, according to Josephus (*Antiq.*, lib. x. 12, § 7), did build a castle at Ecbatana, which has been supposed an error for Susa. Be this as it may, the structure here is of a much later date.

The principal remains consist of four large platforms or masses distinctly separated from each other. That most to the west is the smallest in extent. It is in the shape of an irregular triangle, composed of gravel, earth, and sun-dried bricks. There is a depression in the centre, and traces of brickwork may be perceived. The measurement round the summit is 2,850 feet: the northern point, the highest in the ruins, is 119 feet above the Shaour. On the south-west slope is a limestone fragment, part it would seem of an obelisk on which are inscriptions. This mound, called *kâ'a*, or castle, has been supposed to be the citadel. East of this is the central great platform, about 60 acres in extent: its eastern face extends 3000 feet. More to the east are ruins, probably of the general mass of the city, sinking gradually to the level of the plain.

Besides these three masses there is a considerable square mound to the north, indicating a large and important quarter. Excavations made here have disclosed an extraordinary structure—a noble palace, erected, there is reason to believe, by Darius Hystaspis and his successors. To this, possibly, the phrase 'Shushan the palace' may specially apply. In this palace was a great hall, consisting of several magnificent groups of columns, with a frontage of 343 feet 9 inches, and a depth of 244 feet. The groups are arranged into a central phalanx of six rows of six columns, thirty-six in all, flanked (at a distance of 64 feet 2 inches) west, north, and east by three double rows of six columns in each row. Those in the central group have square bases, the others have them bell-shaped. Many, if not all, of the columns had double bull capitals; and on some of the pedestals were inscriptions with trilingual cuneiform records of Artaxerxes Mnemon. It is not unreasonable to believe that these colonnades were 'the court of the garden of the king's palace' with its 'pillars of marble' (Esth. i. 5, 6), where Ahasuerus held his feast (*Chaldea*, chap. xxviii. pp. 364-380).

There are no traces discoverable of the walls of Shushan. Wild beasts and game (lions, wolves, foxes, red-legged partridges, &c., &c.) abound; and in the heats of summer everything is dry and parched; but at the beginning of the year there is rich vegetation. 'It is difficult to conceive,' says Mr. Loftus, 'anything more imposing than Susa as it stood in the days of its Kayanian splendour—its great citadel and columnar edifices raising their stately heads above groves of date, konar, and lemon-trees, surrounded by rich pastures and golden seas of corn, and backed by the distant snow-clad mountains. Neither Babylon nor Persepolis could compare with Susa in position, watered by her noble rivers, producing crops without irrigation, clothed with grass in spring, and within a moderate journey of a delightful summer clime. Susa vied with Babylon in the riches which the Euphrates conveyed to her stores; while Persepolis must have been inferior both in point of commercial position and picturesque appearance' (*ibid.*, p. 347: see chap. xxvi. pp. 335-348).

SHU'SHAN-E'DUTH (*lily of the testimony*). The name of some ode or poem, according to the tune of which the psalm (lx., title), to which these words are prefixed, was to be sung.

SHU'THALHITES. A family of Ephraim, descendants of Shuthelah (Numb. xxvi. 35).

SHU'THELAH (*noise of breaking*). One of the sons of Ephraim (Numb. xxvi. 35, 36; 1 Chron. vii. 20, 21). See EPHRAIM, p. 269.

SHUTTLE (Job vii. 6). See WEAVING.

SI'A, SI'AHA (*congregation*). One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 44; Neh. vii. 47).

SIB'BECAI, SIB'BECHAI (*thicket of Jehovah*). One of David's warriors who killed Saph a Philistine giant (2 Sam. xxi. 18; 1 Chron. xi. 29, xx. 4, xxvii. 11). In the list of 2 Sam. xxiii. 27 he is called Mebunnai.

SIB'BOLETH (*ear* of grain) (Judges xii. 6). See SHIBBOLETH.

SIB'MAH (*coolness* or *fragrance*). A city on the east of the Jordan assigned to the Reubenites, by whom it was built or fortified (Josh. xiii. 19). At a later period it seems to have been possessed by the Moabites (Isai. xvi. 8, 9; Jer. xlviii. 32). Sibmah was close to Heshbon, and was noted for the excellence of its grapes. The vine is still cultivated in those parts. It is also called Shebam (Numb. xxxii. 3) and Shibmah (38)

SIBRA'IM (*two-fold hope*). A city between Damascus and Hamath (Ezek. xlvii. 16): nothing is known of it.

SIC'CUTH (*a tent*). A tabernacle which the idolatrous Israelites are thought to have constructed in the desert for the worship of an idol, like the tabernacle of the covenant according to the command of Jehovah (Amos v. 26, marg.). See REMPHAN.

SI'CHEM (*the shoulder-blade*) (Gen. xii. 6). See SHECHEM.

SICKLE (Deut. xvi. 9, xxiii. 25; Jer. l. 16; Joel iii. 13; Mark iv. 29; Rev. xiv. 14, 15, 16, 17, 18, 19). See AGRICULTURE.

SIC'YON (1 Macc. xv. 23). A city of Peloponnesus on the south coast of the gulf of Corinth, near the eastern extremity. The old town was on the coast, and became the port to the new city built a short distance inland.

SID'DIM (*a depression full of stones?*). A valley in which probably stood the cities of Sodom and Gomorrah: it was certainly the scene of the defeat of the five kings by their eastern foes: it is said to have been full of asphalt-pits, and has generally been believed to be partially if not wholly occupied by the Dead sea (Gen. xiv. 3, 8, 10). This belief, however, is most probably erroneous; and the vale of Siddim may yet exist near the sea, perhaps to the north of it; but the district once so fertile is now barren and desolate. See SODOM, ZOAR. It may be added that Miss Corbaux would identify Siddim with Shittim, the land of the Emim (*Journ. of Sacr. Lit.*, Jan. 1852, p. 379).

SI'DE (1 Macc. xv. 23). A city on the coast of Pamphylia. It was a place of importance; and there are now considerable remains.

SI'DON (*fishing, fishery*). Sidon, Tsidon, or Zidon, is said to have been the first-born of Canaan (Gen. x. 15; 1 Chron. i. 13). But it is questionable whether the name was borne by any individual.

SI'DON (*id.*). An ancient and most noted Phœnician town, with a good haven (Acts xxvii. 3), situated on the coast of the Mediterranean, on the northern slope of a small promontory which juts out into the sea from a low plain, not two miles broad, between the Lebanon and the sea. On the hill behind, on the south, stood the citadel. It is not quite twenty miles north of Tyre, and about twice that distance south of Berytus or *Beirût*. Sidon is very generally associated in the sacred writings with Tyre; and it has been believed to be the more ancient of the two, and also thought that the younger city was a colony from the older. In corroboration of this are the facts that Sidon is said to have been the first-born of Canaan (Gen. x. 15), and is referred to as 'great,' implying then its superiority to Tyre (Josh. xi. 8, xix. 28). We find the Phœnicians called Sidonians (xiii. 6; Judges xviii. 7), and the distant town of Laish reckoned as dependent not on Tyre but upon Sidon (28). Possibly also the expression of Isaiah may be interpreted as confirming this view (Isai. xxiii. 2).

On the division of Canaan among the Israelites, the inheritance of Asher is described as reaching up to Sidon (Josh. xix. 28). That tribe, however, never possessed it (Judges i. 31): indeed, the Sidonians rather kept the Hebrews in subjection (iii. 3, x. 12). They were luxurious in their habits (xviii. 7), celebrated for their manufactures and works of art and also for their commerce (1 Kings v. 6; 1 Chron. xxii. 4, Ezra iii. 7). It seems clear from the passages last referred to, and others, that in David's time Sidon was subordinate to Tyre; and frequently when the Sidonians are mentioned we must suppose that the word (as above noted) is used generally, in consequence of Sidon's earlier supremacy, for Phœnicians (1 Kings xi. 1, 5, 33, xvi. 31; 2 Kings xxiii. 13), including, at all events, the residents not merely of the town but in the district; and it seems to have furnished mariners to Tyre (Ezek. xxvii. 8). When the Assyrian king Shalmaneser invaded Phœnicia, Sidon, it is likely, freed itself from the yoke of Tyre; and thenceforward we read of kings of Sidon (Jer. xxv. 22, xxvii. 3). They could hardly, however, have been independent; and perhaps by submitting to Nebuchadnezzar the Sidonians were enriched at the expense of Tyre. Indisputably Sidon flourished under the Chaldean and Persian dominion; and secular writers speak highly of its prosperity. It revolted against Artaxerxes Ochus, and was well-nigh destroyed. It arose, however, from its ruins, subsequently took part with Alexander the Great against Persia, had its vassal princes, and after Alexander's death was subject sometimes to the Syrian, sometimes to the Egyptian kings, but flourished as a place of trade till both Sidon and Tyre (the old rivalry not quite extinct) fell under the Roman power. In New Testament times we find it mentioned. Our Lord approached it (Matt. xv. 21; Mark vii. 24); though we have no reason to believe that he ever actually entered the city. He also held up Tyre and Sidon as likely to have repented, had the mighty works done in Chorazin and Bethsaida been done in them (Luke x. 13, 14). Doubtless ultimately the gospel was preached there. For we find Paul, when the vessel in which he was sailing touched at Sidon, visiting friends, that is, Christians in the city (Acts xxvii. 3). Sidon still exists under the name of *Saida*, and looks beautiful among her fruitful orchards. Dr. Thomson estimates the population at about 10,000, and says that they export tobacco, oil, fruit, and silk (*The Land and the Book*, pp. 108, 109).

The language of the Sidonians is mentioned in Deut. iii. 9: it must have been Phœnician: their worship was idolatry, Ashtoreth being called, in some of the passages referred to above, their 'goddess.' Both these points have lately received remarkable confirmation. On Jan. 20, 1855, a sarcophagus was discovered near Sidon. It had an inscription in Phœnician, which has been translated: from this it appears that the body deposited there was that of Ashmunazer king of the Sidonians, whose mother was a priestess of Ashtoreth. This king, it seems, possessed Dor and Joppa, and some of the corn-lands of Dan, having extended his authority along the coast of the Medi-

terranean. This prince lived perhaps in the eleventh century B.C. Dr. Thomson, who was in Sidon when the sarcophagus was discovered, has described it (pp. 137-140). It is now in the Louvre.

SIDO'NIANS (Deut. iii. 9; Josh. xiii. 4, 6; Judges iii. 3; 1 Kings v. 6; 2 Kings xxiii. 13). The inhabitants of Sidon. Zidonians (Judges x. 12, xviii. 7; 1 Kings xi. 1, 5, 33, xvi. 31; 1 Chron. xxii. 4; Ezek. xxxii. 30).

SIEGE. See WAR.

SIGN. A 'sign' or a 'wonder' was often given to authenticate the commission of a prophet (Exod. vii. 3). Of the two Hebrew words used, *ôth* and *môpheth*, the last, if a distinction is made, has a more restricted meaning, referring only to something future, while the former applies also to the past or present. A 'sign' sometimes betokens the fulfilment of a prediction (1 Kings xiii. 3, 5), or is just the prediction itself (Exod. iii. 12); sometimes it signifies an extraordinary appearance, the forerunner of a great event (Luke xxi. 11, 25).

SIGNET (Gen. xxxviii. 18, 25; Exod. xxviii. 11, 21, 36, xxxix. 6, 14, 30; Jer. xxii. 24; Dan. vi. 17; Hagg. ii. 23). See SEAL.

SI'HON (*sweeping away*). An Amoritish king who reigned at Heshbon, over a territory (conquered from Moab) to the east of the Jordan, extending from the Arnon to the Jabbok. He had established himself also in the country formerly occupied by Rephaim tribes, subdued and broken by wars with Egypt. The Israelites proposed in vain to pass peaceably through his dominions. Sihon was consequently defeated and slain, and his land taken possession of (Numb. xxi. 21-30; Deut. i. 4, ii. 24-32), and assigned to the tribes of Reuben and Gad (Josh. xiii. 15-29). Comp. Jer. xlviii. 45.

SI'HOR (*black, turbid*). This word, spelt also Shihor, occurs in but a few places of scripture; in some it is without any adjunct (Isai. xxiii. 3; Jer. ii. 18), in others with the addition, 'which is before Egypt,' or 'of Egypt' (Josh. xiii. 3; 1 Chron. xiii. 5). In all these places a river is meant; and it has been supposed that this river must always be the Nile. But it can hardly be believed that Joshua meant to tell the Israelites that they were to occupy the country so far westward as to the eastern branch of the Nile. Nor is there a shadow of proof that David's dominions were of such extent that his subjects had to be summoned to a national solemnity from the banks of the Nile. His conquests—most of them made at a later date—were chiefly in other directions. It is a more rational belief that by the 'Sihor which is before Egypt' and the 'Shihor of Egypt' we are to understand a more easterly stream, the modern *Wady el-Arish*, as the south-western boundary of Canaan. But, where Sihor is used absolutely, it is the Nile.

There are other words and expressions employed in scripture for the same great stream. Thus *yĕôr*, which appears to be an Egyptian word, probably that in early common use, almost always when in the singular denotes the Nile (e. g. Gen. xli. 1; Exod. i. 22, ii. 3, vii. 1, 15, 18; Isai. xxiii. 3; Amos viii. 8; where in our translation it is usually 'river,' sometimes 'flood'). In Dan. xii. 5, 6, 7, however, this word designates some other river, possibly the Tigris. In the plural (Isai. vii. 18, xix. 6, where 'brooks of defence') the canals of Egypt or branches of the Nile are meant. But the common interpretation of *yĕôr* is questioned by a writer in Smith's *Dict. of the Bible*, vol. iii. pp. 1010, 1011: he would understand rather the Red sea. The 'river (*nahar*) of Egypt' in Gen. xv. 18 is very probably the Nile: see Kalisch, *Comm. on Old Test. Gen.*, p. 371; and Abraham's posterity including other tribes than those of Israel reached to it; but the same expression elsewhere in our version (Numb. xxxiv. 5; Josh. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7; Isai. xxvii. 12, 'stream'), where a different word, *nahhal*, occurs in the original, is perhaps always identical with the 'Sihor of Egypt,' the *Wady el-Arish*. 'The rivers of Ethiopia' (Isai. xviii. 1) must be the tributaries of the Nile in the upper part of its course.

There are references to the Nile in various parts of scripture. They are frequent in the Pentateuch. The Nile-water is generally drunk by the Egyptians, and is considered peculiarly delicious: the plague of turning the water of the river into blood must, therefore, have been grievously felt (Exod. vii. 20, 21). And, as the Nile abounded with fish, the destruction of them was a severe visitation (Psal. cv. 29). These fish were regretted by the Israelites in the wilderness (Numb. xi. 5). The crocodile, now found only in the upper part of the Nile, was formerly common in Lower Egypt. Hence Ezekiel denounced judgments against Pharaoh 'the great dragon that lieth in the midst of his rivers' (Ezek. xxix. 3). The inundations of the Nile are also referred to (Jer. xlvi. 7, 8; Amos viii. 8, ix. 5). Perhaps it might have been better to retain the term 'Nile' in these and other passages: 'Who is this that cometh up as the Nile?' &c. These are but specimens of the numerous allusions to this celebrated stream. In the New Testament it is not mentioned; though, as Jesus was carried down into Egypt (Matt. ii. 13-15), he probably dwelt on its bank.

Any account here given of it must be brief. It flows out of the lakes Albert and Victoria Nyanza. This, the main stream, is the *Bahr-el-Abiad* or White Nile. At Khartoom it is joined by the *Bahr-el-Azrak* or Blue Nile, which rises in the mountains of Abyssinia and brings down much alluvial soil. It receives other streams, flows over cataracts or rapids, and entering Egypt is divided a short distance below Cairo into two great branches, which water what is called the Delta and empty themselves into the Mediterranean. It is named by the Egyptians *Bahr* or 'the river,' while the inundation is *en-Nîl*: by the Arabs it is termed *Bahr-en-Nîl*.

A statement respecting the source of the Nile was made, Feb. 2, 1866, at the Royal Institution, by Mr. (now Sir) S. W. Baker. The substance of it is that Speke and Grant discovered an outlet from Victoria lake—the Somerset river, which flows into lake Albert, a great reservoir for the rivers generally of equatorial Africa. From this

the Nile starts, receiving only two important tributaries before it reaches Khartoom. A rainfall of ten months in the interior enables lake Albert to send down to Egypt a continuous volume of water: else, without the White Nile, no water would reach Egypt from the Blue Nile in the dry season. But the Abyssinian rainy season in June floods the Blue Nile and the Atbara: hence the rush of water in these streams in June, July, and August, added suddenly to the increased volume of the White Nile at that season, causes the inundation in Lower Egypt. Compare Sir S. Baker's statement in his *Nile Tributaries of Abyssinia*, 1867.

The annual inundation of the Nile is necessary for the fertility of the soil. If the inundation fails, scarcity or famine is the consequence: if it is excessive, great injury is done to the crops, and disease produced. The amount of rise is different at different points: at Cairo from 24 to 27 feet is good. Anciently, there were seven principal branches of the river, two of these being said to be artificial: now these two, the Damietta and Rosetta branches, are the only ones navigable. Anciently the Nile was bordered by flags and papyrus reeds, and abounded in water-plants; now these are almost extinct; and the fisheries are decayed. Here, surely, is the accomplishment of prophecy (Isai. xix. 5-8).

SI'HOR-LIB'NATH. See SHIHOR-LIBNATH.

SI'LAS (contracted from Silvanus). An eminent person of the church at Jerusalem (Acts xv. 22), who had the right of Roman citizenship. Silas in the Acts, he is Silvanus in St. Paul's epistles. He was a prophet (32), and accompanied Paul on his second missionary journey through Asia Minor to Macedonia (xv. 40—xvii. 4). He remained at Berea after Paul had left (10, 14, 15), but rejoined him at Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he probably continued a while preaching the gospel (2 Cor. i. 19). Whether the Silvanus by whom Peter sent his first epistle to the churches of Asia Minor (1 Pet. v. 12) was Silas has been doubted (Winer, *Bibl. R. W. B.*, art. 'Silas'), but with no great reason. Some vainly wish to identify Silas with Luke.

SILK. The substance procured from the cocoons of the *Bombyx mori*, a moth to which the silkworm turns. Silk was first used in China. But it was not known in Europe, for many hundred years after the raw material was imported, whence it came. In the sixth century after Christ, however, two Nestorian monks, having visited China, unravelled the mystery. Silkworms then were long bred only in the Greek empire, subsequently in Sicily, Italy, and other countries. In England the eggs are hatched early in May. The caterpillar, at first dark, is subsequently light. It arrives at maturity in about eight weeks, changing its skin several times. Its proper food is the mulberry-leaf; though it will eat lettuce and a few other plants. Silk occurs in our version (Gen. xli. 42, marg.; Prov. xxxi. 22); but the word so rendered is elsewhere rightly translated 'fine linen.' There is another word used in Ezek. xvi. 10, 13; and the Hebrew interpreters understand by it a silken garment; but according to Gesenius it must mean fine thread, stuff composed of fine threads. In New Testament times, however, silk was certainly known, and is the substance intended in Rev. xviii. 12.

SIL'LA (*twig basket*). Some place near the castle of Millo (2 Kings xii. 20).

SILO'AH (*sent*) (Neh. iii. 15). See SILOAM.

SILO'AM (*id.*). A pool close by Jerusalem (John ix. 7). Perhaps the neighbouring district bore the same name; and the tower which fell might be in that district (Luke xiii. 4): at present there is a village of Siloam, or *Silwân*, east of the Kidron. This pool is called Shiloah (Isai. viii. 6); and its waters are taken to represent the house of David, then humbled and of little power, whom Judah despised, preferring the mightier kings of Israel or Syria; therefore a mighty stream (it was predicted) should overwhelm them, 'the king of Assyria and all his glory' (7). The site of Siloam is described (Neh. iii. 15) as 'by the king's garden,' which no doubt owed its fertility to these waters. Besides irrigating the neighbourhood, Siloam was connected with the sacred offices: water was drawn from it at the feast of tabernacles: see Isai. xii. 3; John vii. 37. Of this Lightfoot says: 'When the parts of the sacrifice were laid on the altar, then was there this pouring-out of water upon the altar, but mingled with wine; and the manner thus: one of the priests with a golden tankard went to the fountain or pool of Siloam, and filled it there with water. He returned back again into the court, through that which is called the water-gate; and when he came there the trumpets sounded. He goeth up to the side of the altar, where stood two basins, one with wine in it, and into the other he puts the water; and he pours either the wine into the water, or the water into the wine, and then he pours them out by way of libation. . . . At the time of this libation did the music and the song begin; and that song which they sung all the days of the feast was *hallel*; that being renewed daily as their *lulabh* or branches were renewed daily. When they came to the beginning of Psal. cxviii., 'O give thanks unto the Lord,' all the company shook their branches. . . . Towards night they began 'the rejoicing for the drawing of the water,' which mirth they continued far in the night; and this their rejoicing was of so high a jollity, that they say that he that never saw the rejoicing for the drawing of water never saw rejoicing all his life. . . . Remarkable is that passage in the Jerusalem Talmud upon this question: Rabbi Levi saith: "Why is the name of it called the drawing of water? Because of the pouring-out of the Holy Ghost, according to what is said, With joy shall ye draw water out of the wells of salvation"' (*Temple Service*, pp. 182-186).

Siloam was not a fountain or a well: it was a reservoir supplied by an aqueduct from a higher source. It is likely that this source was to the north of the city, perhaps that which Hezekiah stopped (2 Chron. xxxii. 3, 4), conducting its stream to the reservoirs under the temple area, whence channels have

been discovered leading to the fountain of the Virgin, and thence to the pool of Siloam. Wilton draws attention from this fact to the expression of Isai. viii. 6. '"The waters of Shiloah that go *softly*," or more correctly that go *secretly*, or by a *covered* way, i.e. by subterraneous conduits' (*The Negeb*, p. 219).

At present this pool, of the identity of which there can be no doubt, is at the foot of Zion to the south-east of Jerusalem. It is a small deep parallelogram, into which the water flows from under the rocks out of a smaller basin hewn out of the rock a few feet higher up. There is a kind of ebb and flow sometimes observable; and the taste of the water is sweetish and slightly brackish. Dr. Bonar thus describes it: 'It has been a well-built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide. Its crumbling walls, broken pillars, falling arches, wasted steps, and ruinous-looking aspect give no idea of what it may have been in days when it was better cared for. On the one side I observed the fragments of six pillars, from which may have sprung five arches to form a porch or porches, not unlike what Bethesda must have been (John v. 2). It was empty when we saw it. Its supply is chiefly from an upper fountain, which finds its way into this lower one by a well-cut conduit, more than a quarter of a mile long. The tunnelling and boring of this passage must have been a work of great cost and toil' (*The Land of Promise*, pp. 163, 164). Dr. Robinson explored this conduit or passage to the fountain of the Virgin, which is about 1100 feet from Siloam, and is on the west side of the valley of Jehoshaphat. The passage is about two feet wide, with many sinuosities, so that the distance along it is 1750 feet. The waters of Siloam drain off into the neighbouring gardens. Dr. Thomson describes the appearance of the locality as by no means prepossessing (*The Land and the Book*, pp. 359, 360).

SILVA'NUS (*woody*) (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Pet. v. 12). See SILAS.

SILVER. A well-known precious metal, accounted next to gold in value. We do not find it mentioned in scripture till the time of Abraham, who is said to have returned from Egypt 'rich in cattle, in silver, and in gold' (Gen. xiii. 2). Later in his life it is noted as a medium of exchange, not as coined into money, but as weighed out by the buyer to the seller (xxiii. 15, 16, xxxvii. 28). It was manufactured into various kinds of utensils (xliv. 2, 8), ornaments (Exod. xii. 35), vessels and instruments for sacred use (Numb. vii. 13, 84, x. 2; 1 Chron. xxviii. 14-17), &c. Idols also were made of it (Judges xvii. 2-4). In the prosperous days of the Hebrew kingdom, when riches flowed in from tributary states, and by Solomon's foreign commerce, silver, we are told, was little accounted of; gold being so plentiful (1 Kings x. 21; 2 Chron. ix. 20). This metal appears to have been procured from Tarshish (viii. 21; Jer. x. 9; Ezek. xxvii. 12), perhaps also from Arabia (Job xxviii. 1): it was purified from dross by a repeated process (Psal. xii. 6, lxvi. 10; Prov. viii. 19, xvii. 3, xxvii. 21; Ezek. xxii. 22; Zech. xiii. 9; Mal. iii. 3). In later times it was the common material of ordinary money; and Hebrew, Greek, and Roman silver coins were in general use.

SILVERLING (Isai. vii. 23). A piece of silver, probably a shekel.

SIMALOU'E. An Arabian who brought up Antiochus VI. (1 Macc. xi. 39).

SIM'EON (*a hearkening*).—1. The second son of Jacob by Leah, so called because, as the mother said, the Lord had hearkened to her in her trouble (Gen. xxix. 33). In personal character Simeon seems to have been one of the most unamiable of the patriarchs. It was he who in conjunction with Levi took so bloody a revenge upon the people of Shechem for the dishonour done to their sister Dinah (xxxiv.). Perhaps also he had been prominent in the outrage committed upon Joseph; as we find that he was the one selected as a hostage, to be detained in bonds in Egypt, to secure the return of the rest of the brethren (xlii. 19, 24). When Jacob pronounced on his death-bed his prophetical blessing, he did not forget the evil deeds of Simeon and Levi. Joined as they had been in an act of atrocity, joined they were in the reprobation with which their father stigmatized it; and their subsequent history is summed up in the words, 'I will divide them in Jacob, and scatter them in Israel' (xlix. 5-7). Of the fulfilment of this augury in regard to Levi nothing need be here said: see LEVI; but in respect to Simeon we shall soon see how events confirmed it. By Moses in his blessing Simeon was omitted.

At the descent into Egypt Simeon is said to have had six sons, probably by two wives (xlvi. 10); but five only of these sons appear to have been progenitors of families (Numb. xxvi. 12, 13). The tribe had increased very much during the bondage, being at the first census 59,300 (i. 22, 23): their place in the encampment was on the south side of the tabernacle, and their order of march in the second division, under the banner of Reuben (ii. 12, 13). They probably were involved deeply in some of the crimes committed in the wilderness: that one of their princes perpetrated a shameless act of sin in the matter of Baal-peor is distinctly recorded (xxv. 6-8, 14). And this may account for the extraordinary decrease of the tribe—for at the second census they were but 22,200 (xxvi. 14)—and also for the omission of it (noticed above) by Moses.

In the division of the promised land the lot of Simeon was assigned 'within the inheritance of the children of Judah,' seventeen cities in the south-east of Palestine (Josh. xix. 1-9). It is questionable whether Simeon had ever a distinctly-marked territory: no frontier-line is traced: we may rather believe that their cities and villages were scattered through districts of Judah, and surrounded generally by the territories of the superior tribe. A kind of alliance subsisted between the two: Simeon went with Judah to subdue his lot (Judges i. 3,

17); and Judah no doubt subdued, according to promise, some towns for Simeon. But we hear little of the Simeonites for a long time. They dwelt, it is true, in the same quarters till the reign of David (1 Chron. iv. 24-33); but they were not able to hold all their towns. Hormah and Beer-sheba, noted as belonging to them, were afterwards possessed by Judah (1 Sam. xxx. 30; 1 Kings xix. 3): Ziklag became first a Philistine then a Judean city (1 Sam. xxvii. 6); and subsequently the Simeonites seem to have been well-nigh absorbed in Judah (2 Chron. xv. 9). Only one independent expedition is recorded of them. It was in the days of Hezekiah, when a body of the tribe, cramped and requiring more room for the pasture of their flocks, attacked some neighbouring clans and established themselves in their seats, occupying a portion of mount Seir (1 Chron. iv. 34-43): see SEIR, 1.

No eminent person is recorded as of this tribe; though the Jews have a tradition that it furnished schoolmasters to the rest of the nation. A corps of 7100 Simeonites joined David at Hebron (xii. 25). And Simeon retains its place in the enumeration of the tribes by Ezekiel and St. John (Ezek. xlviii. 24, 25; Rev. vii. 7).

2. The aged saint who received the Lord into his arms at the time of the presentation in the temple. He uttered an inspired song, which has almost ever since been used as one of the most precious canticles in the services of the Christian church (Luke ii. 25-35). It has been conjectured, but on no sure grounds, that this Simeon was son of the famous doctor Hillel, and father of the no less famous Gamaliel.—3. One in the line of our Lord's ancestry (iii. 30).—4. A Christian teacher at Antioch called Niger, 'the black' (Acts xiii. 1). Nothing more is known of him.—5 (xv. 14). Peter.

SIM'EON. Ancestor of Mattathias, founder of the Maccabean family (1 Macc. ii. 1).

SIM'EONITES. The descendants of Simeon (Numb. xxv. 14, xxvi. 14; 1 Chron. xxvii. 16).

SI'MON (contracted from Simeon).—1 (Matt. iv. 18, and elsewhere). See PETER.—2. An apostle, sometimes called 'Simon the Canaanite,' and sometimes 'Simon Zelotes' (x. 4; Mark iii. 18; Luke vi. 15; Acts i. 13). We are not to suppose that the designation 'Canaanite' is derived from Canaan: it is most likely the Hebrew equivalent to Zelotes, indicating that Simon had been one of the party called Zealots: see ZEALOTS. 'Canaanite' should be spelt Kananite. Of the history and acts of this apostle the New Testament gives no information. He has been thought—but this is very uncertain—the same with Simon, one of the 'brethren' of the Lord, believed to be the sons of Alpheus and Mary the Virgin's sister (Matt. xiii. 55; Mark vi. 3). That Simon, however, is said to be the person (called also Symeon) who succeeded James as bishop of Jerusalem (Euseb., *Hist. Eccl.*, lib. iii. cap. 11), and if so cannot have been an apostle. The various countries in which Simon Zelotes is said to have preached are briefly noted by Winer, *Bibl. RWB.*, art. 'Simon 5.'—3. One called 'the leper,' in whose house our Lord was entertained at Bethany, shortly before his passion (Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 1-8). Some perplexity has been felt at the statement that Martha was one of those that 'served' on the occasion. And it has been supposed, by way of explanation, that Simon was the father of Lazarus, or the husband of Martha. If he were still living, he had doubtless been cleansed of his leprosy by the Lord's power.—4. A Cyrenian who was coming out of the country or out of the fields on the day of the crucifixion, and was compelled to carry Christ's cross. From the way in which his sons, Alexander and Rufus, are spoken of, we may deem them disciples (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26: comp. Rom. xvi. 13).—5. A Pharisee at whose house the woman that was a sinner anointed the feet of Jesus (Luke vii. 36-50).—6. The father of Judas Iscariot (John vi. 71, xii. 4, xiii. 2, 26).—7. A sorcerer at Samaria who believed at Philip's preaching, and was baptized. He afterwards offered Peter and John money to purchase the power of bestowing the Holy Ghost. His presumption was severely rebuked by Peter (Acts viii. 9-24). He is said afterwards to have again met and opposed Peter at Rome (Euseb., *ubi supr.*, lib. ii. capp. 13, 14). This story is very dubious; and Justin Martyr has made, as most critics think, a mistake in reporting that divine honours were paid to Simon at Rome (Just. Mart., *Apolog.*, i. 26, p. 59, edit. Bened.).—8. A tanner at Joppa, at whose house St. Peter lodged (Acts ix. 43, x. 6, 17, 32). This house, it is pretended, is still to be seen at Jaffa.

SI'MON.—1. Simon Chosameus (1 Esdr. ix. 32), perhaps a corrupted form of Shimeon (Ezra x. 31).—2. A Jewish high priest, the son of Onias, highly commended for his care of the temple and faithful discharge of the duties of his office (Ecclus. l.). There is some difficulty in determining which Simon was meant in this place. For a Simon, called the Just, succeeded his father Onias in the high-priesthood in the time of Ptolemy the son of Lagus; and another Simon succeeded another Onias in the time of Ptolemy Philopator. It is most probable that the former is meant. His pontificate is variously reckoned, 310 or 300-292 B.C. See Prideaux, *Connection*, vol. i. pp. 478, 491, 492; Winer, *Bibl. RWB.*, art. 'Simon 1.'—3. One of the brothers of Judas Maccabeus, surnamed Thassi (1 Macc. ii. 3, 65). He conducted a successful campaign in Galilee in the life-time of his brother Judas (v. 17-23), and with Jonathan avenged the death of Judas (ix. 33-42). He was advanced to the government and high-priesthood when Jonathan was slain, was confirmed in his authority by Demetrius, allowed to coin money by Antiochus the son of Demetrius, acknowledged prince and high priest of the Jews by the Romans, but was ultimately murdered with two of his sons by Ptolemy son of Abubus, 135 or 136 B.C. His son John Hyrcanus succeeded him (xiii.-xvi.). See *MACCABEES, THE FAMILY OF*

MACCABEUS.—4. A Benjamite, made governor of the temple under Seleucus Philopator king of Syria. His evil conduct and slander of the high priest Onias is related in 2 Macc. iii. 1-12, iv. 1-6. Some have denied that Simon was a Benjamite.

SIM'RI (*watchful*). A Levite, one of the chief porters (1 Chron. xxvi. 10). The name is identical with Shimri.

SIN. Sin is defined in scripture to be 'the transgression of the law' (1 John iii. 4). Of course an intelligent understanding of the law is pre-supposed; for, 'where no law is, there is no transgression' (Rom. iv. 15). The scripture teaches us that, since and in consequence of the fall, men are born with a sinful nature, 'the children of wrath' (Eph. ii. 3). This is called 'original sin,' and is described in Art. ix. of the Anglican church as 'the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil.' As a result of this original imperfection, men commit actual sin not indeed that they are compelled to transgress, but of their own fault, and according to their own perverted will. There is no man without sin (1 John i. 8, 10); and therefore, as 'the wages of sin is death' (Rom. vi. 23), men stand exposed to the just judgment of eternal death. But God has graciously provided a means whereby sin may be forgiven: he 'made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him' (2 Cor. v. 21). Christ by his precious blood-shedding hath atoned for sin; and the benefits of his atonement are freely offered to mankind. So that the blood of Christ 'cleanseth from all sin' (1 John i. 7). The guilt of it is remitted to those that believe in Jesus (John iii. 16, 18); and the power of it is broken by the mighty working of the Spirit (Rom. vi. 14, viii. 1-4; 1 Cor. vi. 11).

All sins are not equal in intensity. There are some committed with that daring defiance of God which seems to shut up the soul in impenitence, and disable it from application to that fountain wherein guilt may be washed away (Mark iii. 28-30). And there are sins which, though they must have their desert of death if disregarded and unrepented of, yet are brought to the Saviour's cross and are forgiven (1 John. v. 16, 17).

The word 'sin' appears to be sometimes put for sin-offering' (2 Cor. v. 21).

SIN (*mire, clay*). A fortified city on the north-eastern frontier of Egypt, on the eastern bank of the eastern stream of the Nile, two or three miles from the sea, amid marshes (Ezek. xxx. 15, 16). In consequence of its position and its strong fortifications it was regarded as the key of Egypt; and every invader first attempted to capture this place. Sin was the Pelusium of the Greeks: it no longer exists; its site being covered by the sea. But not far off is *et-Tineh*, where are some ruins, called now *Farameh*, or *el-Farma*. Tineh, an Arabic word, signifies, like Sin, 'a miry place;' and Pelusium, of Greek derivation, is also 'muddy

SIN-OFFERING. See OFFERINGS.

SIN, WILDERNESS OF. A wilderness between Elim and Rephidim or Dophkah (Exod. xvi. 1, xvii. 1; Numb. xxxiii. 11, 12). It was here that the manna was first given. It is thought to be the desert-plain *el-Káa*, which, beginning at *el-Murkhah*, extends with varying breadth almost to the southern extremity of the Sinaitic peninsula.

SI'NA (Acts vii. 30, 38; Gal. iv. 24, 25). The Greek form of Sinai. As illustrating St Paul's symbolical language, it may be said that, according to some authorities, *Hagar*, signifying 'a rock,' is the name given by the Arabs to Sinai.

SI'NAI (*bush of the Lord?*). The mountain or mountain-district where the law was delivered to Israel. The Sinaitic mountains are situated in the peninsula between the two arms of the Red sea. They consist of a mass of granite, porphyry, and greenstone rocks, somewhat triangular in shape, faced towards the two gulfs by strips of red sandstone running south-east and south-west till they meet. The whole forms a huge plateau, which is intersected by wadys, and from which rise various cliffs and peaks, some of them to a height of 8000 or 9000 feet above the level of the sea. Dr. Stanley distributes these mountains into three principal clusters—one to the north-west near *Wady Feirán*: here is *Serbál*, 6342 feet in altitude; then the eastern and central mass, including *Jebel Katherin* about 8000 feet, and *Jebel Músa* about 7000 feet high; and thirdly the south-eastern, of which the highest peak is *Um Shaumer* (*Sinai and Palestine*, p. 11).

The opinions of travellers differ widely as to the identification of that particular 'mount' whereupon 'the Lord descended in fire,' while the people 'stood at the nether part of the mount' (Exod. xix. 16-20). Some—and early traditions favour their view—imagine that Serbál was the very Sinai. It is described as a magnificent mountain, crowned with five peaks, well-fitted, we may therefore suppose, for the display of the divine glory upon it. But then there is no plain in the immediate neighbourhood in which the tribes could have been gathered to hear the voice of God. And, though Rephidim was not far distant from Sinai, yet, so far as it can be identified, it must have been too close upon Serbál to allow for two separate encampments, with a march between them, at Rephidim and the wilderness of Sinai (xvii. 1, xix. 2; Numb. xxxiii. 15). Other writers identify the mount with *Rás Sasáfeh*, a high peak to the north-east of the central cluster overlooking the plain *er-Rahah*, which afforded opportunity for the people to remove and stand afar off (Exod. xx. 18), lateral valleys running into it. Dr. Durbin, who ascended this peak, observes: 'No one who has not seen them can conceive the ruggedness of these vast piles of granite rocks, rent into chasms, rounded into smooth summits, or splintered into countless peaks, all in the wildest confusion, as they appear to the eye of an observer from any of the heights. But, when we did arrive at the

summit . . . . and cast our eyes over the wide plain, we were more than repaid for all our toil. One glance was enough. We were satisfied that here, and here only, could the wondrous displays of Sinai have been visible to the assembled host of Israel, that here the Lord spoke with Moses, that here was the mount that trembled and smoked in the presence of its manifested Creator! We gazed for some time in silence; and, when we spoke, it was with a reverence that even the most thoughtless of our company could not shake off. I read on the very spot, with what feelings I need not say, the passage in Exodus which relates the wonders of which this mountain was the theatre. We *felt* its truth, and could almost see the lightnings, and hear the thunders, and the "trumpet waxing loud" (*Observations in the East*, vol. i. pp. 143, 144).

Still there are some objections to this identification. To persons in the plain er-Rahah the Râs Sasâfeh is not the most conspicuous summit. Besides the special name, Jebel Mûsa, mount of Moses, has always been given to the tall southern peak of the same mountain-mass. The difficulty, however, was to find any plain at its base where the people might have been stationed. Late researches have discovered such a plain, larger and more commodious than that of er-Rahah. This, Wady Sebâyeh, was explored about twenty years ago; though since that time its existence, or at least its adequate extent, has been doubted. The following account of it is from the journal of Mr. Drew, who visited the east in 1856-57: 'The Wady Sebâyeh, for a considerable distance—indeed almost as far as it is laid down in some of the maps, which confound it too early with Wady Rahabeh—looks very unpromising, as the scene of Israel's encampment . . . . and I do not wonder, if Stanley did not pursue his "afternoon's walk" very far, that he felt it had no claim to be regarded as that scene. . . . . We went on, however, and we were then quite astonished at the scene which opened out before us. The plain widens and enlarges towards the south into a most magnificent area for a much larger encampment than could be placed in er-Rahah . . . at no point was the view of Jebel Mûsa interrupted. It rose every where before us, through the three miles over which Sebâyeh extends, as THE MOUNT. In the broadest part, near the south end, and along a line bearing north-west and south-east, we found the plain was a mile and three quarters broad. . . . The wady meets all the requirements of the scene of the encampment. It is well supplied with water, and is even now, with its gently-sloping sides, filled with vegetation. Jebel Mûsa is *the* object visible at every part: the spurs from the mountain come down along it on the east side, so as to form a clearly-defined boundary: water is abundant. . . . There is abundant room in it and in the adjacent wadys for the Israelites to have been placed as the narrative describes during the giving of the law; and, after going over the conditions that must have been fulfilled by the actual scene of that event, we came, deliberately and strongly, to the conclusion that it had far greater claims to be received in that character than er-Rahah.' Mr. Drew and his party, in order to form a right judgment, went from Sebâyeh to er-Rahah to make a fresh examination there; and he says, 'our conclusion . . . . was in the strongest manner sustained' (*Scripture Lands in Connect. with their History*, app. B. pp. 393-395). We may, therefore, fairly conclude that the Sinai on which the Lord descended in fire is most probably the present Jebel Mûsa.

We find the name Horeb in use as well as that of Sinai; and, indeed, it has been urged as an argument against the belief that the book of Deuteronomy proceeded from the same pen as the rest of the Pentateuch, that the writer of Deuteronomy uses the word Horeb exclusively, while in the preceding books the place where the law was given is with but two or three exceptions called Sinai. Sinai does occur in Deuteronomy (Deut. xxxiii. 2); but there is sufficient reason why generally Horeb is used. 'Never,' says Dr. Hengstenberg, 'does Horeb appear as a single mountain, in contrast to Sinai Sinai, on the other hand, is always a single mountain. Before the children of Israel reached the district, and after they left it, the general name of the mountain Horeb always stands in contrast to Egypt, the plains of Moab, &c. During their stay there, the particular is made a distinct object from the general: the mountain of Sinai and its wilderness are distinguished as the theatre of events that took place in the district of Horeb. But in Exod. xviii. 5 the general term is used: the whole of Horeb is still the mountain of God; which designation, nevertheless, is only applicable to the whole on account of what occurred on part of it, Sinai' (*Dissertations on the Genuineness of the Pentateuch*, diss. vii. vol. ii. pp. 325-327). The name Horeb, it may be added, signifying 'dry,' 'desert,' is very naturally given to places presenting the same physical features if not identically the same spot; and, in reference to the giving of the law, it seems rather to describe the position of the people than the spot on which the Lord descended. In later times the designation, as was natural, had a more extended meaning. Thus it was to Horeb that Elijah fled, clearly the region (1 Kings xix. 8). Legendary tradition has fixed on a particular cave as that where he lodged (9); and on Jebel Mûsa is the so-called chapel of St. Elias.

SINCERITY. This term is opposed to hypocrisy or dissimulation. The Greek word which we render 'sincerity' denotes the being judged of in sunshine, so as to bear minute investigation; hence pureness, clearness (1 Cor. v. 8; 2 Cor. i. 12, ii. 17).

SING, SINGING. See HYMN, MUSIC.

SI'NIM. The name of a land or people mentioned only once in scripture (Isai. xlix. 12). It is not easy to say what country is intended. Some critics are disposed to look to Egypt. But the prophet would seem rather to point to some distant eastern nation. Accordingly it may be believed that the Chinese, *Sinenses*, were meant. It is true that the Chinese, though acquainted

with this term, do not apply it to themselves. But it is the appellation given to them by the other Asiatics; and there is nothing improbable in supposing it to be known to the Hebrews at an early date. There was a dynasty called *Tshin* which reigned in China 249-206 B.C.; and Gesenius is inclined to believe that, as the name of this dynasty might have become widely known among foreign nations before it acquired the sovereign power over all China, the word Sinim is derived from it. And, indeed, it was the name of a great tributary kingdom to the west, the first chief of which began his reign 897 B.C. See Henderson, *Isaiah*, p. 377.

SI'NITE. A tribe descended from Canaan (Gen. x. 17; 1 Chron. i. 15). In the immediate neighbourhood of Arca (see ARKITE) was a mountain-fortress called Sinnas, inhabited by marauders of Lebanon: it was destroyed, but the site was still named Sini; and so late as the fifteenth century a village of *Syn* still existed near the river Arca. Here was the seat of the Sinites.

SI'ON (*lofty*).—1 (Deut. iv. 48). See HERMON.—2 (Matt. xxi. 5; John xii. 15; Rom. ix. 33, xi. 26; Heb. xii. 22; 1 Pet. ii. 6; Rev. xiv. 1). The Greek form of Zion.

SIPH'MOTH (*bare places*). A town, probably in the south of Judah, to which David sent presents (1 Sam. xxx. 28).

SIPPA'I (*threshold?*). A Philistine giant (1 Chron. xx. 4); he is also called Saph.

SI'RACH (Prol. Ecclus., Ecclus. l. 27). The father of Jesus, author of the apocryphal book called Ecclesiasticus.

SI'RAH (*retreat*). The name of a well (2 Sam. iii. 26), at the place from which Abner was recalled by Joab. Possibly it may have been *'Ain Sara*, a spring and reservoir a short distance from Hebron.

SIR'ION (*breast-plate*). A name given by the Sidonians to mount Hermon (Deut. iii. 9; Psal. xxix. 6), perhaps from a fancied resemblance to a breast-plate. See HERMON.

SISAMA'I (*leapers?* but the meaning is very uncertain). One of Judah's posterity (1 Chron. ii. 40).

SI'SERA (*battle-array*).—1. The commander-in-chief of the army of Jabin king of Canaan. When Barak adventured to encamp with his 10,000 on Tabor, Sisera marched out to attack him, expecting very likely an easy victory. But Barak rapidly descending fell upon the Canaanitish host, probably when not expected, and threw them into disorder and flight. And, when they endeavoured to regain Harosheth, as they hurried along the narrowing valley with Kishon in flood by their side, no wonder that horses, chariots, footmen were mixed together in disastrous medley. See BARAK. Sisera imagined he could more easily force his way on foot: he quitted his chariot, therefore, and made for the tents of Heber, his master's ally. He was received with apparent respect and cordiality by Jael, Heber's wife, his thirst assuaged, and himself secreted in the women's tent. But, when wearied he had fallen asleep, Jael stole up to him with a hammer and a tent-nail, which she drove through his forehead and pinned him, a corpse, to the ground (Judges iv., v.; 1 Sam. xii. 9; Psal. lxxxiii. 9).—2. One whose descendants, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 53; Neh. vii. 55).

SISIN'NES (1 Esdr. vi. 3, 7, vii. 1). The name of a governor of Syria and Phœnicia under the Persian rule. It answers to Tatnai in the bible (Ezra v. 3).

SISTER. This word, like 'father,' 'mother,' 'son,' 'daughter,' is frequently used to express relationship more distant than that which it literally implies. Thus it signifies a step or half-sister (2 Sam. xiii. 2), a cousin (Matt. xiii. 56), also a sister in the faith (Rom. xvi. 1). Comp. Matt. xii. 50, where the names of natural kindred allude to the spiritual union of Christ's faithful servants with himself.

SIT'NAH (*accusation, hatred*). One of the wells which Isaac's servants dug, and for which the herdmen of Gerar strove; on account of which Isaac removed (Gen. xxvi. 21). Its exact site has not been ascertained.

SI'VAN (*bright?*) (Esth. viii. 9). See MONTH.

SKIN. See LEATHER. Skin of the teeth. See TOOTH.

SLAVE, SLAVERY. See SERVANT.

SLEEP. The word literally taken means the repose of the body (Psal. iv. 8; Jonah i. 5, 6; Matt. viii. 24; Acts xx. 9). Used typically it signifies death (Jer. li. 39; Dan. xii. 2; John xi. 11, 13; Acts vii. 60; 1 Cor. xv. 51; 1 Thess. iv. 13, 14), or sometimes the lethargy of sin and ignorance (Rom. xiii. 11; Eph. v. 14).

SLIME (Gen. xi. 3, xiv. 10; Exod. ii. 3). Asphalt or bitumen, which boils up like pitch from subterranean fountains at Hit, near Babylon, described by various travellers; also, according to the Arabs, from the bottom of the Dead sea. Shafts are sunk; and in a semi-fluid state the bitumen exudes from crevices in the strata. It hardens in the sun, and as by itself it is brittle it must be mixed with tar in melting. It was employed for mortar by builders in the plain of Shinar; but this use of it seems to have been confined to Babylonia.

SLING, SLINGER. The sling was anciently a very common and effective weapon of offence. See ARMOUR, pp. 55, 56. Slingers are mentioned as light-armed troops (Judges xx. 16; 1 Sam. xvii. 40-50; 2 Kings iii. 25; 2 Chron. xxvi. 14; Zech. ix. 15).

SMITH. See HANDICRAFT, IRON.

SMYR'NA (*myrrh*). An ancient commercial city of Ionia, about 40 miles north of Ephesus, at the mouth of the little river Meles. It was destroyed by the Lydians, and lay in ruins 400 years, till Alexander, or Antigonus after the great conqueror's death, re-built it not far from its original site; and then it again flourished. One of the apocalyptic epistles was addressed to the church of Smyrna (Rev. i. 11, ii. 8-11), forewarning them of persecution; and some of the expressions are thought to refer to rites practised by pagan inhabitants of the city. Thus a crown was presented to the priest who had superintended the sacred ceremonies when his year of office expired (comp. 10). It was here that Polycarp, martyred 166 A.D., was bishop. Smyrna, now

called *Ismîr*, is a large city, containing 120,000 inhabitants, and is the centre of the trade of the Levant.

SNAIL. The 'snail,' so termed in our version of Lev. xi. 30, was probably a species, not exactly identified, of lizard. See LIZARD. The original word in Psal. lviii. 8 signifies a snail, especially without the shell. It is derived from a verb meaning 'to moisten'; and the name is given because of the snail's slime and moisture. The wicked shall pass away as a snail, which leaves a slimy trail, that is, seems to melt as it goes.

SNOW. Snow occasionally falls to some depth in Palestine, though it does not lie long (2 Sam. xxiii. 20; 1 Chron. xi. 22). On the higher points of Lebanon, however, it continues throughout the year (Jer. xviii. 14). Snow is frequently mentioned for illustration, as to describe the whiteness of a leper (Exod. iv. 6; Numb. xii. 10; 2 Kings v. 27), or the purity of the raiment of a divine Person or of an angel (Dan. vii. 9; Matt. xxviii. 3; Mark ix. 3), or the perfect cleansing which a sinner has by the forgiving mercy of God (Psal. li. 7; Isai. i. 18). See for other uses of the word Job vi. 16, ix. 30, xxiv. 19; Prov. xxv. 13, xxxi. 21.

SNUFFERS, SNUFF-DISHES (Exod. xxv. 38, xxxvii. 23). See CANDLESTICK.

SO (The Hebrew form of an Egyptian word *Sevech* or *Savak*, the crocodile-headed god). An Egyptian king, contemporary with Hoshea king of Israel (2 Kings xvii. 4). It is doubted whether he was identical with Sabaco, the first king of the Ethiopian dynasty in Upper Egypt, or with Sevechus, his son and successor, who immediately preceded Tirhakah: the more probable opinion is that he was Sevechus, who reigned twelve or fourteen years. See Winer, *Bibl. RWB.*, art. 'So.' A writer in Smith's *Dict. of the Bible*, vol. iii. pp. 1336, 1337, is inclined rather to identify So with Sabaco (Shebek).

SOAP. The Hebrew *bôr*, or *bôrîth*, implying that which cleanses, would seem to include any cleansing substance, as salt of lye, vegetable salt, alkali, obtained from the ashes of various plants of salt or alkaline nature. This was used in conjunction with oil for washing and scouring garments (Jer. ii. 22); also in refining metals (Mal. iii. 2). The word *bôr* occurs in Job ix. 30, the last clause of which Carey translates 'and had cleansed my hands with soap;' observing upon it that 'there is no evidence that the ancient Egyptians were acquainted with soap (properly so called); they were probably acquainted, however, with some absorbent substitutes, such as steatite or the argillaceous earths; or—from the circumstance of a preparation of pounded lupins, used by the modern Egyptians for washing the hands and called *doqâq*, having been long adopted in the country—we may infer that it may be an old invention, handed down to, and imitated by, the present inhabitants' (*The Book of Job*, p. 442). There is another word, *nether*, translated 'nitre,' the modern natron or Egyptian nitre, a mineral alkali gathered from the well-known natron-lakes. This mixed with oil is still used as soap (Jer. ii. 22). It effervesces with an acid and loses its strength (Prov. xxv. 20).

SO'CHO, SO'CHOH (*branches, hedge*). (1 Kings iv. 10; 1 Chron. iv. 18). See next article.

SO'COH (*id.*).—1. A city in the plain country of Judah (Josh. xv. 35). This (Shocholi) was the place where the Philistines were gathered for the campaign in which Goliath was slain (1 Sam. xvii. 1): it (Sochoh) is mentioned as included in one of Solomon's commissariat districts (1 Kings iv. 10): it (Shoco) was fortified by Rehoboam (2 Chron. xi. 7), but (Shocho) was seized by the Philistines in the reign of Ahaz (2 Chron. xxviii. 18). Its site appears to be at *esh-Shuweikeh*, in ruins, on the road from Eleutheropolis to Jerusalem, on the southern slope of the Wady es-Sumt (Elah). The Socho of 1 Chron. iv. 18 may be supposed the name of a place, and is most probably this Socoh. The orthography, it will be observed, varies in our translation: there are also slight variations in the Hebrew.—2. A town in the mountains of Judah (Josh. xv. 48). This also has been identified under the same name, *esh-Shuweikeh*, about a mile to the north of Jattir, now *Attir*.

SO'DI (*confidant of Jehovah*). The father of the spy selected from Zebulun (Numb xiii. 10).

SOD'OM (*burning, conflagration? vineyard?*). The principal city of the district destroyed on account of the wickedness of the inhabitants, generally thought to be covered by the waters of the Dead sea, that lake being enlarged at the time of the catastrophe. But this notion is not borne out by facts.

Sodom is first mentioned in describing the Canaanitish border (Gen. x. 19): it was afterwards selected by Lot as a place of residence; the country around being highly fertile, well watered everywhere, 'even as the garden of the Lord' (xiii. 10-13). He first pitched his tent close by, and at a later period dwelt in the city. It was plundered by Chedor-laomer and his associate kings; but the captives and booty were recovered by Abram (xiv.). The history of its great sinfulness and fearful ruin, with Gomorrah, Admah, and Zeboim, is next related (xviii. 16-38, xix. 1-29); and ever after Sodom is mentioned but as a name of horror, a warning of the terrible vengeance of God upon sinners (Deut. xxix. 23, xxxii. 32; Isai. i. 9, 10, iii. 9, xiii. 19; Jer. xxiii. 14, xlix. 18, l. 40; Lam. iv. 6; Ezek. xvi. 49, 50; Hos. xi. 8; Amos iv. 11; Zeph. ii. 9; Matt. x. 15, xi. 23, 24; 2 Pet. ii. 6-8; Jude 7; Rev. xi. 8). See DEAD SEA, pp. 802-804.

Sodom is usually supposed to have stood at the south-west of the Dead sea; and M. de Saulcy imagined that he had discovered its remains on the western shore to the north of Jebel Usdum, 'mountain of Sodom.' The more accurate researches of other travellers, however, have not confirmed M. de Saulcy's supposition: he was probably imposed on by his Arab guides, and led to believe that the stones he saw scattered about were the ruins of an ancient city. Besides, the 'plain of Jordan' must have been to the north of the lake, the

southern part of which is not visible from the point by Beth-el where Abram and Lot surveyed the then-fertile vale. See ZOAR.

SOD'OM, VINE OF. See VINE.

SOD'OMA (Rom. ix. 29) Sodom.

SOD'OMITES (2 Esdr. vii. 36). Inhabitants of Sodom. The word in the bible has a different meaning.

SOD'OMITISH SEA (2 Esdr. v. 7). The Dead sea.

SOLDIER. See ARMY.

SOL'OMON (*pacific*). The second son of David and Bath-sheba; the first having been stricken in infancy for the sin of its parents (2 Kings xii. 14-25). Solomon was the child of promise and of happy augury. Designated as the heir of David's wide empire, placed probably under the tuition of the prophet Nathan, selected as the peaceful prince, under whose rule the splendid temple of Jehovah should be built, it was a yet higher preference that he was called the Lord's dear one (2 Sam. vii. 12-16, xii. 24, 25). And yet his childhood was not a calm. Dark clouds were gathering from time to time; and specially, when after Tamar's dishonour and Amnon's murder Absalom seized the throne, Solomon, whose life as David's known heir the usurper would above all desire to take, must have been a fugitive with his father. He was restored to his place; but again, when David's end was evidently near, a bold attempt was made by his elder brother Adonijah to secure the succession to himself. Of course, had the plan prospered, Solomon, as Nathan and Bath-sheba saw, would have been a victim (1 Kings i. 12, 21). But David was aroused by the intelligence, and resolved at once to commit the government to him. He was accordingly anointed king by Nathan the prophet and Zadok the priest, and placed on David's throne; and the news of the event was sufficient to stifle the conspiracy (32-53). Solomon must have been young at this time, perhaps not more than eighteen. His father did not long survive; but in one more assembly the aged king appeared, explained his purpose of building a temple, and how the work was devolved on Solomon, made large offerings for the cost of it, and solemnly blessed his people and his successor. And then again was there a royal ceremonial of inauguration (1 Chron. xxviii., xxix.). David afterwards, just before his death, gave his son another special charge, how to act towards Joab and Shimei, men who had deserved punishment yet had hitherto been treated with lenity.

Thus Solomon began his reign. But Adonijah was evidently restless, and, encouraged perhaps by some of those who had previously declared for him, he endeavoured to possess himself of one of the women of his father's harem. Had he succeeded, he would have obtained in the eyes of the nation an acknowledgment of his claim to the crown. Solomon saw this at a glance, and immediately issued orders for the execution of Adonijah and of Joab, removed Abiathar from the high priesthood, and confined Shimei to a residence in the metropolis, for violating which injunction he was afterwards put to death (1 Kings ii.). Solomon married Pharaoh's daughter (iii. 1). But, if this alliance was contracted, as is most likely, after his accession, he must have previously married the Ammonitess, Rehoboam's mother (xiv. 21). There is then related the Lord's appearance to the king. He offered a great sacrifice at Gibeon; and in a vision by night God said to him, 'Ask what I shall give thee.' A wonderful permission! Surely his youthful mind will be fired with ambition; and he will ask vast riches, and imperial power, and warlike renown. Nay: he asks a gift much greater. Sensible of his own weakness, calling himself a little child, oppressed with the responsibility of governing the Lord's people, he asks for wisdom. Happy choice! The Lord, who doubtless prompted the desire, will largely gratify it. Solomon was to have wisdom and understanding, and, besides, riches and honour in abundance.

In the fourth year of his reign began the building of the temple, which was completed in seven years and solemnly dedicated, the ark of God being deposited in it. And then there was great joy: the promise that the Lord would choose him a place to dwell in among his people was fulfilled, and the typical priesthood of the law had its largest development and honour (vi.-viii.). Now did God appear to Solomon again, confirming his promises and kindly warning the king against declension. Riches and honour indeed flowed in upon him. He fortified Jerusalem and adorned it with sumptuous palaces: he built many cities and stored them with his chariots and his horsemen: he thoroughly subjugated the remnant of the Canaanites that were in the land: he had a navy on the Red sea, and in conjunction with Hiram king of Tyre carried on a lucrative trade. Gold and the precious things of distant countries were brought to his marts; and sages and sovereigns came out of all nations to hear his wisdom and admire his magnificence (iv. 34, ix., x.). Whether the policy of Solomon was in all respects that which would commend itself to modern statesmen may be a question; suffice it that in his position it was eminently successful; and had he trod on in the right ways of the Lord his prosperity would doubtless have been solid and stable.

But Solomon's prosperity was a snare to him. He lived in luxury, and, after the fashion of eastern princes, he multiplied wives and concubines. His harem was filled with women of various countries who knew not the Lord; and they turned away his heart. And Solomon—the wise and understanding king, to whom God had twice appeared, who reared the magnificent temple of Jehovah—Solomon, enslaved by the love of strange women, sunk so low as to build a high place for Chemosh on the hill before Jerusalem, audaciously confronting the holy house, and for Moloch, that the foul sacrifices to idols might be offered there (xi. 1-8; Neh. xiii. 26). Sentence was then pronounced that ten tribes should be wrested from his house; and the man was designated who should rule them. In vain did Solomon strive to defeat the prediction. Jeroboam whom he sought to slay escaped,

and found a refuge in Egypt; and other adversaries there were who troubled Israel; and the vast works the king had undertaken seem to have been felt as burdens by his subjects, so that discontent was beginning to prevail; and Solomon, whose youth had been so auspicious, and whose meridian so splendid, sunk, after reigning forty years, with a heavy cloud upon him to the grave (1 Kings xi. 9-43). No mention is made in scripture of his repentance: no word drops from the inspired penman to show that he humbled himself and sought forgiveness. The name of this most renowned Israelitish king is a warning to succeeding ages to beware of listening to the blandishments of evil.

That Solomon did repent is traditionally believed, and that the book of Ecclesiastes was composed by him after he had trod the paths of vanity and sensual indulgence and found earthly pleasures unsatisfying. But it is an inference, a hope, rather than a certainty. Some imagine that Ecclesiastes is not from his pen. This, however, scarcely affects the inference. Had Solomon been known to die impenitent, no future writer would have assumed to speak in his name. Though we can but hope, therefore, still we may hope that he found mercy.

Solomon was a voluminous author. 'He spake three thousand proverbs,' many of which are preserved in the book of Proverbs; 'and his songs were a thousand and five' (iv. 32). Two psalms bear his name, Psal. lxxii., which most probably is not his, and cxxvii., which may have been written on occasion of building the temple.

For notice of oriental legends respecting Solomon see D'Herbelot, *Biblioth. Orient.*, art. 'Soliman Ben Daoud.'

SOLOMON'S PORCH (John x. 23; Acts iii. 11, v. 12). One of the colonnades or cloisters of the temple, affording shelter from the weather in winter-time. It was in the eastern side, or, as some understand, at the eastern end of the south side of the building. According to Josephus it was an original work of Solomon, which had remained from the former temple (*Antiq.*, lib. xx. 8, § 7). See TEMPLE.

SOLOMON'S SERVANTS (Ezra ii. 55, 58; Neh. vii. 57, 60). A certain class of the returned exiles, enumerated after the Levites and the Nethinim. They had probably some very subordinate connection with the temple-services, and may be supposed the descendants of those Canaanites whom Solomon, carrying out his father's policy, employed as slave-labourers in his works (1 Kings ix. 20, 21; 1 Chron. xxii. 2; 2 Chron. viii. 7, 8). If performing any sacred office, they must have become proselytes to the true religion.

SOLOMON, THE SONG OF. This book, called also Canticles, and according to its Hebrew appellation 'the Song of Songs,' always had a place in the Jewish canon, and has consequently been received into that of the Christian; church. It was reckoned among the *khethubim* or *hagiographa*: it was included in the Septuagint translation of the Old Testament: it was enumerated by Josephus as one of the Hebrew sacred books. Its canonicity is affirmed in the Mishna: it appears in the Christian catalogue of Melito (about 170 A.D.); and indeed, as it is clear from what has just been said, that it was in the canon of scripture in our Lord's time, any doubts which have since been entertained have been only partial, confined to individuals.

Before proceeding to enquire into the author and the date of this book, it may be well to consider its form and object. Some have called it a mere collection of fragments: others have deemed it a regular drama. The fragmentary theory certainly cannot be sustained. For it is clear that the subject is the same from the beginning to the end: the same persons are introduced; and, though, after the eastern manner, the transitions are abrupt, yet a connecting thread of thought and purpose runs through the whole, in the highest degree improbable if independent pieces had just been strung together. Still it is not constructed with sufficient nicety of adaptation to claim the appellation of a drama. There are interlocutors, doubtless, and so far portions of it may be termed dramatic, but not more so than many other ancient poems, in which characters occasionally speak, but which no man on this account regards as dramas. The impassioned mind of the poet is by no means inclined always formally to describe and introduce his persons: he assumes at once their character, and speaks in their name, knowing that no sensible reader will misunderstand him. We must hold, then, this composition to be a single poem, with a definite plan, conversations being intermingled with description. Whether it be called idyllic with some, or pastoral with others, is of little moment.

Most probably it had an historic basis. The scripture poems and prophecies were suggested generally by some passing event, on which the mind of the seer—like that of Elisha, composed and fixed by the strain of music he asked for (2 Kings iii. 15)—brooded for a while. And then the mental picture was constructed; the events which gave occasion to it being the foreground, while fancy added in other lineaments, and, under the guidance of the informing Spirit, from the present the future was traced, receiving its shape, and conveying its lessons in agreement therewith. Thus see how Hannah, in her joyful offering of her first-born at the sanctuary, with kindling ardour describes the wondrous dealings of the Lord, and travels on till she sees in vision his strength displayed in the exalting of the horn of the great anointed King (1 Sam. ii. 1-10). Examples of the kind are innumerable. So it must have been here. There was some story of pure earthly affection, in which obstacles for a while disunited two loving hearts. This the writer seizes on: he takes up the steps of it; and he converts it to a higher purpose.

Many indeed deny that there was a higher purpose. They see in the Song literal love, and no more. Their reasons are not without weight, and deserve calm consideration. But it is submitted that there are other reasons more weighty

which go to prove that in the literal words there is an allegorical meaning, so that through allegory a mystical or spiritual sense is conveyed embodying and inculcating sublime truth. How else should the book have had a place in the sacred canon?

Dr. Stowe has argued the question very sensibly (*Journ. of Sacr. Lit.*, Jan. 1852, pp. 320-339, re-printed from Amer. Bibl. Repos., Apr. 1847); and his views have been adopted by Dr. Kitto (*Daily Bible Illustrations*). He urges '(1). The names of the two principal characters, namely Shelomoh and Shulamith, are in the original quite as significant as John Bunyan's Christian and Christiana, Obstinate and Pliable, Faithful and Hopeful, &c. (2). The sudden changes from the singular to the plural number in the part of the dialogue sustained by Shulamith indicate that her name is to be taken in a collective sense. "Draw *me*: *we* will run after thee. The king hath brought *me* into his chambers: *we* will be glad," &c. (Sol. Song i. 4, and many other places). (3). Shulamith is put into situations and made to utter expressions which, if literally understood, are so entirely abhorrent to oriental manners, that no sane writer, certainly no writer so skilful as the author of this poem shows himself to be, would ever put into a literal love-song; though they are all very beautiful and appropriate when understood allegorically. Such are iii. 1-4, v. 7, viii. 1, 2. Such scenes and expressions are not uncommon in the allegorical poetry of the east, but in their literal amatory songs they can never occur. Literally understood they would doom their heroines to everlasting infamy; and certainly no poet ever thus treats his favourites. (4). The entire absence of every thing like jealousy, in situations where that passion must appear in a literal love-song, is proof of the allegorical character of the piece. See i. 4, v. 1, vi. 8, 9. (5). The dreamy and fanciful and even impossible character of many of the scenes shows that they cannot be understood literally (ii. 14-17). Shulamith is in the cleft of the rocks, in the concealments of the precipices; and Shelomoh wishes to see her and hear her speak. He is in the garden at night; and she tells him to catch the jackals that are destroying the vines. She sees him feeding his flocks in a distant field of anemones. She sees him beyond the mountains which separate them, and calls upon him to leap over them like the gazelle and the fleeting fawn, to rejoin her at evening. All these things occur at the same time and place (iv. 8). Shelomoh calls upon Shulamith to go with him to the snowy peaks of Lebanon and Hermon, among the lions' dens and the leopards' lairs, and enjoy the fine prospect over the plains of Damascus. Numerous impossibilities of this kind will occur to every intelligent reader of the poem.'

In addition to these reasons there is the fact that poems of the kind are common in the east, having an allegorical character; insomuch that men well acquainted with oriental literature, and familiar from their residence in those parts of the world with oriental habits and feelings, such as Dr. Kitto, Mr. Laue, Major Scott Waring, not only produce examples, but unhesitatingly tell us that no oriental doubts of the allegorical intention of Solomon's Song. Would not then the ancient Hebrews have the same feeling? On such a point surely the impressions made on those to whom the book is addressed or among whom it is first published ought to be specially regarded.

This book, according to its spiritual meaning, is understood to delineate the mutual love of God and his people, in which there are vicissitudes and trials, and backslidings and repentance, and finally a perfect union betwixt the Redeemer and his ransomed church. The same similitude, not indeed wrought out with such particularity, is to be found in other parts of scripture. God frequently condescends to take the marriage-tie as illustrative of the close fellowship of himself with his chosen. Departure from him is spiritual adultery. His kindness is pre-eminent in receiving back the polluted one. And the last glorious triumph is called the marriage-supper of the Lamb, where the bride is presented pure and undefiled, every stain obliterated, resplendent in glistering robes, the meet consort of a royal spouse. The idea is repeated in both the Old and New Testaments. See, for example, Psal. xiv.; Isai. liv. 4-6, lxii. 4, 5; Jer. ii. 2, iii. 1, 20; Ezek. xvi.; Hos. ii. 16, 19, 20; Matt. ix. 15; John iii. 29; 2 Cor. xi. 2; Eph. v. 23, 29, 30, 32; Rev. xix. 7-9, xxi. 2. Such passages as these show how familiarly the idea was used even in prose composition: we need not be surprised to find it expanded in impassioned poetry.

But this interpretation depends on the Song being supposed to exhibit nuptial love. If such a supposition be erroneous, of course there will be a much greater difficulty in establishing the allegorical meaning. Now Mr. Ginsburg, a late and able expositor, maintains (*Song of Solomon, with Commentary*, Lond. 1857) that we have in it an example of virtue in a young woman who overcame great temptations to become a royal favourite, and remained faithful to a humble suitor. A shepherdess, he thinks, is described, whom Solomon admires and carries to his palace, till, wrought upon by her constancy, he dismisses her to happiness with the shepherd to whom she had been betrothed. It would be hard certainly to put a spiritual meaning on such a story. But after the fullest consideration of Mr. Ginsburg's theory it appears untenable. The parts do not hang well together. And, seeing that he admits only a literal exposition, the extreme improbabilities of the story as he interprets it are difficulties which one really cannot see how to surmount. See Horne's *Introd.*, vol. ii. edit. Ayre, pp. 751, 752. On the whole, then, the allegorical interpretation described above appears most reasonable. Nor are the objections urged against it insuperable. It is said that no hint is given in the book itself that it is allegorical. But no such hint would be needed, especially to readers prepared by habit and feeling, as it has been

noted the orientals were, to recognize its inner meaning. It is also urged that, if it was a sacred allegory, it is marvellous that our Lord or his apostles did not cite it. They would have been more likely to put the church on her guard against it, if not being allegorical it was so understood, as we can hardly doubt it was in their time.

The date and authorship must now be briefly noticed. In the title, which even if not original is of extreme antiquity, the Song is expressly declared to be Solomon's. And to him generally, both in the Jewish church and the Christian, it has been ascribed. There is no reason to doubt that it was produced about his time. The diction is evidence of it. And, whereas some trace of Aramaic or Chaldee expression has been imagined, such may readily be explained without resorting to the conjecture of a later date. It has been suggested that it was composed in Northern Palestine. There is little ground for the conjecture; a reason of Hitzig, that Tirzah is named before Jerusalem (Sol. Song vi. 4), being one of the silliest that ever entered a critic's brain. But, if written in Solomon's age, may we regard that prince as the author? If Mr. Ginsburg's exposition be established, unquestionably he was not: he never would have recorded his own disappointment. But that exposition, it has been said above, cannot be adopted. Some particular expressions are alleged as not likely to have fallen from Solomon's pen: it is needless to dwell upon them: they prove little one way or the other. The gravest objection, certainly, to the Solomonic authorship arises from the character and habits of that prince. Wise, indeed, he was, gifted in many respects above the sons of men; but the licence of his harem, independently of the miserable fact that his wives turned away his heart from God, so that he was led to build high places for the deities of those idolatrous women (1 Kings xi. 4-8) shows how far he was from realizing that purity of mind and conduct which one would think must mark the man to whom were revealed, on the supposition of the Song having a spiritual meaning, the deepest things of God. Truly they are earthen imperfect vessels to whom any of the inspired treasure is committed; nevertheless we look for some reasonable correspondence; and it would seem more likely that one of high seraphic virtue would have been the man to depict the tender affection of the Lord and his church, instead of the sensuous monarch of Israel. Yet the objection is by no means pressed as unanswerable; and the weight of external evidence will be thought perhaps by most decisive for Solomon. If he was the author, it is impossible to tell at what period of his life he wrote this book; some say in youth, some in his elder days. This, however, we may confidently conclude: the fair one was not Pharaoh's daughter, but rather a native of Palestine, or the child of some neighbouring prince. Some identifying Shunem and Shulem would have her a Shunammite, and—whither will not fancy lead!—have guessed that she was Abishag.

It is well to note that a proper examination of the Song proves the baselessness of some of the objections to it. Thus Dr. Stowe shows that Sol. Song v. 10-16, often taken to describe the unclothed person, has really reference to the dress. 'Those parts . . . . which custom exposes to view are indeed described; but, as to those parts which custom conceals, it is the dress and not the skin which is intended. For example, "His head is as the most fine gold; and his hair is curled, and black as the raven!" What is this but the turban, gold-coloured or ornamented with gold, and the raven-black ringlets appearing below it? How else could his head be yellow and his hair black? . . . . Again, "His belly is as bright ivory girded with sapphires." How admirably this corresponds with the snow-white robe, and girdle set full of jewels, as we see it in Sir R. K. Porter's portrait of the late king of Persia! But what is there, I pray you, in the unclothed body that looks like a girdle of sapphires?' The same principle will apply to vii. 1-5; with regard to which Dr. Kitto says, 'There can be no impropriety in describing those parts of the person which are always exposed to view, as the face, hands, &c. Now all the monuments and pictures of ancient Egypt show us that the ancient oriental ladies dressed so as to leave the busts fully open to view; and of course there could then be no impropriety in alluding to or describing that part of the person. It may be added that this is the custom of modern oriental as well as of ancient oriental dress; and we have ourselves seen women who would sooner die than allow their faces to be viewed by strangers, and sooner be flayed alive than be seen with the top of the head uncovered, who would at the same time be perfectly indifferent to a display of a part of their persons which is in Europe more carefully veiled' (*Daily Bibl. Illust.*, Sec. Ser. Thirteenth Week, Sixth Day).

Almost every expositor divides this book in his own way. The following is one of the many modes of distributing it. There are two parts, each with three subdivisions; I. (i.—vi.), comprising, besides the title (i. 1), 1. The aspiration of reciprocal love (i. 2—ii. 7).—2. The mutual search and finding of the beloved object (ii. 8—iii. 5).—3. The espousals (iii. 6—v. 1). II. (v. 2—viii. 14), including, 1. The separation and re-union (v. 2—vi. 9). 2. The commendation of the beloved object (vi. 10—viii. 4).—3. The cementing of the alliance for inviolable fidelity (viii. 5-14).

Among the useful commentaries on this book are Mason Good's *Translation with Notes*, 1803, and Withington's *Solomon's Song translated and explained*, Boston, U.S., 1861.

SOL'OMON, THE WISDOM OF. See *WISDOM OF SOLOMON, THE BOOK OF.*

SON. This word is used with an extended meaning for grandson (Gen. xxix. 5; 2 Kings ix. 14) and for more remote descendants (Ezra viii. 15; Matt. xxii. 42; Luke xix. 9). In a tropical sense we have it denoting vassalage or subjection, as of a child to his parent (2 Kings xvi. 7). Hence 'son of death' (1 Sam. xx. 31, marg.) for devoted

to death; so 'child' or son 'of hell' (Matt. xxiii. 15), 'son of perdition' (John xvii. 12). It also signifies a 'foster-son,' or one adopted (Exod. ii. 10), and a disciple, a teacher being regarded as a father; thus 'sons of the prophets,' those who were trained in the prophetical schools (1 Kings xx. 35; 2 Kings ii. 3, 5, 7; Amos vii. 14). In relation to a place, 'son' denotes a native of it; thus 'children' or sons 'of Zion' (Psal. cxlix. 2), so 'children of the east' (Judges vi. 3), 'children of the people' (Jer. xvii. 19), meaning the common people or the public. Similarly we find 'sons of his quiver' (Lam. iii. 13, marg.) for his arrows. Used with reference to time we have 'son of old age' (Gen. xxxvii. 3) for one born in old age, 'children' or sons 'of youth' (Psal. cxxvii. 4) for those born in their fathers' youth, 'son of a year' (Exod. xii. 5, marg.) for one a year old, 'the son of the night' (Jonah iv. 10, marg.) for that which came up in a night. The word is also expressive of quality or condition. Thus 'sons of Belial' or wickedness (1 Sam. ii. 12) for wicked men, 'sons of affliction' (Prov. xxxi. 5, marg.) the afflicted, 'sons of thunder' (Mark iii. 17) impetuous, 'children' or sons 'of disobedience' (Eph. ii. 2) disobedient persons. Poetically the word is used for any kind of relationship or similarity: thus we have 'son of the morning' (Isai. xiv. 12) the morning-star, 'sons of the burning coal' (Job v. 7) sparks (though some would interpret here of birds), swift as lightning, 'son of oil' (Isai. v. 1, marg.) fat, fertile, 'sons of oil' (Zech. iv. 14) anointed, 'children' or sons 'of the resurrection' (Luke xx. 36) those who shall rise again. Many similar phrases occur, easy to be understood.

SON OF GOD. This title is continually given to the Lord Jesus Christ, and as appropriated by him it is a full proof of his divinity (Luke i. 32, xxii. 70, 71; Rom. i. 4).

The title was applied to Adam, who had no human father (Luke iii. 38). And there is a sense in which other men, as the creatures of God's hand, and still more as received into his reconciled family by adoption, may be called God's sons (Hos. i. 10; John i. 12; Acts vii. 28, 29; Rom. viii. 14; Gal. iii. 26, iv. 5-7; 1 John iii. 1, 2). But it was evidently with a much higher meaning that our Lord is termed 'The Son of God.' For the Jews rightly judged that by the assumption of this title he laid claim to equality with God, and, regarding it as blasphemy, and a breach of the first commandment, they determined to put him to death (John v. 17, 18): in fact it was on this charge that ultimately they condemned him. And that it was not in the lower and common sense that Christ claimed God as his Father is evident from the fact that he did not correct the Jews' opinion; which most unquestionably he would have done, had they been under a mistake in supposing him to have broken the great commandment of the law.

Whitby well observes in his note on Luke xxii. 70, 71 that the Jews did not expect Messiah to be more than man. The title, therefore, 'Son of God' was not recognized by them as appropriate to the Messiah; as Wilson has largely proved in his *Illustr. of Method of Expl. the N. T. by early Opinions of Jews and Christians*, chap. iii. pp. 56-76. However clear to us may be the proofs deducible from the Old Testament of the plurality of Persons in the unity of the Godhead, the Jews generally did not appreciate their force. And at a time especially when they were purged from their former tendencies to idolatry they maintained in the strongest way the unity of the Most High God. Now it was no offence against the law for any one to proclaim himself the Messiah. The evidences of his claim were to be looked at; and according as they were trustworthy or not the claim would be admitted or disallowed; but simply to have made it roused no indignation among his countrymen, although in case of an individual obnoxious on other grounds they might make it a ground of accusation before their Gentile rulers, that the claim was an act of treason against the Roman Cæsar (Luke xxiii. 2; John xix. 12). But this was not the charge on which our Lord was arraigned before the high priest, and which the Jewish law made capital. 'We have a law,' they said; 'and by our law he ought to die, because he made himself the Son of God' (7). It was impossible to deny the reality of the miracles wrought. They were acknowledged by the people, who still doubted whether they were sufficient to establish the truth of his Messiahship (vii. 31): they could not be gainsaid by the very rulers (xi. 47). But then the case was provided for in the law that, if a sign or a wonder was exhibited by any one who transgressed the fundamental principles of that law, he was to be dealt with as a false prophet (Deut. xiii. 1-5). Hence the keenness of the Jews to convict Jesus of what they supposed a denial of the first great truth of their religion. And with all their admixture of lower motives we may fairly admit that they believed he was committing a grave crime and deserved the punishment of death. This the words of St. Peter (Acts iii. 17) and of St. Paul (1 Cor. ii. 8) imply. Hence their dissatisfaction on his trial with the false witness urged against him. It did not, if admitted, involve a capital offence. So that the high priest had to put him to the proof (Luke xxii. 70, 71). And in his judges' mind he was convicted by his own words in open court of the grossest blasphemy, when he declared in answer to the adjuration made to him that he was the Son of God. The whole of this proceeding would be unintelligible, if we did not allow that to Jewish ears this declaration distinctly claimed equality with God. And, if we were for argument's sake to imagine that in the heat of discussion more was advanced than would in cooler moments be maintained, we cannot for an instant suppose that on this solemn occasion, on trial before the highest court of the nation, at a crisis on which so much depended, Jesus would let himself be misconceived and condemned to death for an assumption he did not really intend to make. The inference, then, cannot be evaded. Our Lord claimed to be one with the Father in a way in which no mere man could be; and the

apostles in propagating his religion meant to claim for him this divine pre-eminence (Mark i. 1; John i. 18; Acts iii. 13, 26; Heb. i. 2; 1 John i. 3). And here was the great mystery of godliness. He that was the Highest stooped to be the lowest for the salvation of men.

We may hence see the force of the acknowledgments made by the devils whom Jesus cast out: they knew him, we are told, not merely that he was the Messiah, but that he was the Son of God (Matt. viii. 29; Mark ii. 24; Luke iv. 34, 41). Hence, too, the declaration to Peter that such a recognition could not have been made except by the gracious instruction of the Father (Matt. xvi. 16, 17), and the special commendation of Nathanael (John i. 49, 50). It is no sufficient objection that the disciples wavered in their faith: they were the rather likely to waver when they saw One, whom they had begun to believe more than human, apparently unable to deliver himself from a shameful death. It may be added that the peculiar difficulty of the Jews is thus quite evident when Jesus questioned them, Whose Son is Christ? they said at once, David's. But, when he further enquired, how David then called him Lord, they from their ignorance of Messiah's divine nature could not answer (Matt. xxii. 41-46). The reader may advantageously consult Wilson's work already referred to, chap. ii. pp. 10-55.

SON OF MAN. A phrase used to signify man generally (Numb. xxiii. 19; Job xxv. 6, xxxv. 8; Psal. viii. 4, cxliv. 3; Heb. ii. 6). It was the ordinary designation of the prophet Ezekiel, when God addressed him (e.g. Ezek. ii. 1, 3, 6, 8). It was also once given to Daniel (Dan. viii. 17). It seems to have been an Aramaic idiom, equivalent to 'man,' in common use in the region where Ezekiel and Daniel resided. Thus we find it perpetually occurring in the Syriac version: as for example, 'The first son of man, Adam, was a living soul;' 'The first son of man earthy of the earth, the second son of man the Lord from heaven' (1 Cor. xv. 45, 47). It is, further, the phrase used in that remarkable vision in which Daniel saw One, 'the Son of Man,' brought to the Ancient of Days, and invested with a sovereignty that should include all nations and that should never be destroyed (Dan. vii. 13, 14). That this had a Messianic reference cannot be doubted. And therefore, when our Lord so designated himself (Matt. viii. 20, ix. 6, and elsewhere) he announced himself as the Messiah, the Son of God manifested in human form, revealing the mystery of the two natures in one Person. The Jews seem fully to have understood what he meant: they saw that he claimed an identity as 'Son of man' with the Deity, the 'Son of God' (Luke xxii. 69, 70: comp. John xii. 34). Stephen uses this title of Christ (Acts vii. 56); with this exception, in the Gospels and apostolic history it is applied to him only by himself.

SONS OF GOD. A designation given in the Old Testament to angels (Job i. 6, ii. 1, xxxviii. 7). There cannot be a doubt of the beings intended in these places; but there is considerable doubt in regard to another place where the same phrase is employed (Gen. vi. 2, 4). It is very frequently interpreted of the descendants of Seth, supposed to be a godly race, intermarrying with the posterity of Cain regarded as degenerate. And this notion is corroborated by the fact that the Israelites, God's chosen family, are called his children (Deut. xiv. 1). It is supposed again that the sons of eminent persons, to whom the name 'gods' is sometimes given (Exod. xxii. 28), allied themselves with females of inferior rank. Little, however, can be said in favour of such an interpretation. Many respectable writers are dissatisfied with both these notions. Dr. Kitto, in an ingenious paper (*Daily Bible Illustr.*, Fifth Week, Fourth Day), argues that elsewhere the phrase signifies beings non-human, that we know too little of the nature of such beings to decide that the intermixture was impossible, and that, if thus we suppose an intrusive race more powerful than men generated upon earth, the absolute necessity of such a judgment as the flood is better seen, wherein all were swept away, one family of pure descent being preserved. And Noah, it is said, was 'perfect in his generations' (Gen. vi. 9). Dr. Kalisch is more decided still against the application of the phrase to human beings: he refers to the many wild legends which may have had their origin from this passage, but which he supposes to have obtained currency before the narrative was written, and which he seems to believe were here referred to. 'The Hebrew historian,' says he, 'admits for one moment the existence of a superstition, in order for ever to subvert and to eradicate it' (*Comm. on Old Test. Gen.*, pp. 170-176). No general consent, probably, will ever be arrived at in the exposition of the sacred writer's statement.

SONG (1 Kings iv. 32). See HYMN, MUSIC, POETRY.

SONG OF SOLOMON. See SOLOMON, THE SONG OF.

SONG OF THE THREE CHILDREN See *DANIEL, APOCRYPHAL ADDITIONS TO.*

SOOTHSAYER (Isai. ii. 6). See DIVINATION.

SOP (John xiii. 26, 27, 30). A piece of the unleavened bread dipped in the broth of bitter herbs. See MEALS, PASSOVER.

SO'PATER (*father saved*). A Christian of Berea who accompanied St. Paul into Asia (Acts xx. 4). This name may possibly be a contracted form of Sosipater.

SO'PHERETH (*scribe*). One whose descendants, Solomon's servants, returned with Zerubbabel (Ezra ii. 55; Neh. vii. 57).

SOPHONI'AS (2 Esdr. i. 40). The prophet Zephaniah.

SORCERER, SORCERY (Acts viii. 9, and elsewhere). See DIVINATION.

SO'REK (*choice vine*). The valley in which Delilah lived (Judges xvi. 4). It was probably to the north of Eleutheropolis, not far from Zorah.

SOSIP'ATER (*preservation of a father*). A Christian from whom St. Paul sends a salutation to the church at Rome, calling him his kinsman, i.e., fellow-tribesman (Rom

xvi. 21). Some have believed him the same with Sopater.

SOSIP'ATER. A captain in the Maccabean wars (2 Macc. xii. 19, 24).

SOS'THENES (*safe in strength*). A ruler of the Jewish synagogue at Corinth (Acts xviii. 17). Whether he became a Christian, and was the person whom St. Paul joins in his address to the Corinthians (1 Cor. i. 1), is uncertain.

SOS'TRATUS (2 Macc. iv. 27, 29). An officer in Jerusalem under Antiochus Epiphanes.

SO'TAI (*a deviator*). One whose descendants, called Solomon's servants, returned with Zerubbabel (Ezra ii. 55; Neh. vii. 57).

SOUL. That sentient, rational, conscious, accountable part or principle in man which distinguishes his life from mere animal existence. Thus God formed the body of our first parent from the dust of the ground, and then 'breathed into his nostrils the breath of life; and man became a living soul' (Gen. ii. 7).

There are many curious questions on the nature, origin, powers, and mode of existence of the soul, which have been debated with much earnestness by ingenious men. Discussion on these would be out of place in the present work. Neither need the pantheistic notion be dwelt on that the soul is 'a mere attribute of the universal substance and a correlate of extension,' or 'a vanishing point in the eternal process of the evolution of the absolute.' It is enough to say that the pantheistic theory is opposed to our consciousness, because it denies our individual personality, and does not admit the freedom of the will, and, still worse, it is opposed to our moral and religious consciousness, for it denies moral distinctions, or, if it at all recognizes a difference between good and evil, it really ascribes to God all the error and crime under which men suffer. It must be sufficient to say here that such a theory contradicts not only scripture, but the plain principles of reason.

There are other questions more nearly connected with scripture, which may very briefly be touched. It is doubted how far the earlier fathers of mankind understood the immortality or separate existence of the soul. Unquestionably the later revelation disclosed much which had previously been veiled, so that Christ may most properly be said to have 'brought life and immortality to light through the gospel' (2 Tim. i. 10). But surely the ancients were not in perfect darkness on such a matter. The translation of Enoch, even if there had been no other kind of teaching, must have read thoughtful men a striking lesson (Gen. v. 24). And certainly, if 'the sacrifices of the dead' were eaten, some notion must have been entertained of the conscious state of the dead (Psal. cvi. 28). Another question relates to the pre-existence of souls; and it is inferred that the disciples believed this, by their enquiry, 'Who did sin, this man or his parents, that he was born blind?' (John ix. 2: comp. Alford's note on the place.) The subject of the pre-existence of the soul has been learnedly discussed by Bruch in a late work (*Die Lehre von der Präexistenz der Mensch. Seelen*, 1859; a valuable condensation of it being given in the American *Biblioth. Sacr.*, Oct. 1863, pp. 1682-1733), in which he utterly disproves the notion.

Leaving these matters, it may be observed that when the body dies the soul still lives: it has not immediately its final and complete position; for body and soul must be again united, in order that the whole man may have his suitable life. What the scripture reveals of the separate state of the faithful is very interesting. This is described as 'a state of rest, a state of consciously living to God, a state of being with Christ, a state of paradisaical bliss, a state of mutual recognition and of holy fellowship, a state of victory and of assurance of reward, a state of earnest expectation' (E. H. Bickersteth's *The Blessed Dead*). The condition of those who have lived in ungodliness may be gathered from the awful parable of the rich man and Lazarus (Luke xvi. 19-31).

At the Lord's coming all men shall rise again with their bodies, 'some to everlasting life, and some to shame and everlasting contempt' (Dan. xii. 2; Matt. xxv. 46). The practical conclusion, and one of the weightiest importance, therefore, is that all care must be exercised, all means used, for 'the salvation of the soul' (Matt. xvi. 26).

The term 'soul' is sometimes used for person (e.g. Acts xxvii. 37; 1 Pet. iii. 20).

SOUTH. The Hebrews had several words of expressive derivation, as one implying dryness, another brightness (opposed to which was region 'covered,' i.e., with darkness, for the north), to indicate the south. Also, as in respect to the points of the compass, a man was supposed to have his face to the east, and consequently the south was on his right, it was often designated by 'the right hand' (1 Sam. xxiii. 19, marg.; Job xxiii. 9). The south is put for countries or districts lying to the south of Palestine, such as Idumea, parts of Arabia, the desert of Paran, &c., and more particularly that which was afterwards distinguished as 'the south country.' Hence, though Abram leaving Egypt journeyed in a north-east direction, he is said to have gone 'into the south' (Gen. xiii. 1). Egypt is sometimes intended (probably in Isai. xxx. 6; Dan. xi. 5, 15), and Arabia (Matt. xii. 42). But, in Ezek. xx. 46, 47, Judea seems to be meant, perhaps in reference to the position of the prophet in Babylonia. See NORTH.

The region called the 'south country' has been admirably illustrated by Mr. Wilton in his *Negeb*, often cited in these pages. He shows that it was a recognized district of Palestine, and was divided into the Negeb (i.) of the Cheretbites or Philistines, (ii.) of the Kenites adjoining Arad, (iii.) of Judah, subdivided into the Negeb (1) of Caleb, (2) of the Jerahmeelites. He describes its physical characteristics, its ravines and defiles, its exposure to the sirocco, its deficiency in springs, so that it is chiefly dependent for water on the rainy season, and its consequent unsuitableness for horses and horned cattle. He speaks of it

as the resort of lions, deer, and gazelles, wild goats, doves, and noxious reptiles; the domestic animals in it being the camel, the ass, sheep, and goats. He draws attention to the fulfilment of prophecy respecting it: its cities stand unoccupied (Jer. xiii. 19); there being not even a single inhabited village, as the population is entirely nomadic. See SEIR, 1, p. 807.

SOUTH-RA'MOTH (1 Sam. xxx. 27). See BAALATH-BEER.

SOW (2 Pet. ii. 22). See SWINE.

SOW, SOWER, SOWING (Lev. xix. 19). Several of our Lord's parables are grounded upon sowing (Matt. xiii. 3-8, 18-32, 36-43; Mark iv. 26-32; Luke viii. 5-15). See AGRICULTURE, SEASON.

SPAIN. A well-known country in the south-west of Europe. The whole peninsula, including modern Spain and Portugal, was, in the apostolic age, a province, named Hispania, of the Roman empire. St. Paul proposed to visit Spain (Rom. xv. 24, 28); but it is uncertain whether he ever fulfilled his intention: see PAUL, p. 670; yet doubtless the gospel was carried thither at an early date, perhaps by Hellenistic Jews, who would naturally be found in the country for purposes of commerce. Before the Roman dominion, Spain had been colonized or occupied by various tribes. The Greeks founded cities therein. The Phœnicians had much commercial intercourse with the peninsula. Tarshish, so frequently mentioned in scripture, appears to have been a place in Spain. See TARSHISH. The Carthaginians formed Spanish settlements. After the breaking up of the Roman empire there was a Gothic monarchy in this country, which was overturned by the Arab invasion in the beginning of the eighth century; nor were the Arabs finally expelled for nearly 800 years. Many oriental customs still exist in Spain. Thus oxen may be seen treading out the corn, which is winnowed by being cast up against the wind.

SPAN (Exod. xxviii. 16, and elsewhere). See MEASURES.

SPARROW. The Hebrew word so rendered (meaning twittering, chirping) applies to small birds, generally of the sparrow genus, or similar to the sparrow, thus including, Dr. Kitto thinks, thrushes, starlings, finches, larks, &c. The common sparrow, *Passer domesticus*, is the attendant of civilized man, everywhere before our eyes, even in the modern populous cities. There are many accidental varieties, and kindred species. Upwards of one hundred are said to occur in the Holy Land. The sparrow mentioned in Psal. cii. 7 is described as a solitary bird, and is thought by Waterton to be a species of thrush. But Dr. Thomson, who notices the abundance of house-sparrows and field-sparrows in Palestine (though according to Tristram the common sparrow does not occur in the country), says, 'They are a tame, troublesome, and impertinent generation, and nestle just where you don't want them. They stop up your stove and water-pipes with their rubbish, build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day, if they found it hanging in a place to suit them. They are extremely pertinacious in asserting their right of possession, and have not the least reverence for any place or thing. David alludes to these characteristics of the sparrow in Psal. lxxxiv., where he complains that they had appropriated even the altars of God for their nests. Concerning himself he says "I watch, and am as a sparrow upon the house-top" (cii. 7). When one of them has lost his mate—a matter of every-day occurrence—he will sit on the house-top alone, and lament by the hour his sad bereavement. These birds are snared and caught in great numbers; but, as they are small and not much relished for food, five sparrows may still be sold for two farthings; and, when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them, so that not one can fall to the ground without his notice, will surely take care of us, who are of more value than many sparrows (Matt. x. 29; Luke xii. 6, 7)' (*The Land and the Book*, p. 43: comp. Mr. Tristram's article in Smith's *Dict. of the Bible*, vol. iii. pp. 1364-1367).

SPAR'TA (1 Macc. xiv. 16). A celebrated city of Greece, in the Peloponnesus. The history of it must be sought from other sources. But it may be said here that, in Maccabean times, a relationship was believed to subsist between the Jews and Spartans, or Lacedæmonians (as they were also called); and a correspondence ensued between the two nations (xii. 1-23). The first letters passed probably in the time of the high-priest Onias III., but this is somewhat doubtful.

SPEAR. See ARMS, pp. 53, 54.

SPEARMEN (Acts xxiii. 23). These were probably light-armed troops.

SPELT (Isai. xxviii. 25, marg.; Ezek. iv. 9, marg.). In our version the Hebrew word is variously rendered 'rye' (Exod. ix. 32; Isai. xxviii. 25), 'fitches' (Ezek. iv. 9); the word 'spelt' being in two places added in the margin. The grain meant is probably spelt, *Triticum spelta*, a variety of wheat with a smooth or bald ear.

SPICE, SPICERY. The word is generally used among us in a comprehensive sense, including a variety of aromatic productions. Some of the Hebrew terms rendered 'spices' in our version appear to have similarly a wide meaning. The word *nĕcōth* (Gen. xxxvii. 25, xliii. 11) perhaps implies contusion, a breaking in pieces. It may therefore indicate some aromatic powder. But probably the general name was transferred to a certain kind of spice. And from the resemblance of the Arabic term it has been supposed to be the gum tragacanth, which exudes from the *Astragalus tragacantha*, a thorny shrub with lanceolate leaves found in Persia, Syria, and adjacent regions. This gum is generally white, sometimes brown or yellow, inodorous and tasteless, highly valued for its medicinal properties. A similar word occurs, rendered 'spicery' in 2 Kings xx. 13, marg.; Isai. xxxix. 2, marg.; but the meaning there is rather treasures.

Besem (with some variations of form), plur. *besâmîm*, is another word frequently translated 'spices' (e.g. Exod. xxv. 6, xxx. 23; 1 Kings x. 2, 10, 25): it would seem to imply aromatics, substances diffusing fragrance. The same word is joined with cinnamon (Exod. xxx. 23), indicating 'sweet cinnamon.' Among the aromatics thus designated was probably Arabic balsam, or balm of Gilead, *Amyris* (or *Balsamodendron*) *Gileadensis*; and this may be the meaning in Sol. Song v. 13, vi. 2. There is another Hebrew term *sammîm*. This, like *besem*, denotes fragrance, and is coupled with incense (Exod. xxx. 7, marg.). It is probably a generic name for aromatic productions (34). The Greek word *arômata* (Mark xvi. 1; Luke xxiii. 56, xxiv. 1; John xix. 40) seems to have been used in the same comprehensive way. The Hebrews were accustomed to season or flavour food and wine with spice (Sol. Song viii. 2; Ezek. xxiv. 10); the primary idea of the word *rekahh*, here used, being that of heating or boiling; and spices were employed for funeral burnings (2 Chron. xvi. 14). Apartments were also perfumed with aromatics (Prov. vii. 17).

SPIDER. The word rendered 'spider' in Prov. xxx. 28 was a species of poisonous lizard, perhaps one of the geckos. See LIZARD. But in Job viii. 14; Isai. lix. 5 the spider is really meant. The original term is compounded of two signifying respectively 'agile' and 'to weave:' it denotes, therefore, a swift weaver. The spider's web is most delicate and frail: hence the propriety of the illustration.

SPIKENARD. A substance highly valued from ancient times for its fragrance. The Hebrew word is *nêrd*, probably akin to the Sanscrit *narda*, expressive of its fragrant qualities. It is mentioned in Sol. Song i. 12, iv. 13, 14, and appears to have been procured from an Indian plant of the family of the *Valerianeæ*, known as the *Nardostachys jatamansi*. It must have been imported from India by way of Arabia. Spikenard is also noted as the precious perfume with which Mary of Bethany anointed our Lord (Mark xiv. 3; John xii. 3). It is there coupled with an epithet, *pistikê*, occurring nowhere else, in regard to which critics have not been able to make up their minds. It has been supposed to designate the place from which the ointment came, to express its purity or genuineness, to signify that it was liquid or potable. One can only conjecture in such a diversity of opinions; but perhaps 'liquid' is the most probable interpretation. See Alford's note on Mark xiv. 3; Winer, *Bibl. RWB.*, art. 'Narde.'

SPIN, SPINNING. The Israelitish women are mentioned (Exod. xxxv. 25, 26) as spinning materials for the tabernacle. Spinning also is alluded to by our Lord (Matt. vi. 28; Luke xii. 27). The implements used are noted in Prov. xxxi. 19; whence we learn that distaff-spinning was the mode practised by the Hebrews. And this mode is represented in ancient Egyptian monuments, there being no trace of the use of a spinning-wheel. Distaff-spinning is still common in the east. Dr. Thomson observed it on Zion (*The Land and the Book*, p. 681); though he strangely confounds the distaff with the spindle. The wool or yarn is fastened upon the distaff, or sometimes without a distaff fixed to the girdle: the spindle is furnished with a whirl, most conveniently placed in the middle, by which it is twirled, and which steadies it as it descends drawing out and twisting the thread. Distaff-spinning was practised in England in the memory of many now living.

SPIRIT. The original words *rûahh*, Hebrew, and *pneuma*, Greek, rendered 'spirit' in our version, imply a breathing or blowing: the primary sense, therefore, is wind. Hence it is used for breath (2 Thess. ii. 8); the vital principle (Eccles. viii. 8); the rational immortal soul, by the possession of which man is distinguished from brute animals (Acts vii. 59; 1 Cor. v. 5, vi. 20, vii. 34): so it occurs in 1 Thess. v. 23, where it denotes the highest part of man, 'soul' in the same place being the 'animal soul, containing the passions and desires, which we have in common with the brutes, but which in *us* is ennobled and drawn up by the *pneuma*' (Alford). Further, the word 'spirit' implies the soul in its separate state (Heb. xii 23); and hence a spectre or apparition (Job iv. 15; Luke xxiv. 37, 39). It is, moreover, used for super-human created beings, for angels (Heb. i. 14), and demons (Luke iv. 36, x. 20); and in fine for the Deity, the high uncreated Spirit (John iv. 24); but here specifically for the Holy Ghost (2 Cor. iii. 8). By a figure of speech the word 'spirit' often implies the disposition, mode of feeling, understanding, &c. (Isai. xix. 14, xxix. 24); and occasionally it is put in opposition to flesh (xxxi. 3). There can be little difficulty in comprehending such a use of the word.

SPIRIT, HOLY. See HOLY GHOST.

SPIRITUAL BODY (1 Cor. xv. 44). See RESURRECTION.

SPIRITUAL GIFT (Rom. i. 11). See GIFT.

SPIT (Numb. xii. 14; Deut. xxv. 9; Job xxx. 10; Isai. l. 6; Matt. xxvi. 67, xxvii. 30; Mark x. 34, xiv. 65, xv. 19; Luke xviii. 32). To spit on any one was a mark of rude contempt.

SPOIL. See BOOTY.

SPONGE, or SPUNGE. This is mentioned only in connection with our Lord's crucifixion (Matt. xxviii. 48; Mark xv. 36; John xix. 29). This substance is just upon the boundary of the animal and vegetable kingdoms, but is usually classed among zoophytes. The use of sponge is well known.

SPOUSE. See MARRIAGE.

SPRING. See SEASON.

SPRING, SPRINGS. See FOUNTAIN.

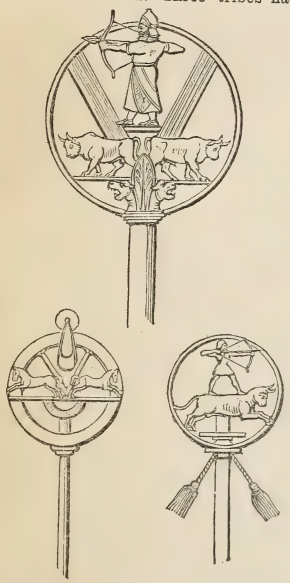
SPRINKLE, SPRINKLING. The words are often used symbolically, reference being made to the sprinklings prescribed by the Mosaic law (Heb. ix. 13, 19, 21, x. 22; 1 Pet. i. 2). See ATONEMENT, DAY OF, HEIFER, PURIFICATION.

STA'CHYS (*an ear of corn*). A Christian at Rome whom Paul salutes (Rom. xvi. 9).

STACTE. An aromatic gum or resin used for making the sacred perfume (Exod. xxx. 34). Its Hebrew name, *nâtâph*, signifies a 'drop;' and it is so called because it flows out in drops. Stacte is a Greek word with

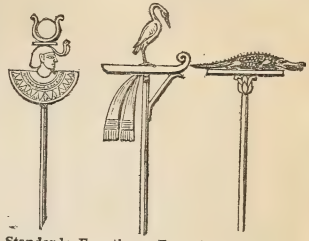
a similar derivation. It is probably the resin of the *Styrax officinale*, or the *Populus alba*, white poplar. Duns says that 'the tree which produces stacte is the amyris, or *Balsamodendron kataf* of botanists. It was found by Prof. Ehrenberg on the borders of Arabia Felix' (*Bibl. Nat. Science*, vol. ii. p. 64).

STANDARD. It seems probable that the Hebrews had military standards or banners, under which their respective tribes or divisions were marshalled. These, if we may judge by the description of the encamping and marches in the wilderness, were of two kinds. Three tribes had a



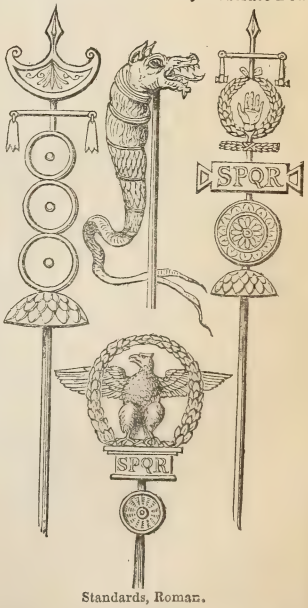
Standards, Assyrian. From the Nineveh marbles.

standard, *degel*, around which the tribesmen were to pitch, and under which they were to march; the four respectively being called the standards of the camps of Judah, of Reuben, of Ephraim, and of Dan, as those were the leading tribes of each division (Numb. i. 52, ii. 2, 3, 10, 18, 25, 34, x. 14, 18, 22, 25). Whether these standards were distinguished by any insignia or devices can only be matter of conjecture: according to the rabbins, the device of Judah was a lion; that for Reuben a man; for Ephraim an ox; and for Dan an eagle. The 'banner' of Sol. Song ii. 4 would seem to be a covering; but bannered hosts are also referred to (vi. 4, 10). Besides the divisional standards there was an ensign, *oth*, for each particular tribe. (Numb. ii. 2). Of a standard-bearer the scripture says nothing: the passage (Isai. x. 18) where the word occurs in our version is rendered



Standards, Egyptian. From Champollion.

by Gesenius 'as the sick man pineth away.' Egyptian standards consisted of some sacred emblem: Roman standards bore an eagle on a spear. This may illustrate Deut.



Standards, Roman.

xxviii. 49; Matt. xxiv. 28; Luke xvii. 37, yet such application is doubtful.

STAR. The scientific knowledge of the stars, expressed by the term astronomy, was little cultivated by the Hebrews. The

notices that we find of them in the Old Testament respect merely their numbers, the view they give of the glorious power of the Creator, and the perversion, to which the magnificent spectacle of the starry heavens led untutored men, of ascribing some influence over the world to those shining bodies, to which in consequence idolatrous reverence was paid. Some other ancient nations, as the Chaldeans, observed celestial phænomena; but their knowledge does not seem to have extended into Judea. In the New Testament there is reference to the use of the stars in navigation (Acts xxvii. 20).

The stars are mentioned in the history of creation but without a special note of time (Gen. i. 16). By 'stars' we are doubtless to understand here the heavenly bodies, whether planets or fixed stars; just as we frequently class them together in ordinary speech or writing. It is observable that more than once the stars are said in scripture to be innumerable by human calculation (xv. 5; Jer. xxxiii. 22). Now before the invention of the telescope the stars, so many of them as the naked eye could perceive, *were* to be numbered; and catalogues of them were formed. It would seem that a higher wisdom—that indeed of him who alone 'telleth the' whole 'number of the stars, and calleth them all by their names' (Psal. cxlvii. 4), must have dictated such expressions. Of constellations, the names Arcturus, Orion, and Pleiades, or 'seven stars,' occur in our version (Job ix. 9, xxxviii. 31, 32; Amos v. 8): see the articles under those names, also MAZZAROTH. It was necessary to caution the Israelites against any worship of the starry host (Deut. iv. 19), a caution which their subsequent history showed they grievously disregarded (2 Kings xvii. 16, xxi. 3, xxiii. 5).

Stars are sometimes symbolically put for rulers and princes (Dan. viii. 10); sometimes also for pastors and ministers (Rev. i. 16, 20). The angels, too, appear to be intended occasionally by the term (Job xxxviii. 7); and sometimes it points prophetically to the Lord of angels (Numb. xxiv. 17).

STAR IN THE EAST. One very remarkable incident of our Lord's early life is the visit of the eastern sages to him at Bethlehem. They had seen, they said, his star, and were come to worship him. And, when they had found him with his mother, they offered him gifts, gold, frankincense, and myrrh (Matt. ii. 1-12). This visit would seem to have been not before the purification of Mary; else she would not, as a very poor person, have offered only a pair of turtle-doves (Luke ii. 24). Some, laying stress on the expression of Herod's command for the slaughter of the children, 'from two years old and under,' place it considerably after the presentation. But Herod would be sure to take a large margin; and perhaps the star was first observed at the time of the miraculous conception. There can, however, be no certainty on points such as these.

It is a question why the sages came to connect the appearance of a star with the birth of a Jewish king. Possibly the words of Balaam's prophecy (Numb. xxiv. 17) might have lingered in the eastern mind. We are told, too, that there was at the time a special belief that some new dynasty would proceed from Judea. And it is most in accordance with the narrative that the sages received themselves some divine communication which led them when they perceived the signal to understand its meaning (see Mill's *Myth. Interp. of the Gospels*, part ii. chap. iii. sect. 1, pp. 303, 304).

Opinions differ as to the nature of the appearance: was it supernatural or of an ordinary character? It is asserted that there was at or near the time a remarkable conjunction of planets. On May 20, in the year of Rome 747, Jupiter and Saturn were in conjunction in the twentieth degree of the constellation Pisces. This, it has been thought, first arrested the attention of the sages, and incited them to commence their journey. The planets separated; but in a few months' time they closed again in a second and third conjunction, Oct. 27, in the sixteenth degree of Pisces, and Nov. 12, in the fifteenth degree. On these two last occasions to an ordinary eye they seemed to have become a single glorious star. And one of these last conjunctions, it has been thought, was that re-appearance so welcomed by the sages at Jerusalem, which directed them on to Beth-lehem. See Winer, *Bibl. RWB.*, art. 'Stern der Weisen.' This view has been adopted by Dr. Alford, note on Matt. ii. 2, who thinks that a force is put on the inspired narrative if it is regarded as implying a miracle. And the fact is insisted on that, May 20, the planets would appear together 'in the east' before sunrise, and that, Nov. 12, they would be at eight in the evening on the meridian, that is, looking from Jerusalem, in the direction of Bethlehem. Stress has also been laid on the supposed association of the constellation Pisces with the land of Judea.

Still later calculations have modified the dates assigned, and have shown that the conjunctions were not so close as had been imagined. And, other considerations laid aside, there is one fatal objection to this theory. The star is said to have gone before the sages, 'till it came and stood over where the young child was' (Matt. ii. 9). Such language cannot be satisfied by a planetary conjunction, or the ordinary motion of a heavenly body. It certainly therefore seems more reasonable to believe that the 'star' was some luminous appearance, probably meteoric, extraordinarily appointed by the Deity for a special purpose. See Mill, *ubi supr.*, pp. 304-306; Ellicott, *Hist. Lect.*, lect. ii. pp. 72, 73.

STAR, MORNING. The Lord promises that he will bestow 'the morning star' (Rev. ii. 28). He is also himself 'the bright and morning star' (xxii. 16: comp. 2 Pet. i. 19). So he claims, says abp. Trench, 'all that is fairest and loveliest in creation as the faint shadow and image of his perfections. A comparison with that other passage . . . . (xxii. 16) conclusively proves that, when Christ promises that he will give to his faithful ones the morning-star, he

promises that he will give to them himself, that he will impart to them his own glory, and a share in his own royal dominion (comp. iii. 21); for the star . . . is evermore the symbol of royalty (Matt. ii. 2), being therefore linked with the sceptre (Numb. xxiv. 17). All the glory of the world shall end in being the glory of the church, if only this abide faithful to its Lord' (*Comm. on Epistles to Seven Churches*, 1861, pp. 142, 143).

STAR-GAZERS (Isai. xlvii. 13). The Chaldean astrologers 'divined by the rising and setting, the motions, aspects, colour, degree of light, &c. of the stars. They maintained that the stars had an influence over the nativities of men.' They 'published a monthly table of the leading events that might be expected to happen' (Henderson, *Isaiah*, p. 368). See DIVINATION.

STATER (Matt. xvii. 27, marg.). A silver tetradrachm, a coin then common in the currency of Palestine. See MONEY

STATUTE. See LAW.

STEEL (2 Sam. xxii. 35; Job xx. 24; Psal. xviii. 34; Jer. xv. 12). It cannot be doubted that the Egyptians were acquainted with steel; as existing monuments show. But it is questioned whether the Hebrews used it. The words so rendered in our version imply rather copper. But perhaps the 'northern iron' in the passage last cited may intend iron hardened by some process which would make it nearly analogous to our steel. And there is a word occurring in Nah. ii. 3, translated 'torches,' which is thought to signify steel. See IRON.

STEPH'ANAS (*crown*). A Corinthian Christian whose house or family St. Paul baptized (1 Cor. i. 16). His household is afterwards mentioned with commendation, and his coming to the apostle with Fortunatus and Achaicus, perhaps members of the household, is noted (xvi. 15-17).

STE'PHEN (*id.*). An eminent early disciple. His personal history is soon told. He was of the seven chosen to superintend the ministrations to the necessitous of the church. He was 'full of faith and power,' and 'did great wonders and miracles among the people.' He disputed successfully with many opposers, who, being utterly unable 'to resist the wisdom and the spirit by which he spake,' seized him and placed him before the council on an accusation of blasphemy. Stephen nobly defended himself, and charged home upon the Jews their sin in murdering the Messiah. Maddened they rushed upon him, cast him out of the city, and stoned him—the first martyr for his Master's cause, whose eye he caught, whose spirit he evinced in praying for his murderers, and to whose blissful presence he was speedily welcomed. The witnesses had laid their clothes at the feet of Saul, then one of the most eager of the persecutors, but afterwards the great apostle Paul. And, as, on the persecution thus raised against the infant church, the disciples were scattered, the gospel was more widely preached through Judea and Samaria, and many believed (Acts vi., vii., viii. 1-4, xi. 19, xxii. 20). It has been said that Stephen was one of the seventy, but there is no proof of this; and nothing more is certainly known of the protomartyr; whose death, variously dated, probably occurred about 36 A.D.

But his speech before the council requires some consideration. It has been asserted that there are demonstrable errors in it. Even if there were, the Christian believer would have no ground for uneasiness: the credit of the sacred record, faithfully delivering what Stephen said, would not be in the slightest measure impeached. But it is a bold charge to bring against such a disputant. And, if Stephen did make glaring mistakes, it is a marvel that his opponents, most learned Jews, did not detect and expose them. To prove the champion of the gospel but meanly acquainted with the Old Testament scriptures would have been a mighty argument against him. The almost-inevitable conclusion is that the Jews could perceive no flaw in Stephen's reasoning, that they could not gainsay his facts. It would seem safer, then, to doubt whether we have not misapprehended Stephen's expressions than hastily to believe him in error (see Davidson, *Sacr. Hermeneutics*, chap. xii. pp. 586, 587).

It is first objected that Stephen places Abraham's call while he was yet in Mesopotamia, the land of the Chaldeans (Acts vii. 2-4); whereas in the original history it is represented as given when he dwelt in Haran (Gen. xii. 1-4). It might be replied that very likely there were two calls, two divine monitions—one to leave the original seat of his family, the other to proceed on from Haran, where he had settled for awhile, into Canaan the land of promise. But it seems most probable that the call mentioned in Gen. xii. 1 was prior to the arrival at Haran. For it required Abraham to quit his 'country;' and his country was certainly Ur of the Chaldees. Our version therefore rightly reads, 'Now the Lord *had* said.' The heavenly voice had sounded to the patriarch in his original seat; and he had obeyed it. Part of the way his family had accompanied him; and they had taken up their abode in Haran. But Abraham knew that that was not his ultimate destination. He would not quit his aged father; but he felt that he was to journey onwards. And so when Terah was dead, though few of his kindred would travel on with him, carrying fully out the divine command he entered Canaan.

Another objection is that Stephen reckons Jacob's family at 75 (Acts vii. 14); while the Old Testament narrative speaks of but 70 (Gen. xlvi. 27). Perhaps the simplest solution is the best. The Septuagint version of the original passage has 75: Stephen, therefore, was satisfied to cite a translation which was in every one's hands, and generally esteemed of authority. Other explanations have been given. That of Dr. Hales is approved by many. Slightly modifying the theory of bishop Kidder, he thinks that 66 of Jacob's seed went down into Egypt (26), and adds nine wives; for Judah's was dead, and Simeon's he supposes dead also. Thus the sum of 75 is obtained (*A New Analysis of Chronol.*, vol. ii. p. 144, edit. 1830). But this is manifestly faulty. There would be more than nine wives. Tamar cannot be

excluded. Simeon most probably had two wives; for one of his sons is said to be by a Canaanitish woman, which by no means implies that the mother of his other children was dead. And, as Asher had grandsons, his son Beriah was married. Dr. Wordsworth's explanation is in some respects preferable: 'The number 75 which St. Stephen specifies consists of the 70 mentioned Genesis xlvi. 27, together with the issue of the sons of Joseph's own sons, Ephraim and Manasseh —Machir (son of Manasseh), Galaad (son of Machir) Sutalaim, Taam (sons of Ephraim), Edom (son of Sutalaim)' (*N. Test.*, 1861, *Acts of the Apostles*, p. 32). There is, however, an objection to this hypothesis. If great-grandsons of Joseph are to be reckoned, as it is manifest that they were born long after Jacob's descent into Egypt, it is not clear why other descendants of the other patriarchs should not be reckoned also. The 'kindred' of Joseph are spoken of (Acts vii. 14); and, if an exact computation is to be made of those whom Joseph called to him, we have hardly sufficient information from Genesis to decide who must and who must not be included. So it is more likely as observed above, that Stephen was content to cite the Septuagint. The Jewish rulers could not fairly charge him with mistake for this.

There is yet another objection made. Stephen, it is urged, wrongly asserts that Jacob was buried at Sychem, and that Abraham bought a sepulchre of the sons of Emmor (Hamor) (15, 16; comp. Gen. xxiii. 16-18, xxxiii. 18, 19, l. 13; Josh. xxiv. 32). But this difficulty may be satisfactorily explained if we attend to the peculiar mode in which reference is made to the Old Testament. Stephen was speaking to those who knew the law, who were quick to catch an allusion, to whom therefore a word was sufficient to indicate the speaker's meaning and the facts intended. To men unacquainted with the sacred history a longer explication would have been needful. 'Two facts'—the purchase of the sepulchre near Mamre by Abraham, where Jacob was buried, and the purchase of a field at Sychem, where Joseph was buried—'these two facts,' says Dr. Lee, 'St. Stephen *combines in a single phrase*; and this same system of combination is constantly repeated throughout his address: e.g. cf. ver. 7 with Gen. xv. 13, 14 and Exod. iii. 12: add, too, the statement of ver. 9. Compare, especially, the reference of ver. 43, "I will carry you away *beyond Babylon*," with the denunciation of Amos (v. 27) against the *ten tribes*: "Therefore will I cause you to go into captivity *beyond Damascus*;" in which words the deportation to *Assyria* (2 Kings xvii. 6) is alone spoken of. *Babylon*, however, as the prophets declared, was to be the exile of disobedient *Judah*; and *both* denunciations are here *combined* by St. Stephen. So also, in the passage before us, it is with similar brevity implied that Jacob was laid in the grave which Abraham had purchased in Hebron, Gen. xxiii. 19, l. 13, and Joseph in the possession which Jacob had purchased at Sychem, xxxiii. 19; Josh. xxiv. 32' (*The Inspiration of Holy Scripture*, App. H. pp. 533, 534: see also Dr. Fairbairn, *Herm. Man.*, pp. 100-103; and some sensible observations in Birks, *The Bible and Modern Thought*, 1862, pp. 303-305).

STEWARD. An officer of trust, having charge of his master's establishment and property (Gen. xv. 2; Luke xii. 42). Hence ministers, as bearing a weighty charge, are called 'stewards of the mysteries of God' (1 Cor. iv. 1, 2; Tit. i. 7); and the appellation is extended to Christians generally (1 Pet. iv. 10).

STOCKS. A wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent (Jer. xx. 2, 3, xxix. 26). The 'prison-house' of 2 Chron. xvi. 10 would seem to have been a place where this instrument of punishment stood. A different word occurs in Job xiii. 27, xxxiii. 11: it signifies stocks like ours, in which the feet alone were confined. And such were the 'stocks' of Acts xvi. 24. But the sufferer might be tortured in these by having his legs drawn far apart.

STOICS. A sect of Grecian philosophers who derived their name from *stoa*, 'a porch,' because Zeno their founder in the fourth century before Christ, and succeeding leaders, as Cleanthes and Chrysippus, used to teach in the painted porch or colonnade at Athens. In their physical doctrines they maintained two first principles, the active and the passive: the passive was matter: the active was God, who was one, though called by many names. Of him they pantheistically believed that all souls were emanations. They held the entire independence of man, the truly-wise being sufficient in himself, but subject equally with the Deity to inexorable fate. Each person was to live according to the nature of things in general; while as to a future life their notions varied. Some held that all souls were re-absorbed into the Deity; others held the separate existence of all, or of only the good, till the general conflagration. The humbling doctrines of the cross, the preaching of Jesus and the resurrection would, it is clear, be distasteful to such philosophers (Acts xvii. 18). Epictetus and the emperor Marcus Aurelius were Stoics. See Winer, *Bibl. RWB.*, art. 'Stoiker'; Alford, note on Acts xvii. 18.

STOMACHER (Isai. iii. 24). Probably a kind of wide mantle, or holiday dress.

STONE. A material largely used in building. Rude heaps were sometimes raised to preserve the memory of any noticeable event, as upon the place where Achan was executed (Josh. vii. 26), and in the pit where Absalom's corpse was cast (2 Sam. xviii. 17). These were like the cairns on the tops of mountains or in celebrated places in our own country. Sometimes these monuments appear to have been more carefully constructed, as the two erections of twelve stones each, which were set up in the bed of the Jordan, and at the first encampment in Canaan, to commemorate the passage of the river (Josh. iv. 2-9). Single stones were occasionally placed as memorials; and these were sometimes anointed or consecrated. Examples are that of Jacob at Beth-el (Gen. xxviii. 18),

that set by Joshua under the oak at Shechem (Josh. xxiv. 26, 27), and that which Samuel called Eben-ezer (1 Sam. vii. 12). Heaps of stones were also made at the ratification of a covenant, as at that between Jacob and Laban (Gen. xxxi. 46-52). And a remarkable stone was sometimes a boundary-mark (Josh. xv. 6). Large hewn stones were employed in the erection of the temple and other splendid structures (1 Kings v. 17; Ezra vi. 4; Amos v. 11; Mark xiii. 1, 2). The stones of an altar were not to be hewn (Exod. xx. 25): those of the temple were cut and squared (1 Kings vi. 18), all prepared before they were actually built into the walls (vii. 7), very probably in the quarries which may yet be seen under part of Jerusalem (Buchanan's *Notes of a Cler. Furlough*, chap. v. pp. 196, 197). These stones were of huge size, many of them yet remaining—not so much bevelled, as travellers often describe them, as panelled, a border round the edges being slightly depressed or cut out.

Stones had to be gathered from cultivated ground (Isai. v. 2): hence enemies tried to destroy fertile plots by casting stones thereon (2 Kings iii. 19, 25). For the 'burdensome stone' of Zech. xii. 3, see GAMES, p. 312; and for the striking fire by means of stones, see 2 Macc. x. 3.

The term is often used figuratively or in symbol, as of Messiah (Psal. cxviii. 22; Isai. xxviii. 16; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; Eph. ii. 20; 1 Pet. ii. 6-8), of his church or kingdom (Dan. ii. 34, 35, 44, 45), of believers built up into a holy temple (1 Pet. ii. 4, 5), also to denote hardness or insensibility (1 Sam. xxv. 37). There is a remarkable promise given to the church in Pergamos, that to him that overcame the Lord would give 'a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it' (Rev. ii. 17). Various interpretations may be seen in Dr. Alford's note on the place. Perhaps the most satisfactory is that proposed by abp. Trench. He regards this stone as the diamond, not dead-white but lustrous, with an allusion to Urim and Thummim, which the high priest alone saw, and which might have the incommunicable name graven thereupon. The faithful victor who received the stone (not the name) was privileged to look upon that name, an emblem this of a full fruition of the Godhead by those who enter his glorious paradise (*Comm. on Epistles to Sev. Churches*, pp. 119-127). See URIM. For mill-stone see MILL.

STONE, STONING. See PUNISHMENTS.

STONES, PRECIOUS. Many gems or precious stones are mentioned in scripture, used as ornaments of dress or for sacred purposes, as in the high priest's breastplate. The art of engraving upon them was known to the Hebrews. An endeavour is made, so far as possible, to identify these precious stones in the articles under their respective headings. The following are the names as they occur in our version:—

Agate (Exod. xxxix. 12)
Amethyst (Exod. xxxix. 12; Rev. xxi. 20)
Beryl (Exod. xxxix. 13; Ezek. xxviii. 13; Rev. xxi. 20)
Carbuncle (Exod. xxxix. 10; Ezek. xxviii. 13)
Chalcedony (Rev. xxi. 19)
Chrysolite (Ezek. xxviii. 13, marg.; Rev. xxi. 20)
Chrysoprase, or Chrysoprasus (Ezek. xxviii. 13, marg.; Rev. xxi. 20)
Diamond (Exod. xxxix. 11; Ezek. xxviii. 13)
Emerald (Exod. xxxix. 11; Ezek. xxviii. 13; Rev. iv. 3, xxi. 19)
Jacinth (Rev. xxi. 20)
Jasper (Exod. xxxix. 13; Ezek. xxviii. 13; Rev. iv. 3, xxi. 18, 19)
Ligure (Exod. xxxix. 12)
Onyx (Gen. ii. 12; Exod. xxxix. 6, 13; Ezek. xxviii. 13)
Ruby (Job xxviii. 18; Prov. iii. 15)
Sapphire (Exod. xxxix. 11; Ezek. xxviii. 13; Rev. xxi. 19)
Sardine, or Sardius (Exod. xxxix. 10; Ezek. xxviii. 13; Rev. iv. 3, xxi. 20)
Sardonyx (Rev. xxi. 20)
Topaz (Exod. xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20)

Precious stones are figuratively introduced to express value, beauty, continuance, &c. (e.g. Isai. liv. 11, 12; Lam. iv. 7).

STORAX (Eccius. xxiv. 15). Perhaps the *Styrax officinale*.

STORK. A well-known bird, of which one of the most common species is the white stork, *Ciconia alba*: the eating of it was forbidden to the Hebrews (Lev. xi. 19; Deut. xiv. 18). Its habits are alluded to in Psal. civ. 17; Jer. viii. 7; Zech. v. 9. The Hebrew name signifies 'affectionate,' expressive of the tenderness subsisting between the parent-birds and the offspring. The stork is migratory, arriving in Palestine in the latter part of March: it feeds on frogs, snakes, eels, &c., and has in many countries been regarded as sacred, and not to be molested. It builds its nest in cedars, pines, and firs, and in towers and old ruins. The black stork, *Ciconia nigra*, is as common in Palestine as the white species. It builds in trees, and in the marshy places in forests. In Job xxxix. 13 the word occurs in the margin of our version; but Gesenius would translate, 'the wing of the ostrich exults; but are her pinions and feathers pious?' i.e. she is not affectionate towards her young: comp. Carey's version, under OSTRICH, p. 652.

STRAIN AT (Matt. xxiii. 24). See GNAT.

STRAKES (Ezek. i. 18). A word used for both the tire and the nave of a wheel.

STRANGER. See ALIEN, HOSPITALITY.

STRAW. The Egyptians anciently reaped their corn close to the ear, and then cut off the straw close upon the ground. This was the straw that was chopped up and mixed with clay to make bricks more compact and tenacious. When it was refused by Pharaoh to the Israelites, they had to gather stubble, probably the short straw still left (Exod. v. 6-18). This useless stubble was often burnt (Isai. v. 24). Straw, perhaps sometimes mingled with beans, &c., was generally used in Palestine as fodder or provender (Gen. xxiv. 25; 1 Kings iv. 28; Isai. xi. 7).

STRAW (Sol. Song ii. 5, marg.; Matt. xxv 24, 26) An old form of strew.

STREET. See CITIES.

SU'AH (*sweepings*). A chieftain of Asher (1 Chron. vii. 36).

SU'BA (1 Esdr. v. 34).

SUBA'I (1 Esdr. v. 30). Shalmai or Shamlai (Ezra ii. 46).

SUBURBS. See CITIES.

SUC'COTH (*booths*).—1. A place in the neighbourhood of the Jordan, where Jacob, after his interview with Esau, constructed a habitation for himself, and made booths for his cattle (Gen. xxxiii. 17). It was evidently to the south of the Jabbok, and as it was assigned to the tribe of Gad (Josh. xiii. 27) it must have been to the east of the Jordan. The inhabitants of this city churlishly refused assistance to Gideon when pursuing the Midianites: they were therefore on his triumphant return severely punished (Judges viii. 5-8, 14-16). Succoth is afterwards mentioned in 1 Kings vii. 46; 2 Chron. iv. 17; Psal. lx. 6, cviii. 7. Some critics identify it with *Sukkot* or *Sakût*, not far from Beth-shan; but this must be an error, as it would then have been on the west of the Jordan. See Keil, *Comm. on Kings*, vol. i. p. 135. Dr. Thomson appears to adopt the same view (*The Land and the Book*, p. 456).—2. The first encampment of the Israelites as they were departing from Egypt (Exod. xii. 37, xiii. 20; Numb. xxxiii. 5, 6). Nothing is known of this place: most probably it was merely a station where caravans were accustomed to halt, and where the Hebrews sheltered themselves as well as they could, for the short time they remained there, in booths or temporary sheds.

SUC'COTH-BENO'TH (*tabernacles of daughters*). The Babylonians who were brought to colonize Samaria are said to have made Succoth-benoth, that is, it is usually explained, booths, in which the women prostituted themselves in honour of the Babylonian Mylitta, or Mulita (2 Kings xvii. 30). But possibly these were only little tent-temples, which were regarded as holy and worshipped with the gods they contained. See Keil, *Comm. on Books of Kings*, vol. ii. pp. 72, 73. Sir H. Rawlinson believes that Succoth-benoth represents the Chaldean goddess Zir-banit, worshipped (with her husband Bel-merodach) at Babylon, and called queen of the place (Rawlinson's *Herod.*, vol. i. p. 630).

SUCHA'THITES. The inhabitants of some place not ascertained (1 Chron. ii. 55).

SUD (1 Esdr. v. 29). Siaha, or Sia (Ezra ii. 44; Neh. vii. 47).

SUD (Bar. i. 4). A river, of which nothing is known.

SU'DIAS (1 Esdr. v. 26). Perhaps Hodaviah, or Hodevah (Ezra ii. 40; Neh. vii. 43).

SUET (Lev. iii. 3). See FAT.

SUK'KIIMS (*dwellers in tents*). An African people mentioned with the Lubim (Lybians) and Ethiopians as forming a portion of Shishak's host when he marched against Jerusalem (2 Chron. xii. 3). They were perhaps the Troglodytes of the mountains along the western coast of the Red sea. See Winer, *Bibl. RWB.*, art. 'Suchim.'

SUMMER (Gen. viii. 22). See SEASON.

SUN. The sun and the moon are first mentioned in Gen. i. 14-16, as being the great visible light-bearers of the heaven. By their motions and their influence upon the earth the days and nights would be marked and divided, the seasons distinguished, and the years measured. Some have imagined that, when it is said also that these luminaries are to be for 'signs,' meteorological phænomena like eclipses are intended, as in Jer. x. 2; Luke xxi. 25 (see Bush, *Notes on Gen.*, p. 32); but the notion is far-fetched and groundless.

The worship of the sun was probably one of the earliest forms of idolatry. In the clear eastern sky the heavenly bodies make their influence more sensibly felt. Among these the sun shines pre-eminent, the great quickener of nature, the source of light and heat, the central power of the visible universe. And it was hardly to be wondered at when men, who had strayed from original teaching, followed the debased notions of their own hearts, and adored the created glory instead of the great Creator (see Job xxxi. 26, 27). Perhaps at first sun-worship was practised with less grossness than in subsequent times. It was the luminary itself, or rather the principle of life and generation signified by it, that attracted reverence. Thus among the Persians it was the eye of Ormuzd, darting forth its rays of light and heat, and purifying creatures and matter; and three times a day was prayer addressed to it. No temple was erected, no images formed of that which, as its manifestation was ever visible, required no symbolic representation. So, though in Greece statues were sometimes erected, yet frequently, as at Corinth in the Acropolis, and elsewhere, there were only altars to the sun. And so in Rome: altars were built to it in the open air. This kind of veneration prevailed for a long time. The Essenes had a peculiar reverence for the sun: they would not say a word on profane matters before sunrise; and they studiously kept out of his sight whatever they supposed unclean or offensive (see Döllinger, *The Gentile and the Jew, transl.*, book x. 1, vol. ii. p. 314). But the worship of the sun-god assumed grosser forms. In Lydia it was Sandon, probably corresponding to the Greek Heracles: at Emesa in Syria as Elagabal it was imaged by a round black stone running to a point and honoured with abominable rites: in Egypt it was Ra or Re the king and father of gods, whose principal seat was at Heliopolis or On; the daily rising of the sun representing the eternal and divine generation of Ra (*ibid.*, book vi. 1, 4, 5, vol. i. pp. 379, 431, 438, 439).

Many of the various forms of idolatry with which the Hebrews were brought into contact had their origin in sun-worship, as that of Baal and others. But, though these false deities were honoured among them, it is not clear that they practised literal sun-worship till the later periods of their history. They had been warned against it (Deut. iv. 19, xvii. 3); but we find that such kings as Manasseh and Amon dedicated horses (a custom received through Assyria) and chariots, and burnt incense on the house-tops to the sun (2 Kings xxiii.

11; Jer xix. 13). Possibly the expression 'putting the branch to the nose' (Ezek. viii. 17) may refer to a Persian rite in sun-worship; this, however, is doubtful. See Winer, *Bibl. RWB.*, art. 'Sonne.'

Various symbolical notices of the sun are found in scripture. The glory of God is displayed in the sun's daily course (Psal. xix. 4-6); whence the psalmist takes occasion to illustrate the purity and power of the divine law. Sometimes God himself is described as a sun (lxxxiv. 11); and sometimes Messiah is so designated (Mal. iv. 2); the reference of the words 'with healing in his wings' being to the healthful breeze which at sunrise is felt on the Mediterranean coast (see HEAL, HEALING). Occasionally the sun-light illustrates the glory of heavenly beings or mansions (Isai. lx. 20; Matt. xvii. 2; Rev. i. 16, x. 1); and sometimes its darkening betokens the fall of the civil state of kingdoms (vi. 12).

SUPERSTITION, SUPERSTITIOUS (Acts xvii. 22, xxv. 19). The words are not used in a bad sense—properly 'demon-fearing' in the first place, i.e. carrying your religious reverence too far.

SU'PHAH (Numb. xxi. 14, marg.). See VAHEB.

SUPPER. See MEALS, LORD'S SUPPER.

SUR (*removed, driven out*). A gate at which Jehoiada stationed guards, when Joash was to be placed on the throne (2 Kings xi. 6). The same gate is called 'of the foundation' (1 Chron. xxiii. 5). It is questioned whether it was a gate of the temple or of the palace. But the connection decides that it must have been a temple-gate. The rabbins say it was the eastern gate of the court, and explain its name, because the unclean were there commanded to depart. See Lam. iv. 15.

SUR (Judith ii. 28). It is not known what place is here meant.

SURETY. One who becomes responsible for another. Solomon gives many emphatic warnings against unadvised suretiship (Prov. vi. 1-5, xi. 15, xvii. 18, xx. 16, xxii. 26, 27). In Heb. vii. 22 our Lord is said to be the 'surety of a better testament:' 'in his person' says dean Alford, 'security and certainty is given to men that a better covenant' than that of the Mosaic dispensation 'is made and sanctioned by God.'

SU'SA (Rest of Esth. xi. 3, xvi. 18). Shushan.

SUSAN'CHITES. The inhabitants of Shushan or Susa, who had been placed as colonists in Samaria (Ezra iv. 9).

SUSAN'NA (*lily*). One of the women who ministered to our Lord (Luke viii. 3).

SUSAN'NA (Hist. Sus.). The heroine of an apocryphal story.

SUSAN'NA, HISTORY OF. See DANIEL, APOCRYPHAL ADDITIONS TO.

SU'SI (*horseman*). Father of the spy chosen from the tribe of Manasseh (Numb. xiii. 11).

SWALLOW. A bird belonging to the *Hirundinidæ*, an insectivorous family, in which the powers of flight are highly developed, while the feet are little adapted for progression on the ground. The *Hirundinidæ* are widely diffused, and are migratory, especially in latitudes where the supply of insect-food, taken on the wing, fails in the autumn. Various species frequent Syria and Palestine identical with those we have, as the swift, *Cypselus apus*, the Egyptian *dururi*; the chimney-swallow, *Hirundo rustica*; the martin, *Hirundo* or *Chelidon urbica*; and the sand-martin, *Hirundo* or *Cotyle riparia*. The Hebrew word *derôr* (Psal. lxxxiv. 3; Prov. xxvi. 2) implies 'gyration'; another, *'agûr* (Isai. xxxviii. 14; Jer. viii. 7), 'twittering'; both words sufficiently appropriate. Some, however, render the last 'a crane.' And this is probably the true meaning.

SWAN. An unclean aquatic bird (Lev xi. 18; Deut. xiv. 16). The Hebrew term so translated is derived from a verb signifying 'to respire:' it probably means the pelican, *Pelecanus onocrotalus*, receiving the name from its pouch, which it can extend by inflation. Mr. Tristram, however, thinks that the original points to some water-fowl, and is inclined to identify the bird in question with the purple water-hen, *Porphyrio antiquorum*, which frequents marshes and the sedge by the banks of rivers in the regions bordering on the Mediterranean, and abounds in Lower Egypt (Smith's *Dict. of the Bible*, vol. iii. p. 1392).

SWEAR, SWEARING. See OATH.

SWEAT, BLOODY (Luke xxii. 44). See AGONY.

SWINE. The flesh of this animal was strictly forbidden to the Hebrews (Lev. xi. 7; Deut. xiv. 8). Perhaps the prohibition was medically advisable. But, though to a conscientious Jew swine's flesh was abominable, yet it seems to have been offered in idol-worship, and the worshipper no doubt feasted on the sacrifice (Isai. lv. 4, lxvi. 3, 17). Wild hogs (*Sus scrofa*) are now common on the Syrian hills; perhaps they were equally common in ancient times (Psal. lxxx. 13). And certainly in our Lord's days the breeding of swine was usual (Matt. vii. 6, viii. 30-32: Luke xv. 15, 16; 2 Pet. ii. 22). The permission given by him to the devils he had cast out from a man to enter a herd of swine, which speedily precipitated themselves into the water, has been much canvassed: commentaries must be consulted by those who desire a full explanation; but see DEMONIAC, p. 212. Also it may be observed here that it is not clear that Christ intended a punishment on those who kept the swine as transgressors of the law. The inhabitants of that region were mainly Gentile.

SWORD. See ARMS, pp. 52, 53. The word is often used typically, as the ensign of power (Rom. xiii. 4), and the symbol of the divine judgments (Deut. xxxii. 41; Ezek. xiv. 14, 17, xxi. 3, 9, 11). The word of God is called 'the sword of the Spirit' (Eph. vi. 17).

SYCAMINE-TREE. This must be carefully distinguished from the sycamore. It is mentioned but once (Luke xvii. 6); and there can be little doubt that the mulberry-tree, *Morus nigra*, is intended. It is a native of Persia; and its indigenous range is extensive. It is abundant at present in Palestine. Dr. Thomson thus describes the *tût shamy*, or Damascus mulberry, near

Ramleh: 'It is grown for its fruit, not for the silkworm. Pass this way in the middle of May, and you will find these trees bending under a load of berries so exactly resembling our largest blackberries in America that you cannot distinguish them from each other. There are more of these Damascus mulberry-trees here than all I have seen elsewhere in my life; and they yield their glossy black fruit more abundantly than in other places. It has a sharper acid than that of the ripe blackberry, and when eaten in large quantities is unhealthy' (*The Land and the Book*, p. 528).

SYCAMORE-TREE. The tree so called in scripture is not the sycamore of this country, which is a species of maple: it rather belongs to the genus *Ficus*, and may be identified with the *Ficus sycomorus* or sycamore-fig. It is common both in Egypt and Syria. It is a tender tree, flourishing in sandy plains and warm valleys, but is not hardy enough for the mountain, and would be killed by a sharp frost (Psal. lxxviii. 47). It is lofty and wide-spreading, often planted by the wayside over which its arms extend, just adapted to the purpose for which Zaccheus selected it (Luke xix. 4). The sycamore yields several crops of figs in the year; which grow on short stems along the trunk and large branches. These figs are generally small and insipid, and are eaten by only the humbler classes (Amos vii. 14). It is easily propagated by planting a branch in the ground and watering it till it has struck out roots into the soil. The roots are thick and numerous, spreading deeply in the earth; and the tree itself is large and solid. Hence, Dr. Thomson imagines that our Lord's words (Luke xvii. 6) refer to the sycamore. But see SYCAMINE-TREE. Though of great size and apparent solidity, the wood is soft and of little value (1 Kings x. 27; Isai. ix. 10): in Egypt, however, where other trees were not common, it has been used for making mummy-cases, and it is said to be durable. See *The Land and the Book*, pp. 22-24.

SY'CHAR (*drunken*). A name given, probably in opprobrium, by the Jews to Shechem (John iv. 5): see SHECHEM. But Dr. Thomson, observing that Shechem possesses abundance of water, considers it unlikely that the Samaritan woman would have gone to a distance to draw out of an immensely-deep well. He therefore believes that Sychar was a place a little way off, and says there is now a village called *Aschâr*, which he identifies with it (*The Land and the Book*, pp. 472, 473).

SY'CHEM (Acts vii. 16). Shechem.

SY'CHEMITE (Judith v. 16). An inhabitant of Sychem or Shechem.

SYE'LUS (1 Esdr. i. 8). Jehiel (2 Chron. xxxv. 8).

SYE'NE (*opening* or *key*, sc. of Egypt). A city in the southern extremity of Egypt, on the eastern bank of the Nile, just under the tropic of Cancer. This place is mentioned when the whole extent of Egypt is described, 'from Migdol to Syene' (Ezek. xxix. 10, marg., xxx. 6, marg.; the marginal version being preferable). The modern *Aswan* or *Assouan* lies to the north-east of Syene. It was a place of considerable note in the middle ages, and is still of some consequence. There are various remains, some of the ancient Egyptian town. The Arab ruins are grouped on a rock to the east; while below Roman monuments may be distinguished.

SYM'EON (2 Pet. i. 1, marg.). A form of Simon: comp. Acts xv. 14.

SYMPHONY (Dan. iii. 5, marg.). See DULCIMER.

SYNAGOGUE. A name applied generally in the New Testament to the Jewish places of ordinary worship. It is a Greek word signifying 'an assemblage' or gathered meeting.

We can discover little proof of the existance of such assemblies in Old Testament times. The sanctuary or the temple was the recognized place of the solemn services of the law: there alone according to the strict letter of the command were sacrifices to be offered. It is true that the history furnishes us with many exceptions, apparently not disapproved by God; and there was always a disposition among the people to have local centres of worship; whence the sacrifices and incense-burning in the high places. But such worship often degenerated into idolatry. We cannot suppose that there were in those times no gatherings for religious instruction and prayer, though they may not have assumed the regular form in which we find them in later days. The Jews indeed hold this form to be of extreme antiquity. Without accepting their belief we may observe that the instruction given in the schools of the prophets was to a certain extent public (1 Sam. xix. 20-24), that the new-moons and sabbaths were distinguished at least by social gatherings (xx. 5, 24-27), or by resort to some prophetic man (2 Kings iv. 23), that households were sometimes collected for solemn blessing (2 Sam. vi. 20)—a king's household must have formed a congregation—that occasionally special missionaries were appointed to traverse the country, reading the law and teaching the people (2 Chron. xvii. 7-9), and that this teaching appears to have been the recognized office of the Levites (xxx. 22, xxxv. 3), even though in times of degeneracy the duty was neglected by them. All these notices certainly imply that there were occasional gatherings; and consequently there must have been places where such gatherings could be held. But yet it must be fairly conceded that of synagogue-worship in its ordinary meaning as an established regular institution we do not hear till after the exile. The mention of synagogues in Psal. lxxiv. 8 tells little. The psalm could not have been written before the captivity—perhaps it might be even posterior to the return. During the abode at Babylon, certainly, religious assemblies were held. The elders were in the habit of resorting to the prophet Ezekiel (Ezek. viii. 1, xiv. 1, xx. 1, xxxiii. 31). Such assemblies were then the more necessary, because, with the temple in ruins and the people in captivity, the sacrifices of the law could not be offered. And we may believe that the custom was carried back by the exiles when they re-

turned into Judea. Some have imagined that they observe traces of synagogue-worship in the books of Ezra and Nehemiah: the passages, however, relied on are not very appropriate. Possibly in 1 Macc. iii. 46 there may be a reference to a synagogue; and indisputably long before our Lord's time the system must have been matured; for we not only see it in full operation then, but we find it noticed by St. James as of old-established authority, not alone in Palestine, but wherever else the Jews were dispersed (Acts xv. 21). And thus a most effective means was provided for imbuing the Jewish mind with scripture-knowledge, and disseminating some at least of that knowledge among the Gentiles. The way of the Lord Messiah was being prepared.

The services of the synagogue consisted of three parts—prayer, reading the scriptures, and exposition of them, or preaching. 1. There is every reason to believe that forms of prayers were used in very early times; and nineteen collects still exist and are found in Jewish liturgies, which are considered of great antiquity. There were originally eighteen; to which another was subsequently added. Probably some of them were in use in the time of Christ. These nineteen prayers are translated and printed in Prideaux' *Connection*, vol. i. pp. 327-329; and in Horne's *Introd.*, vol. iii. pp. 285-288. 2. The law and the prophets were read in distinct portions; the law being divided into fifty-three or fifty-four *perashioth* or sections, and certain lessons or *haphtaroth* being appointed from the prophets: these also may be seen in Horne, *ubi supr.*, pp. 281, 282. Prior to these lessons the following passages were read: Deut. vi. 4-9, xi. 13-21; Numb. xv. 37-41 (see Westcott, *Introd. to the Gospels*, chap. i. p. 53, note 2). 3. The third part of the service was exposition, or preaching to the people. It would seem that sometimes this exposition accompanied the reading of the scripture; for our Lord while officiating in the synagogue at Nazareth began to speak immediately after he had read the lesson (Luke iv. 16-27). Sometimes the address was not till after the reading of the law and the prophets was finished, and the ruler had invited persons, strangers it might be, if they had any word of exhortation for the people, to give it (Acts xiii. 14, 15). A certain precedence, moreover, seems to have been allowed to the priests, whose peculiar functions were at an end on the destruction of the temple. They alone pronounced the benediction of Numb. vi. 24-26.

The officers of the synagogue were the following: the 'ruler,' of whom in considerable places there seem to have been several, a kind of college of elders: they were to be men of age and station; and one of their number presided over the rest (Mark v. 22; Luke xiii. 14; Acts xiii. 15): these rulers of course exercised the principal authority. The next in place was the angel or messenger of the congregation: he is not mentioned in scripture, unless there be an allusion to his name in Rev. i. 20, ii. 1, 8, 12, 18, iii. 1, 7, 14: he was so termed because he was the delegate who offered the prayers in the name of the people. The reader was sometimes a stated officer, more usually called on for the time. This office our Lord exercised on the occasion already referred to at Nazareth. And there was a minister or servant (Luke iv. 20), who had duties of a lower kind: he prepared the synagogue for service, took charge of the books, &c. There were collectors of alms, and probably also several assistants, ten they are said to have been; but their functions have been much questioned. The chief seats were coveted (Matt. xxiii. 6) by the scribes and Pharisees (see Winer, *Bibl. RWB.* art. 'Synagogen'; and Alford, note on Matt. iv. 23-25). It has been thought that the organization of the Christian church, with its presiding bishop, a body of elders or presbyters, and deacons was influenced by the forms of the synagogue-establishment.

The days on which worship was performed in the synagogue were the second, fifth, and seventh or sabbath: the hours of prayer were the third, sixth, and ninth, in conformity with the temple-worship. Synagogues of course varied in size. In the larger towns they were numerous. In Jerusalem there are said to have been 460 or 480; some being appropriated to particular classes of persons (Acts vii. 9). In Damascus it is evident that there were many (ix. 2, 20). It is noted in the Talmud, from a perverted exposition of Numb. xiii. 27, as if the ten unfaithful spies formed a congregation, that wherever there were ten free adult Jews a synagogue ought to be erected. It was to stand in the most public part of a town; or its locality was to be indicated by a lofty pole. It was to be so constructed that the worshippers while entering and in their devotions might look towards Jerusalem. The interior arrangements were probably similar to those yet observed, which will shortly be described. It was a good work to build a synagogue; and we find it noted of a Gentile (probably a proselyte) that he loved the Jews and had built them a synagogue (Luke vii. 5). The places 'where prayer was wont to be made' (Acts xvi. 13) do not appear to have been synagogues, but *proseuchæ*, in the open air near water, for the convenience of ablution.

A certain judicial power was exercised by the authorities in a synagogue; and the punishment of scourging was sometimes inflicted there (Matt. x. 17; Mark xiii. 9; Luke xii. 11, xxi. 12); but critics are not agreed upon the powers of such tribunals. It is thought by some that the ordinary councils had their sittings in the synagogues. For a notice of casting out of the synagogue (John ix. 22, 34, xii. 42, xvi. 2) see EXCOMMUNICATION.

Mr. Mills, in his *British Jews*, part ii. chap. ii. pp. 78-130, has given a full account of the modern synagogues, and services therein. From his work the following particulars are taken.

A synagogue is divided into two parts. The floor is appropriated to the males, who sit in open seats, each having a box beneath for the prayer-book and *talith* or scarf of

the occupier. The gallery, in the front of which is lattice-work, is appropriated to females, who are not considered part of the congregation. At the east end is the *heichel*, or ark. It is a large wooden chest, placed in a recess, beautified according to the means of the congregation, and screened from the general gaze by a rich and costly veil; several of which often belong to a single synagogue. In this ark or holy repository the roll of the law is placed. The most honourable part of the floor of the building is that near the ark; and in the gallery the front seats from which the ark may be seen are considered the places of honour: the rabbi has his seat close by the ark. At the west end a lamp continually burns, a kind of representation of the Shechinah. In the centre is the *tevah* or reading-desk, a raised circular platform, but this is of modern introduction. When a new synagogue is built, or an old one repaired, there is a dedication-service; but no special form is prescribed.

The officers are governing, clerical, and lay. Of the first class are the *parnassim* or wardens, generally three, but sometimes two in number: one of these is chief or president, and exercises considerable power over the affairs of the congregation. Then comes the *gobah* or treasurer, and the *gobai tzedakah* or overseer, who dispenses charity to the poor. Sometimes these two offices are united. There are, further, the *tove hangeer* or elders. Of these different officers various committees are formed, as the vestry, auditors, and building-committee. The clerical officers are the *chazanim* or readers, of whom there are generally two, and sometimes a third inferior one. Next is the *shamas* or clerk, who, in conjunction with the secretary, has charge of the rolls of the law. The duties of the readers are sometimes discharged by the clerks, and *vice versâ*. One of these officers on misbehaviour may be suspended by the *parnassim*. The lay officers are a secretary, collector, and beadle.

In the synagogue Jews wear their hats, and put on the *talith* or scarf with fringes. There are three daily services; but those for the afternoon and evening are united in such a way as that one may conclude and the other commence at sunset. Practically therefore the services are two. The eighteen or nineteen prayers before mentioned are part of the daily worship. On Mondays and Thursdays certain penitential prayers are added; because, such is the tradition, Moses ascended the mount after the idolatry of the golden calf on a Thursday and returned on a Monday. On these days pious Jews fast, and portions of the law are read. On the sabbath there are four services, in the eve (i.e. Friday evening), in the morning, afternoon, and evening, the two last on this day being kept separate. Besides the ordinary daily prayers, the law and the prophets—the specified portions before mentioned—are read; and there is what is called the *musaph*, or additional prayers. The most important of these various parts of the service is that connected with the reading of the law. The roll is brought with much ceremony from the ark; and different persons are appointed for the time to take a share in the rites. The afternoon and evening services are similar to those in daily use, with some additions. There is, moreover, much cantillation or chanting, and regular melodies are introduced on various occasions. Comp. notice of synagogue-services in Ayerst's *The Jews of the Nineteenth Century*, pp. 15, 16.

It may be added that specified persons, such as those who have just attained the age of thirteen, the husbands of women returning thanks after child-birth, &c. &c., are called to the reading of the law on particular sabbaths, when they make money-offerings; but some change has of late been introduced in this system.

By the 'great synagogue' is meant that council, said to be formed after the return from captivity, which settled the Old Testament canon of scripture. According to Jewish story there were 120 members under the presidency of Ezra, and they are said to have organized the ritual, and made various regulations, ever after held in the highest honour. The accounts given of this body are uncertain; but there is very likely some substance of fact; and the existence of a recognized council which was succeeded in some of its functions by the sanhedrim may fairly be admitted. Neh. viii. 13 gives some countenance to it. See Prideaux, *Connection*, vol. i. pp. 281, 282.

SYN'TYCHE (*affable* or *fortunate*). A Christian female at Philippi, who had probably had some disagreement with another, Euodias; since St. Paul exhorts them to be of the same mind (Phil. iv. 2).

SY'RACUSE. A very celebrated city of Sicily, consisting of five different quarters or towns united into one. It was the native place of Archimedes, who was killed when the city was taken by the Romans, 212 B.C. St. Paul was three days at Syracuse (Acts xxviii. 12); which was a convenient port for the Alexandrian corn-ships to touch at. There are considerable ruins of the ancient town by the modern *Siragosa*.

SYR'IA. The name of a country known to the Hebrews as ARAM, which see.

The term Syria has been very loosely employed, so as at different times to comprehend different ranges of territory. The Aram of earlier times stretched from Palestine and the Mediterranean to the Taurus on the north, and the Euphrates or even beyond the Euphrates on the east. The Greeks gave a much wider signification to Syria. They extended it to Egypt on the one side and to the Euxine on the other. Their ideas seem, however, to have been confused and not always consistent. In New Testament times Syria pretty nearly corresponded with the more ancient Aram.

Syria is for the most part mountainous. The lofty chains of Lebanon and Antilibanus traverse it in the south-west, running nearly parallel to the coast. Between them is the great valley of CŒLE-SYRIA, which see, now called *el-Buka'a*, down which flows the Litâny, falling into the Mediterranean near to Tyre. But the valley is continued as far north as Antioch. For the ridge

of mount Bargylus, separated from Lebanon by a narrow space of lower ground, runs on northward for 100 miles; and Anti-libanus is similarly continued. The Orontes (*el-'Asy*) flows down this part of the valley, and pours itself into the Mediterranean a little below Antioch. To the north of the longitudinal ranges is the chain of Amanus with rugged peaks, which joins the Taurus and separates Syria from Cilicia. The Syrian coast is hot and is said to be unwholesome: the most pleasant and fertile tract is the great valley, particularly the southern portion of it, or Cœle-syria: the eastern flank of the Anti-libanus is sterile, save in the district about Damascus. In the Syrian desert stretching to the east, generally dry and scarcely habitable except by a few nomad tribes, are some verdant oases; in the most noted of these is Palmyra.

Syria, when we first hear of it in scripture, seems to be broken up into petty states or sovereignties: these are enumerated in the article under ARAM. They were subdued by David, and continued subject to Solomon (1 Kings iv. 21). Afterwards, however, probably in the later days of Solomon, an independent kingdom was formed at Damascus (xi. 23-25). This monarchy, we may suppose, absorbed the other Syrian districts; and a succession of its kings were formidable enemies to Israel, sometimes being in alliance with the southern state of Judah (xv. 18-20, xx., xxii. 1-38; 2 Kings vi. 8-33, vii., ix. 14, 15, x. 32, 33, xiii. 3, 14-25). There were indeed occasional gleams of success to Israel in these contests, particularly in the reign of Jeroboam II. (xiv. 27, 28); and ultimately the king of Syria leagued with the king of Israel to overthrow Judah. But this was a fatal step. Ahaz invoked the assistance of the Assyrian monarch; and Syria sank before the might of the great king (xv. 37, xvi. 5-10; Isai. vii. 1-16). Syria passed under the dominion successively of Babylon and Persia, and was afterwards subdued by Alexander the Great. After his death it fell with other territories to one of his generals, Seleucus Nicator, who founded Antioch 300 B.C., and made it the capital of his wide dominions. A long line of kings succeeded, more or less successful in maintaining or extending their power. Of these Antiochus Epiphanes was the most cruel oppressor of the Jews; by the valour, however, of the Asmonean princes they established their independence. Syria became ultimately a Roman province 64 B.C. But under the Roman dominion were many free cities, and petty sovereignties assigned from time to time to subject princes, such as Chalcis, Abilene, Damascus, and others. Palmyra maintained its independence till a late period. Sometimes Judea was attached to Syria; its procurator being subordinate to the president or governor of Syria. It is at present subject to the sultan of Turkey.

An interesting account of its modern state and capabilities is given in Risk Allah Effendi's *The Thistle and the Cedar of Lebanon*, 2nd edit., 1854, chapp. xiv.—xxii. pp. 233, &c.

SYR'IA-MA'ACHAH (1 Chron. xix. 6). See ARAM, MAACAH.

SYR'IANS (Gen. xxv. 20, xxviii. 5, xxxi. 20, 24; Deut. xxvi. 5; 2 Kings v. 20, viii. 28, 29, ix. 15; Luke iv. 27). Inhabitants of Syria.

SY'RO-PHŒNIC'IAN (Mark vii. 26). There were Phœnicians of Lybia or Carthaginians: in order therefore to distinguish those of Phœnicia itself, included in the Roman province of Syria, they are said to have been called Syro-phœnicians. The woman so designated is called 'of Canaan' (Matt. xv. 22); because the descendants of the ancient Canaanites peopled the coasts of Tyre and Sidon.

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TA'ANACH (*sandy soil*). A city of Canaan, whose king Joshua destroyed (Josh. xii. 21). It was assigned to Manasseh, though not locally within the borders of that tribe, and then allotted to the Levites; but the Canaanites were not expelled (xvii. 11, xxi. 25; Judges i. 27). It was near Taanach that Barak's victory was gained (v. 19); and in later times it formed a part, with Megiddo and other places, of one of Solomon's commissariat districts (1 Kings iv. 12). Aner (1 Chron. vi. 70) is probably the same town with Taanach: the difference in Hebrew is far less than it appears in our version. It still exists as *Te'ennûkh*, a small village on the south-west border of Esdraelon.

TA'ANATH-SHI'LOH (*approach to Shiloh*). A place marking the boundary of the territory of Ephraim (Josh. xvi. 6), *Tâna?*.

TAB'AOTH (1 Esdr. v. 29). Identical with

TAB'BAOTH (*rings*). One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 43; Neh. vii. 46).

TAB'BATH (*celebrated*). A place probably in the northern part of the Jordan valley, near Abel-meholah, to which the Midianites fled from Gideon (Judges vii. 22). Mr. Grove suggests its identity with the modern *Tubukhat-Fahil*, a striking natural bank, 600 feet high, with a long and flat top descending with a steep front to the river.

TAB'EAL (*God is good*). A person mentioned only in Isai. vii. 6. The Syrians and Israelites desired to deprive the dynasty of David of the sovereignty of Judah; and their futile purpose was to place a son of this Tabeal upon the throne.

TAB'EEL (*id.*). One of those officers who wrote to the Persian king against the Jews after the return from captivity (Ezra iv. 7).

TABEL'LIUS (1 Esdr. ii. 16). Tabeel.

TAB'ERAH (*a burning*). A place in the wilderness, where a judgment by fire was inflicted on the Israelites for their murmuring (Numb. xi. 1-3; Deut. ix. 22).

TABERING (Nah. ii. 7). Beating as on an instrument.

TABERNACLE. The sanctuary where in the earlier times of the Hebrew theocracy the most sacred rites of their religion were performed. The command to erect a tabernacle is recorded in Exod. xxv. 8; and in that place, and in xxix. 42, 43, 45, the special purpose is declared for which it was to be made: God would there meet with Israel, for, according to his covenant, he would dwell among them and be their God. And so we find the various names of it, the 'tent' (xxvi. 11, 12), the 'tabernacle,' dwelling or habitation (13), the 'tent of meeting' (xxix. 43), for so the words should be rendered, the 'tent of the testimony,' or 'tabernacle of witness' (Numb. ix. 15, xvii. 7, xviii. 2), the 'house of the Lord' (Deut. xxiii. 18; Josh. ix. 23; Judges xviii. 31)—all these appellations pointing to the covenant-purpose of God. It is not improbable that from the earliest times there had been a sanctuary or sacred tent, before the erection of that for Israel was specially commanded; just as there were priests, and sacrifices, and altars, and sabbath-observance, and other rites before the law, which the law more exactly prescribed and amplified. Thus we find such a tabernacle in the camp of Israel no long time after their departure from Egypt (Exod. xxxiii. 7-11). But a more special tabernacle was to be constructed, of more costly materials and more finished proportions, which should travel with the tribes through their pilgrim-life, and be afterwards re-placed, when they had been awhile settled in the good land of their possession, by a more gorgeous structure, a glorious temple in the city which the Lord should choose.

The command began by inviting the people to contribute suitable materials. They were to be offered with a willing heart: the Lord would accept only what came from a cheerful giver. These materials are described in xxv. 3-7. And the tabernacle was to be built according to the pattern prescribed by God. It was as to its general plan like an ordinary tent, which is usually divided into two compartments, the inner lighted by a lamp and closed against strangers. Such tents are longer than they are broad. And so the tabernacle was an oblong square or rectangle, thirty cubits (fifty-two feet six inches or perhaps forty-five feet) long, ten cubits in breadth and in height. The frame-work on these sides was perpendicular boards of shittim-wood, that is acacia, overlaid with gold, kept together by means of transverse bars passing through golden rings, and each with two tenons, fitting into silver sockets on which they stood. The sockets have by some been supposed to taper towards a point, so that they could be driven into the ground. There were twenty boards a cubit and a half broad on each side, north and south, at the west end eight; but the two boards at the corners were probably of a different size or shape; else they would have projected beyond the sides. There were four coverings, the first of *byss*, or fine linen, blue, purple, and scarlet, with cherubim embroidered on it. It was made in ten curtains each twenty-eight cubits long and four wide, coupled together by loops and gold hooks. The second covering was of goats' hair in eleven curtains, each thirty cubits long and four wide, coupled by loops and brass or copper hooks. It has been doubted whether these coverings came down over the boards outside: it is probable that the first after forming the interior roof was then made to fall inside, and that the second entirely covered the tabernacle outside; the tent-like appearance would thus be preserved. The third covering was of rams' skins dyed red, like our morocco-leather; and the fourth of 'badgers' skins,' more probably a kind of seal-skin. These were to protect the tabernacle from the weather. The inner apartment or most holy place was a cube of ten cubits, the outer apartment twenty cubits in length and ten in breadth. They were separated by a veil of the same kind as the innermost covering, suspended on four gilded acacia pillars reared upon silver sockets. The east end or entrance of the tabernacle had also a large curtain suspended from five gilded acacia pillars set in sockets of brass or copper. In the most holy place, which the high priest alone entered, was the ark of the covenant; in the holy place, where the priests ministered—to the north the table of shew-bread, to the south the golden candlestick, in the centre the altar of incense. Round about the tabernacle was an open court into which the people were admitted, one hundred cubits in length and fifty broad. It was formed by columns twenty on each side, ten at each end, raised on brazen or copper sockets. Hangings fastened to the pillars formed three sides and part of the fourth: on the east the breadth of four pillars was reserved for a central entrance, where was an embroidered curtain suspended from the four pillars. Immediately opposite the entrance was the great altar of burnt-offering; and between that and the door of the tabernacle was the laver (xxvi., xxvii., xxxviii., xl.). There are some parts of the description of the pillars and hangings of the court, which it is not easy to understand: for a notice of these, see Winer, *Bibl. RWB.*, art. 'Stiftshütte.'

But Mr. Fergusson's most ingenious theory must not be left unnoticed (Smith's *Dict. of the Bible*, vol. iii. pp. 1453-1455). He supposes that, instead of being flat at the top as usually represented, the tabernacle had a ridge like tents in general, the angle formed at the ridge by the sloping sides being a right-angle. He believes that these sides were fourteen cubits each—the curtains of twenty-eight cubits just covering them, that the roof extended five cubits beyond the walls, thus forming a kind of verandah all round, and that the height of the ridge was fifteen cubits from the ground. The middle bar (Exod. xxvi. 28) would be the ridge-pole; and the five pillars at the entrance (37) are thus accounted for, one

being in the centre to support the ridge. But for details Mr. Fergusson's own account must be referred to. Several difficulties certainly are thus solved.

The tabernacle was completed in about nine months; and, as the people offered most liberally (xxxvi. 5) it was a costly structure; the value of the materials being estimated at £250,000. It was erected on the first day of the first month of the second year after leaving Egypt. It was carried by the Israelites into Canaan, and there set up, possibly first at Gilgal, then, when the land was subdued, at Shiloh (Josh. xviii. 1), and also at Beth-el (see BETH-EL), perhaps afterwards at Nob, and then at Gibeon (1 Chron. xvi. 39, xxi. 29). And it may be, in this migratory character of the tabernacle, left sometimes without the ark, thereby showing that a definite place was not yet selected for God's abiding presence, that we have the solution of the offering of sacrifice even by prophetical men after an anomalous fashion. It was removed when the temple was built to Jerusalem, and possibly deposited in the temple (1 Kings viii. 4; 2 Chron. v. 5). For the regulations about its removal, see Numb. iv. It may be added here that David seems to have constructed another tabernacle to receive the ark when it was brought to Jerusalem (2 Sam. vi. 17; 1 Chron. xv. 1): perhaps it was this which was taken to the temple.

Objections have been found to the Mosaic narrative of the making and erection of the tabernacle in the wilderness: it is urged that the Israelites could not have possessed the necessary skill, that the costly materials could not have been procured, that the setting-up and transport from place to place of such a structure would have required means which they did not possess, and that the time allowed for the work is too short. It may briefly be replied that the Israelites, engaged so long as labourers for the Egyptians, by whom the arts were cultivated, may readily be supposed to have had the necessary skill, that when they left Egypt they were supplied by their former taskmasters with gold and jewels, that they could not be far out of the track of caravans, from which they could doubtless obtain any merchandize they needed, that the boards, pillars, and curtains of the tabernacle would pack into small compass—and not long after waggons were specially provided for the conveyance (Numb. vii. 4-9)—and that the rapidity of the execution of the work is not surprising, when we recollect that there was a whole nation with little other employment from whom to select labourers. These objections will be found more fully answered by Hävernick, *Einleitung*, § 129, vol. i. 2, pp. 397, &c.

The typical design of the tabernacle has been variously interpreted: thus Philo regarded it as symbolical of the universe; and different expositors have seen a spiritual meaning in the intrinsic qualities of the materials, and the very colours of the fabrics. But this is not to interpret soberly; though the arrangements were, doubtless, not without their signification to the worshippers in the tabernacle. Fairbairn would regard it as a type of Christ, as God manifest in the flesh, and reconciling flesh to God. He appeals in corroboration to our Lord's calling his body a temple (John ii. 19, 21). See *Typol. of Script.*, book iii. chap. i. ii. sect. ii. vol. ii. pp. 231, &c.; Winer, *ubi supr.* But the ordinary reader will find a flood of light shed upon the purpose of the tabernacle and its utensils by a perusal of Heb. ix., x.

TABERNACLES, THE FEAST OF. One of the three greater festivals to be observed by Israel. It was instituted to commemorate the dwelling of the people in tents while in the desert (Lev. xxiii. 34-43). And, as these feasts additionally marked the epochs of the agricultural year—at the passover or feast of unleavened bread the first ripe ears of corn being offered, the feast of weeks or pentecost being also the feast of harvest—so the feast of tabernacles was called also the feast of in-gathering at the year's end, when all the labours of the field were consummated (Exod. xxiii. 16, xxxiv. 22; Deut. xvi. 13-15). It was to be a time of holy joy, of grateful remembrance of the past, of hopeful trust for future blessings.

The feast commenced on the fifteenth of the seventh month and was to last seven days. It was commanded in one of the passages already cited that the people should dwell in booths or tents, which were anciently pitched on the terrace-like roofs of the houses, in the courts of the temple, and in the streets or wide places of the city. They were to cut down boughs of various trees, and to carry (it is said) the fruit and branches in their hands, so long as the festival lasted. The particular sacrifices to be offered are detailed in Numb. xxix. 1-38; and, though the feast is described as of seven days, there was an eighth day added, which was to be a sabbath of rest, and a holy convocation. Also every sabbatical year the law was to be read at the feast of tabernacles to the assembled people (Deut. xxxi. 10-13). Whether this command had relation to the whole Pentateuch, or to the book of Deuteronomy, or selections has been keenly debated. The principal objection against the belief that it was the entire Pentateuch is really childish, though gravely urged by various learned men, viz., that there was not time! And yet the reading was continued through all the days of the festival. Notices of the observance of this holy season are to be found in Neh. viii. 13-18; Hos. xii. 9; Zech. xiv. 16-19; John vii. 2, 37-39. It seems that in later days it was customary to draw water from the pool of Siloam and carry it in a golden vessel to the altar. It was there poured into a silver basin, from which it was conducted by pipes to the Kidron. To this usage our Lord may perhaps allude in the place last referred to. He has been supposed further to allude (viii. 12) to the practice of lighting two large chandeliers in the court of the women, by the light of which they held a festal dance. But it is doubtful whether either of these customs were observed on the last, i.e. eighth day of the feast, when it was that Christ referred to the water (vii. 37): see Alford's notes on vii. 37, 38, viii. 12.

Several minute specifications are given by Jewish writers of the size and materials of the huts, of the time of living in them, &c. &c., which need not be here dwelt on. But the account of the way in which this feast is still observed by the Jews among us may be interesting.

'Immediately after the day of atonement .... on the morrow of that day they rise early, and drive a peg into the ground as a mark where the booths are to be erected, should it be on an open ground.... This day and the four following are employed in preparing the booths. The rule is that it should be erected in the open air, and not within doors or under the shelter of a tree: three sides must be of substantial wood; the top not to be covered with any kind of material but with loose boughs, so that the stars may be seen, and the rain descend through them. This is their proper dwelling, in which they are to eat, drink, and sleep during the seven days of the festival. But in this country, where the climate at that time of the year is so unfavourable, these rules are never strictly observed. .... On the evening of the fourteenth day .... the feast commences. They go to synagogue, and after the service, which is similar to that of other evenings, with the addition of some prayers peculiar to the occasion, they return to their homes to celebrate the feast. This is done in the same general manner as on the sabbath, and other feasts, when the master of the family takes a glass of wine in his right hand, and repeats the *kidush* or sanctification, as follows: "Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine, &c. &c." Agreeably to the command in Lev. xxiii. 40, they prepare themselves with *ethrog* or citron, *lulabh* or branches of palm-trees, *hadassim* or branches of the three-leaved myrtle, and *ngaravoth* or willows of the brook. These are made use of in the synagogue during the seven days of the festival, when the *hallel* is said.... On the first morning of the feast they go to synagogue as on the sabbath; and, when the time for saying the *hallel* comes, the ceremony of the branch and citron is performed in the following manner. A branch of the palm-tree, of about a yard long, is taken, to which branches of the myrtle and willow are fastened. The reader being provided with one holds it in his right hand, a citron in the left, when the following blessing is pronounced: "Blessed art thou, O Lord our God, King of the universe, who sanctified us with thy commandments, and commanded us to take the palm-branch. Blessed art thou, O Lord our God, King of the universe, who hast maintained us and preserved us to enjoy this season." While singing the *hallel* the reader continually waves the branch in all directions—now to the east, again to the west, and anon upwards towards the heavens, not unlike a soldier brandishing his sword. Several members are also furnished with similar branches, who, at certain points of the service, respond to the reader by shaking theirs also.' After reading a portion of the law, and of the prophets, and prayer, 'a procession is formed. A scroll of the law is taken out of the ark and brought to the reading-desk. The officers of the synagogue, together with a few others .... being provided with branches .... form themselves into a procession: one in front carrying the scroll in his arms, and all holding the branches in their right hand, walk around the reading-desk repeating hosanna. The law is then re-placed; and, after a few more prayers, the morning service is over.' The ceremonies on the next day are nearly the same, these two days being held sacred. The succeeding five days are called common, as work is then lawful: the synagogue-services are almost exact repetitions of those of the first. But the last of these, or seventh of the feast, is termed the 'Great Hosanna.' 'Every one has a branch of the willow—a willow that grows near a running stream. These are procured under the superintendence of the officers of the synagogue; and the head of every family must purchase sufficient that each member has a bunch. Each bunch must contain five sprigs, and seven leaves on each sprig. In this manner all—male and female, great and small—repair to synagogue with their branches in their hands.' After a procession and prayers, 'Every one beats the leaves from off his willow-branch; and, if they fall off easily, it is held as a good omen—if not, as a bad one.... The use made of the booths, branches, &c. is now over; and the afternoon closes the feast of tabernacles, properly so called. According to the Talmudists, the following evening is the time when the destinies, that were recorded on the new year and sealed on the day of atonement, are distributed. Therefore the most strict assemble in the synagogue, and remain there all night reading a certain work which contains the book of Deuteronomy, portions of the Zohar, and the book of Psalms. After this they go to the bath adjoining the synagogue, and dip their bodies three times in a kind of underground pond, called *mikvah*, generally provided in every bath. They must descend and ascend without any light; for, as the legend asserts, in so doing if they are doomed to die they will see their own shadow having no head.' Two more days are observed as feast-days, though properly no part of the feast of tabernacles (Mills, *The British Jews*, part ii. chap. vi. pp. 174-184). Wanderers, however, as the Jews now are, the celebration of this feast is eminently unsuited to them.

On the symbolical meaning of the festival critics are not agreed. But surely, viewing the circumstances under which it was instituted, and regarding its historical and agricultural character, we can hardly be at a loss in regard to the divine purpose. It commemorated not like the passover a single event, but the habits of a period, the tent-residence of the nation's wilderness-life. And it was celebrated at the completion of the year's labour, the joyous acknowledgment of abundant provision, when the fruits of the field had all been gathered into the garner, when, too, at this

feast the temple was consecrated (2 Chron. v. 3), where Jehovah would dwell among his people. Can we fail to see depicted here the church's repose, the long wearisome work accomplished, the rest of her everlasting joy in a land where, a sojourner no more, she dwells in a settled habitation, and looks back to her pilgrimage-state only as contrasting with it the happy possession to which she has been brought, where the fruits of prior toil are now completely gathered? It is in the view of what this feast pre-signifies that the prophet Zechariah, in a passage already referred to (Zech. xiv. 16), when describing the result of Jerusalem's last victory, represents all nations resorting thither to keep the feast of tabernacles—a festival in prophetic language not abrogated by the ceasing of the legal dispensation. The matter is well treated by a writer in the *Christian Observer*, Feb. 1863, pp. 79-89, who concludes: 'If it is interesting to dwell upon those (ordinances) which time has already interpreted, there is in some sense a superior interest in one which has yet to be fulfilled. We are still sojourning in tabernacles, and travelling in the wilderness; and our souls from time to time are discouraged because of the way. But it is pleasant to read, in the last ordinance given to "the fathers," the pledge and promise of that coming day "when in sure dwellings and quiet resting-places" we shall "remember all the way by which the Lord our God led us these many years in the wilderness." Then, when the journey is over and the rest attained, when the labours are ended and the harvest secured, the kingdom of God shall keep its feast of tabernacles. In the prospect of that day both writer and reader may lift up their hearts and cry: "O remember me with the favour that thou bearest unto thy chosen, and visit me with thy salvation, that I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance."'

TAB'ITHA (*gazelle*). The Aramaic name of a Christian female dwelling at Joppa. She was also called by the Greek name Dorcas, having the same signification; and hence, possibly, was a Hellenist. She was remarkable for her charity and good works; and, having died, was miraculously restored to life by St. Peter (Acts ix. 36-42).

TABLE. See MEALS.

TABLET. An ornament mentioned in Exod. xxxv. 22; Numb. xxxi. 50. It was probably a string of gold drops or beads, worn round the neck or arm. But the 'tablets' of Isai. iii. 20 are literally 'receptacles of odour,' i.e. perfume-boxes or smelling-bottles. They were suspended to a lace or sash tied round the waist.

TA'BOR (*mound, mountain-height*).—1. A noted mountain of Palestine on the borders of Issachar and Zebulun, apparently within the district of the first-named tribe (Josh. xix. 22). It is an insulated hill of cretaceous limestone, rising 1900 feet above the sea. Its figure is an elongated oval, the principal diameter running nearly east and west. Seen from different points it presents a different appearance. From the south or north its outline is nearly the arc of a great circle: from the east it is a broad truncated cone, rounded off at the top, while from the west it is wedge-shaped. Its southern face is almost naked limestone rock; but the northern slope is covered with forests of oak, terebinth, and syringa to the very summit. Tabor has been the scene of many a notable event. It was to Tabor that Barak collected his troops, and from it they poured down like a rushing torrent upon Sisera (Judges iv. 6, 12, 14). It is again mentioned in the wars of Gideon (viii. 18); and in other parts of the sacred volume (Psal. lxxxix. 12; Jer. xlvi. 18; Hos. v. 1). The name does not occur in the New Testament; but it has been from the fourth century traditionally believed to be the scene of our Lord's transfiguration. This, however, is very improbable. For Christ was a little before far away from Tabor, near Cæsarea Philippi (Matt. xvi. 13); and the summit of Tabor was at the time occupied by a fortified town. The place was more likely to be one of the spurs or recesses of Hermon. Down to our own times Tabor, now called *Jebel et-Tûr*, has been the scene of note-worthy events. In 1799 Napoleon I. gained a great victory there over a Turkish army. This mountain can be ascended on horseback. The views from it are very glorious. Esdraelon is like a vast carpet: the Mediterranean and the lake of Tiberias can both be seen. On the top is 'a confused mass of broken walls, towers, vaults, cisterns, and houses, some of which indicate the sites of the convents and churches erected by the crusaders' (*The Land and the Book*, p. 433). Two or three of these vaults have been fitted up as a Greek chapel with a residence for the priest: the Latins have also an altar here.—2. An oak or grove of oaks in the territory of Benjamin (1 Sam. x. 3).—3. A Levitical city in the tribe of Zebulun (1 Chron. vi. 77). Perhaps an abbreviation for Chisloth-tabor.

TABRET (Gen. xxxi. 27; 1 Sam. x. 5, xviii 6; Job xvii. 6; Isai. v. 12, xxiv. 8, xxx. 32; Jer. xxxi. 4; Ezek. xxviii. 13). See TIMBREL.

TAB'RIMON (*good is Rimmon*). The father of Ben-hadad, king of Syria (1 Kings xv. 18).

TACHES. Hooks, to which loops were fitted (Exod. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, 18, xxxix. 33).

TACH'MONITE (2 Sam. xxiii. 8). See HACHMONITE, JASHOBEAM.

TAD'MOR (*city of palms*). A city which Solomon built in the wilderness (1 Kings ix. 18; 2 Chron. viii. 4). According to Arabic tradition it existed at an earlier age; and Solomon re-built and fortified it as a barrier-fortress. The wise monarch's eye also, no doubt, perceived the favourable position of this city for commerce. It was at a convenient distance from both the Mediterranean sea and the Persian gulf, and was sure to secure the advantages of caravan-traffic. Tadmor is almost-universally identified with the Palmyra of the Greeks and Romans, the history of which fills a brilliant page in the world's annals. In its earlier fortunes Palmyra was dependent on one or other of

the great empires which rose and fell around; but under Odenathus and his martial queen Zenobia it expanded into a mighty sovereignty, rivalling and defying for a time the Roman power. In 273 A.D. the emperor Aurelian succeeded, after obstinately-contested battles, in taking the city and securing the person of Zenobia (see Gibbon, *Decl. and Fall*, chap. xi.).

Palmyra is seated in an oasis of the Syrian desert midway between the Orontes and the Euphrates, about one hundred and forty miles ENE. from Damascus. It is sheltered by hills to the west and north-west, and is well supplied with water. It has dwindled down to a mean place, now inhabited by a few Arabs. But magnificent ruins give proof of its ancient splendour. The most remarkable of these is the great temple of the sun; which was inclosed in a court one hundred and seventy-nine feet square, surrounded by a double row of columns. Sixty of the original three hundred and ninety are still standing; and of the sanctuary itself there are massive remains: of the columns which adorned it about twenty mutilated ones now exist. But no description can be here attempted of the grandeur, the vastness, of the ruins of this metropolis: the account of them must be sought elsewhere, as in Porter's *Handbook for Syria*.

TA'HAN (*station, camp*).—1. A son of Ephraim (Numb. xxvi. 35).—2. A descendant of Ephraim (1 Chron. vii. 25). Perhaps the two are identical: see EPHRAIM, p. 269.

TA'HANITES. A family of Ephraim descended from Tahan, 1 (Numb. xxvi. 35).

TAHA'PANES (Jer. ii. 16). See TAHPANHES.

TA'HATH (*place, station*).—1. A Levite, of the line of Kohath (1 Chron. vi. 24, 37).—2, 3. Two descendants of Ephraim (vii. 20).

TA'HATH (*id.*). One of the stations of the Israelites in the wilderness (Numb. xxxiii. 26, 27).

TAH'PANHES (*head*, or *beginning, of the world*?). An Egyptian city, receiving, it has been thought, this name because it was the beginning of the Egyptian world—that is, placed on the frontier at the north-eastern extremity of the country. It appears to be identical with the Daphne of the Greeks, a strong place on the Tanitic branch of the Nile, near Pelusium. There was a royal palace here, and brick-kilns; and, as a colony of Jews came hither, it was naturally a prominent place in the Jewish mind, and is put with Noph or Memphis for the country generally (Jer. ii. 16, where it is called Tahapanes, xlvi. 14). It was to this city that, after the murder of Gedaliah, Johanan and the Jewish leaders repaired taking with them the prophet Jeremiah, who was directed to give a symbol here of the conquest of Egypt by Nebuchadnezzar (xliii. 7-13, xliv. 1). It is called Tehaphnehes in Ezek. xxx. 18, and appears in the contracted form of Hanes in Isai. xxx. 4. A mound called *Tel Defenneh* in a direct line between the modern Zân (or Sân) and Pelusium, may mark the site of Tahpanhes.

TAH'PENES (*id.*). The queen of Pharaoh, a king of Egypt contemporary with David or Solomon. Her sister was given in marriage to Hadad the Edomite (1 Kings xi. 19, 20).

TAHRE'A (*cunning*). A descendant of Saul (1 Chron. ix. 41); called Tarea in viii. 35.

TAH'TIM-HOD'SHI (*nether land newly inhabited*?). A place or district near upon Gilead (2 Sam. xxiv. 6).

TALENT. See MONEY, WEIGHTS.

TALI'THA CU'MI (*damsel arise*). The Aramaic words uttered by our Lord when raising the ruler's daughter (Mark v. 41).

TAL'MAI (*furrowed*).—1. One of the sons of Anak (Numb. xiii. 22; Josh. xv. 14; Judges i. 10).—2. A king of Geshur, whose daughter Maacah was David's wife and Absalom's mother (2 Sam. iii. 3, xiii. 37; 1 Chron. iii. 2).

TAL'MON (*oppressed*).—1. A Levite porter (1 Chron. ix. 17; Neh. xi. 19, xii. 25).—2. A Levite porter whose descendants returned with Zerubbabel to Jerusalem (Ezra ii. 42; Neh. vii. 45). Possibly there was only one of the name; so that in the latter case Talmon denotes the representative of No. 1.

TAL'MUD, THE. This is a body of Jewish laws, comprising doctrines and precepts, relative to religion and morals. The Talmud (the name literally signifying *doctrine*) consists of two parts, viz., the *Mishna*, or text, and the *Gemara*, or commentary.

The Mishna, the meaning of which is *repetition*, includes 6 books or orders, 63 treatises, and 524 chapters. Four tracts were afterwards appended. It is a collection of various Jewish traditions, with expositions of scripture-texts: these, the Jews pretend, were delivered to Moses on the mount, and were transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by them to the men of the great synagogue, from whom they passed in succession to Simeon, Gamaliel, and ultimately to rabbi Jehudah, surnamed Hakkodesh, 'the holy.' By him this digest of oral law and traditions is said to have been completed towards the close of the second century, after forty years' labour. It has been since handed down among the Jews, from generation to generation, regarded with the highest reverence, and even sometimes esteemed above the written law itself.

The Gemara is two-fold: viz. the Gemara of Jerusalem, compiled between the third and fifth centuries, and not much esteemed by the Jews, and the Gemara of Babylon, compiled in the fifth century. This is filled with absurd fables; but the Jews highly value it. The name Gemara implies *perfection*, and is assumed because these commentaries are regarded as an explanation of the whole law, to which no further additions can be made, and after which nothing more can be desired. The Mishna, together with the commentary compiled at Jerusalem, is called the Jerusalem Talmud, with that made at Babylon it is the Babylonian Talmud.

The Mishna is useful, as being a digest of the traditions held by the Pharisees in our Lord's time; and biblical critics and commentators have often drawn from it explanations of various passages in the Old Testament, and have illustrated thereby the narratives and allusions of the New. A

compendious account of the Talmud by the late rev. Dr. McCaul is prefixed to Prideaux' *Connection*, edit. 1858; also see Westcott, *Introd. to Gosp.*, chap. i. pp. 62, 63.

TAL'SAS (1 Esdr. ix. 22). Elasah (Ezra x. 22).

TA'MAH (*laughter*). One whose descendants, Nethinim, returned with Zerubbabel (Neh. vii. 55). In Ezra ii. 53 the name is Thamah.

TA'MAR (*palm-tree*).—1. The wife of Er and Onan, a daughter-in-law of Judah, with whom he committed incest (Gen. xxxviii. 6-30; Ruth iv. 12; 1 Chron. ii. 4). She is called Thamar in Matt. i. 3.—2. A daughter of David and sister of Absalom, remarkable for her beauty, whom Amnon her half-brother defiled (2 Sam. xiii.; 1 Chron. iii. 9). We may gather from this miserable story some incidents in relation to the homeliness of the duties performed in those times by the ladies of highest rank, and to the dress of unmarried princesses.—3. A daughter of Absalom (2 Sam. xiv. 27).

TA'MAR (*id.*). A town on the south-eastern border of Palestine (Ezek. xlvii. 19, xlviii. 28). Dr. Robinson supposes that the site is marked by the ruins now called *Kurnub*, about a day's journey south of el-Milh (Malatha or Moladah) on the ancient road between Hebron and Elath. But Wilton identifies it with Hazar-gaddah (*The Negeb*, pp. 94-97, 117, 118).

TAM'MUZ (*terror?*). See MONTH.

TAM'MUZ (*id.*). The name of a Phœnician deity, probably the Adonis of the Greeks; who is said to have lived in the Lebanon, near the source of the river which bears his name. He was killed, the legend goes on, by a wild boar; but through the influence of Venus, who was enamoured of him, he was permitted to spend six months of the year on earth, the other six being passed in the lower world. His death was annually celebrated: Byblos, where the river Adonis, red it was imagined with his blood, flowed into the sea, being the chief seat of the solemnity. The fact is that the river, now *Nahr Ibrahim*, brings down after storms some of the red soil of Lebanon. The Syrian women first mourned the death, and then gave way to frantic joy for the return, of Adonis. A similar festival was held in Egypt in honour of Osiris, of whom a story of almost the same kind is told. This worship may have been symbolical of the course of the sun, and his influence upon vegetation. One of the abominations which Ezekiel beheld was the weeping of the Jewish women for Tammuz on the north side of the temple (Ezek. viii. 14). The feast began with the new moon of July; whence the month in which it fell received the name of Tammuz.

TA'NACH (*sandy soil*) (Josh. xxi. 25). See TAANACH.

TANHU'METH (*comfort*). The father of one of the captains who joined Gedaliah (2 Kings xxv. 23; Jer. xl. 8).

TA'NIS (Ezek. xxx. 14, marg.). See ZOAN. This name is also found in the Apocrypha (Judith i. 10).

TANNER (Acts ix. 43, x. 6, 32). See HANDICRAFT, p. 353.

TAPESTRY (Prov. vii. 16, xxxi. 22). The 'coverings of tapestry' may simply mean 'coverlets' as spread upon beds. Perhaps they were embroidered. See EMBROIDERY.

TA'PHATH (*drop*). One of Solomon's daughters (1 Kings iv. 11).

TAPH'NES (Judith i. 9). Tahpanhes.

TA'PHON (1 Macc. ix. 50). A city fortified in Maccabean times, perhaps Beth-tappuah.

TAP'PUAH (*apple-region*). The name of a person among the descendants of Judah (1 Chron. ii. 43).

TAP'PUAH (*id.*).—1. A town in the plain country of Judah (Josh. xv. 34).—2. A city on the border of Ephraim and Manasseh: the city belonged to Ephraim, the land or district named from it to Manasseh (xvi. 8, xvii. 8). This was no doubt identical with En-tappuah (7). It is not certain which of these two places is intended in xii. 17.

TA'RAH (*station*). One of the stations of the Israelites in the desert (Numb. xxxiii. 27, 28).

TAR'ALAH (*a reeling*). A city in Benjamin (Josh. xviii. 27).

TARE'A (*cunning*) (1 Chron. viii. 35). See TAHREA.

TARES. Darnel, the *Lolium temulentum* (Matt. xiii. 24-30, 36-40). The common Arabic name of this plant is *zowan*: it is of a noxious character, producing dizziness and sickness. Grain-growers in Palestine believe that in wet seasons and in marshy ground the wheat itself turns to tares. See Dr. Thomson, *The Land and the Book*, pp. 420-422.

TARGET (1 Sam. xvii. 6; 1 Kings x. 16; 2 Chron. ix. 15, xiv. 8). See ARMS, pp. 53, 57, 58.

TAR'GUM. See VERSIONS.

TAR'PELITES. A people from whom the Assyrian kings sent colonists to Samaria (Ezra iv. 9): possibly they may be the Tapyri on the east of Elymais. See Winer, *Bibl. RWB.*, art. 'Tarpelaje.'

TAR'SHISH (perhaps *a breaking, subjection*, i.e. subdued country).—1. A son of Javan of the posterity of Japheth (Gen. x. 4; 1 Chron. i. 7). See TARSHISH, below.—2. One of the seven princes of Persia (Esth. i. 14).

TAR'SHISH (*hard*, i.e. rocky *ground?*). A city or country respecting the position of which much variety of opinion, especially among earlier writers, has prevailed. But the scripture notices of it, if carefully compared, lead with tolerable certainty to its identification. Dr. Kalisch thus sums them up: 'Tarshish is represented as a rich country, governed by its own independent kings and able to send valuable presents (Psal. lxxii. 10; Isai. lxvi. 19, 20), abounding especially in silver, iron, tin, and lead (Jer. x. 9; Ezek. xxvii. 12, 25): a precious stone, probably the chrysolite, chiefly found in those districts, bore the name of *tarshish* (Exod. xxviii. 20;' in our version 'beryl': see BERYL): 'it was situated near other renowned islands, and was itself washed by the waves of the sea (Isai. lx. 9); it was, therefore, accessible by navigation, which was extensively carried on by the Phœnicians and other nations, in large famous ships, which were the models for the vessels of commerce in general, and

were therefore known under the name of "vessels of Tarshish" (1 Kings x. 22,, xxii. 48; Isai. ii. 16): the port from which they started was Joppa, on the coast of Palestine (Jonah i. 3, iv. 2), not from Ezion-geber, a port of the gulf of Akabah' (*Comm. on Old Test. Gen.*, p. 243). It is true that once (2 Chron. xx. 36) 'ships to go to Tarshish' are said to have been made at Ezion-geber. And it has been supposed hence that there must have been a Tarshish (there being two of the name) in India. Keil imagines that built on the Red sea the ships were to be conveyed overland to a Mediterranean port, and refers to examples of such land-carriage of ships (*Comm. on Kings, transl.*, vol. i. p. 329: comp. Horne's *Introduct.*, vol. ii. p. 655, edit. Ayre). All these indications show that Tarshish was neither in India, nor Ethiopia, nor on the African coast, as some have imagined. Neither could it have been Tarsus: thither certainly Jonah would not have fled to avoid the journey to Nineveh. Besides, Tarsus was never celebrated as Tarshish was. There can be little doubt, therefore, that Tartessus in the south of Spain, or the surrounding district, was intended by Tarshish. And it is well known that the Phœnicians had much commercial intercourse with Spain. The mention of Tarshish as derived from Javan (Gen. x. 4), corroborates this opinion. It is true that Tartessus has been sometimes represented as a Phœnician colony; and Kalisch interprets Isai. xxiii. 1, 6, 10 as countenancing a Phœnician origin for Tarshish; but this interpretation cannot be supported: 'daughter of Tarshish' is simply Tarshish, or the inhabitants thereof, as 'daughter of Zion,' 'daughter of Jerusalem' (i. 8, xxxvii. 22). And of the close intercourse (and probably colonization) of the Greeks with Tartessus and its neighbourhood there is strong evidence: see *Herodotus*, lib. i. 163. The exact site of this celebrated city is unknown: it has been believed to be between the two outlets of the modern Guadalquiver. Other places on the Spanish coast have had their advocates. See Winer, *Bibl. RWB.*, art. 'Tharschisch.'

TAR'SUS (possibly connected with Tarshish, or with a root signifying *hard*). A large and populous city of Cilicia, the capital of the Roman province of that name, situated in a fruitful plain on the river Cydnus which flowed through the midst of it. It was a place of considerable trade; and the inhabitants, of Greek descent, applied themselves with much success to the study of philosophy, so that their city acquired great celebrity as a school of learning. Many Jews appear to have settled here; and the most distinguished citizen of Tarsus was Saul, afterwards the apostle Paul (Acts ix. 11, 30, xi. 25, xxi. 39, xxii. 3). Tarsus was one of those called free cities, and, though under Roman dominion, enjoyed the right of choosing its own magistrates, and was governed by its own laws. This freedom was granted it by Mark Antony; but it did not convey any right as a Roman colony of Roman citizenship to the natives—so that Paul was a citizen of Rome by virtue of some other franchise. In later times, indeed, Tarsus was made a Roman colony.

It still exists, as *Tersous*, with a population of about 20,000, but is described as filthy and ruinous: see Winer, *Bibl. RWB.*, art. 'Tarsus.'

TAR'TAK (*hero of darkness*). The name of an idol of the Avites (2 Kings xvii. 31). According to the rabbins it had the figure of an ass. Perhaps one of those planets whose influence is thought unfavourable, Saturn or Mars, might be intended.

TAR'TAN (*military chief*). A general of Sargon and Sennacherib (2 Kings xviii. 17; Isai. xx. 1). The word is an official title.

TAT'NAI (*gift*). A Persian governor in Palestine (Ezra v. 3, 6, vi. 6, 13).

TAVERNS, THE THREE. A place of entertainment for persons of a better class than those who frequented the Appii Forum. It was on the Appian road, about 33 Roman miles from the city, near the modern *Cisterna*. Two parties of brethren went to meet St. Paul (Acts xxviii. 15), when he was brought a prisoner to Rome: some proceeded as far as Appii Forum, others to the Three Taverns.

TAX, TAXING, TAXATION. Notice has been elsewhere taken of different imposts to which, from time to time the Hebrews were subjected. It may be proper here briefly to sum up these particular taxes, and to indicate the changes made at various times.

One great department, all indeed that the Israelites were expected to pay in their earlier history, comprised those sacred offerings which were connected with their religious services. From them the priests and Levites, and in a measure the poor, were to be maintained. See PRIEST, p. 719. To these must be added the capitation-tax to be paid when a census of the people was taken (Exod. xxx. 11-16). This, however, was but occasional (yet see perhaps some traces of it in 2 Kings xii. 4; 2 Chron. xxiv. 6-9); but it formed the basis of the annual impost agreed to after the captivity (Neh. x. 32, 33), then the third of a shekel, but afterwards a half-shekel (Matt. xvii. 24, 27), levied on all Jews wheresoever they resided.

On the establishment of kingly government additional burdens were necessarily laid upon the nation: see KING, p. 511, REVENUE. Sometimes in addition money was to be raised, as for Solomon's great works (1 Kings xii. 4), and when foreign enemies required large sums as fines or annual tribute (2 Kings xv. 19, 20, xvii. 4, xxiii. 33-35).

Under the Persian government after the return from Babylon there was a regular system of taxation, to which doubtless the provinces of the empire generally were subjected. Three branches are enumerated, from which, however, the priests and sacred classes were specially exempted, 'toll, tribute, and custom' (Ezra iv. 13, vii. 24), probably implying direct money-payments, excise, and tolls by travellers at bridges, fords, &c. The Jews had also to defray the charges of the governor by supplying his table, and by a money-payment. This Nehemiah when in office did not exact (Neh. v.

14, 15). The Egyptian and Syrian kings imposed yet more oppressive taxes. It must be sufficient to refer to 1 Macc. x. 29-31, xi. 34, 35, xiii. 39, whence it appears that, though relief was sometimes granted, direct tribute, duties on salt, crown-taxes, and a certain proportion of the produce of fruit-trees, and corn-land, with a tax on cattle, were ordinarily required. And the burden was the more heavy because the system of farming the revenue would seem to have been then practised.

Much was exacted by the Romans: Pompey, Cassius, and others levied large sums. For the magnificence of Herod his subjects had to pay. And, when Judea was made formally a Roman province, the taxes were systematically farmed; and publicans were stationed through the country: see PUBLICAN. There were the duties (*telē*) to be paid at harbours, and the gates of cities, a poll-tax (*kēnsos*), and perhaps (*phoros*) a kind of property-tax (Mark xii. 14, 15; Rom. xiii. 6, 7). These imposts were regarded with great jealousy, as paid to a foreign power. There was also a house-tax in Jerusalem, remitted by Agrippa I. (Joseph., *Antiq.*, lib. xix. 6, § 3).

For the 'taxing' or registration in order to taxation, said to be conducted by Cyrenius (Luke ii. 1, 2), see CYRENIUS. There was another at a later period (Acts v. 37).

TEACH, TEACHER, TEACHING. These words may be used with reference to the communication of religious knowledge: see MINISTER, PREACH, PREACHER; and as implying ordinary instruction: see EDUCATION, SCHOOL.

TEATS (Isai. xxxii. 12). A better translation is: 'they (the women) smite upon the breasts'—a sign of grief: comp. Nah. ii. 7.

TE'BAH (*slaughter, executioner*). One of the sons of Nahor, Abraham's brother (Gen. xxii. 24).

TEBALI'AH (whom *Jehovah has immersed, purified*). A Levite (1 Chron. xxvi. 11).

TEB'ETH (the etymology is unknown) (Esth. ii. 16). See MONTH.

TEHAPH'NEHES (Ezek. xxx. 18). See TAHPANHES.

TEHIN'NAH (*cry for mercy*). A descendant of Judah (1 Chron. iv. 12).

TEIL-TREE (Isai. vi. 13). Possibly the terebinth, *Pistachia terebinthus*. The original word is frequently elsewhere rendered 'oak:' see OAK.

TE'KEL (*weighed*) (Dan. v. 25, 27). See MENE.

TEKO'A or TEKO'AH (*a pitching of tents*, or *trumpet-clang?*). A city of Judah, about twelve miles to the south of Jerusalem. It stood on an eminence, and was visible from Beth-lehem, from which it was about six miles distant; in the neighbourhood of Beth-haccerem (*the Frank mountain*). It was colonized by Ashur of the tribe of Judah (1 Chron. ii. 24, iv. 5). Rehoboam fortified it (2 Chron. xi. 6); and it was here that the prophet Amos resided as a herdman when he was visited by the prophetic word (Amos i. 1). Other notices of it may be found in 2 Sam. xiv. 2, 4, 9; 2 Chron. xx. 20; Jer. vi. 1; and it would seem that the neighbouring wilderness bore its name. It still retains its ancient appellation, *Tekū'a*, but it is no more than a ruined site on the north-eastern slope of a high ridge, where the Arabs pasture their flocks.

TEKO'ITES (2 Sam. xxiii. 26; 1 Chron. xi. 28, xxvii. 9; Neh. iii. 5, 27). The inhabitants of Tekoah.

TEL-A'BIB (*corn-hill*). A place in Babylonia where some of the Jewish captives were stationed. It was by the river of Chebar; but its precise site is doubtful (Ezek. iii. 15).

TE'LAH (*breach*). A descendant of Ephraim (1 Chron. vii. 25).

TELA'IM (*young lambs*). A place, probably not far from the Amalekitish frontier (1 Sam. xv. 4). Wilton identifies it with Telem, and supposes it at *el-Kuseir*, where there are some ruins, in the region of the Dhulâm Arabs (*The Negeb*, pp. 86-89).

TELAS'SAR (*hill of Asshur?*). The name of a district in which the children of Eden conquered by the Assyrians are said to have dwelt (Isai. xxxvii. 12). It is also called Thelasar (2 Kings xix. 12). Some critics have believed it identical with Ellasar (Gen. xiv. 1, 9); but there is no sufficient ground for this. Dr. Layard is inclined to identify Telassar with *Tel Afer*, in the Mesopotamian plain, thirty miles distant from the Sinjar. This is still an important place, the inhabitants being of Turcoman origin. A considerable eminence, partly artificial, is crowned by an imposing castle; and at the foot of this mound lies the town, containing some well-built houses, and partly surrounded by gardens stocked with fruit-trees, beyond which expands the desert.

TE'LEM (*oppression*). One of the Levite singers who had married a foreign wife (Ezra x. 24).

TE'LEM (*id.*). A city of Judah, far to the south on the Edomitish frontier (Josh. xv. 24). See TELAIM.

TEL-HAR'ESHA or TEL-HAR'SA (*forest hill*). A place in Babylonia, from which several persons who could not prove their pedigree as Israelites went with Zerubbabel to Jerusalem (Ezra ii. 59; Neh. vii. 61).

TEL-ME'LAH (*salt-hill*). A place in Babylonia, from which also persons of doubtful pedigree returned (Ezra ii. 59; Neh. vii. 61).

TE'MA (*south, desert*). One of the sons of Ishmael (Gen. xxv. 15; 1 Chron. i. 30); whose descendants are called collectively by this name, and peopled a district of Arabia. Tema is coupled with Sheba (Job vi. 16) and with Dedan (Isai. xxi. 14; Jer. xxv. 23), and appears to have furnished caravans for commerce through the desert. A fortress, Thaima or Themma, is mentioned by Ptolemy and said to be a few miles east of the road from Damascus to Mecca. This may be the same with *Teymā*, a small town on the confines of Syria, which there is reason to believe corresponds with the ancient Tema.

TE'MAN (*id.*). The eldest son of Eliphaz and grandson of Esau (Gen. xxxvi. 11, 15, 42; 1 Chron. i. 36). His descendants were called Temani, or Temanites: they were noted for their wisdom and their valour, and formed the strong-hold of Idumean power: they are therefore specially mentioned in the predictions against Edom (Jer. xlix. 7; Ezek. xxv. 13; Amos i. 12

Obad. 9). Little information is supplied in scripture as to the locality of Teman's descendants; except that once indeed it is mentioned in parallelism with Paran (Habak. iii. 3). There was a little town, Teman, five miles from Petra in Jerome's time: it had then a Roman garrison: perhaps it may indicate the district occupied by the Temanites. Wilton would place Teman at the northern extremity of Edom, among the mountains of the 'Azâzimeh (*The Negeb*, pp. 123, 124).

TE'MANI (Gen. xxxvi. 34). See TEMAN.

TE'MANITE. An inhabitant of Teman (1 Chron. i. 45). The designation is given to Eliphaz, one of Job's friends (Job ii. 11, iv. 1, xv. 1, xxii. 1, xlii. 7, 9).

TE'MENI (*Temenite? one from the south?*) A descendant of Judah (1 Chron. iv. 6).

TEMPLE. A building dedicated to divine worship, where the presence of the Deity was expected peculiarly to manifest itself.

We read of no such buildings in the times of the early patriarchs. They erected altars; which were apparently under trees, or on hills; and the service at them was performed in the open air. But one of the first commands to the Israelites after they had quitted Egypt was to raise a tabernacle or tent, to be the seat of the Lord's presence among them. This was made, and was carried into Canaan, and was set up in various places successively (see TABERNACLE), being occasionally called 'the house of the Lord' and 'the temple of the Lord' (1 Sam. i. 9, iii. 3, 15). Perhaps, as years ran on, and the riches of the nation increased, the notion of a fixed more magnificent temple instead of the movable plainer tent, might be cherished in many a pious Israelite's heart, who longed to offer to his King that with which *his* bounty had blessed him. But there were wars and rumours of wars: there were national sins and national disasters. And it could be only in a settled time of security that the idea would ever be realized. Such a time, it would seem, was come, when the Lord had given David a noble empire and 'rest round about from all his enemies.' Accordingly the grateful monarch, contrasting his own palace with the abode of the sacred ark, resolved upon building a temple. The prophet Nathan commended the design, but was soon instructed to tell David that, though it was a righteous purpose, such a house must not be built by hands that had been engaged in bloody war. He might prepare the materials, and he should have the plan. But his son, a man of peace, with whom God would make a gracious covenant, should build a habitation where the Presence would abide. Large preparations, therefore, did David make, and he charged his son Solomon to do worthily the work so graciously entrusted to him (2 Sam. vii.; 1 Chron. xxviii.).

Solomon received the riches and materials collected by his father, with the offerings of the princes and the people (xxix. 1-9), and soon after he began to reign he had timber cut in Lebanon, and engaged Tyrian artizans to work with his own subjects. The progress of the building, the plan after which it was fashioned, the utensils with which it was furnished, and the time consumed upon it, from Solomon's fourth year to his eleventh, seven years and a half, are detailed in 1 Kings v.—vii.; 2 Chron. ii.—iv.

Much labour has been spent upon the description of this magnificent building; but great differences of opinion exist. One of the latest works upon it is Comte M. de Vogüé's *Le Temple de Jerusalem*, 1865.

It was constructed generally after the similitude of the tabernacle (Saalschütz, *Arch. der Hebr.*, cap. 29, vol. i. pp. 303, 304). The temple itself consisted of two apartments, the holy place, and the most holy place, with a porch in front; while around were chambers and an external court or enclosure. The dimensions were double those of the tabernacle. The length was sixty cubits and the breadth twenty cubits, perhaps ninety feet by thirty. The most holy place was twenty cubits in breadth and length, and the same in height; consequently for the outer sanctuary there remained a length of forty cubits with the same breadth of twenty. The porch extended the whole breadth of the building; its ground-plan being twenty cubits by ten: it was one hundred and twenty cubits high, the height being specially noted as attracting peculiar attention (1 Kings ix. 8). Along the sides and probably the end were chambers, abutting upon the walls. These—and there were three storeys of them, five, six, and seven cubits in width respectively, reached by winding stairs—were doubtless lodging-places for the priests whose duty of ministration required their attendance on the spot. Similar apartments there must have been attached to the tabernacle (1 Sam. iii. 1-15). The sanctuary is said to have been twenty cubits high; but the entire height of the structure is stated at thirty cubits. Either then there was some superstructure, or possibly there was a ridged roof, the thirty cubits being the height of the ridge from the ground.

This house was built of stone cut and made ready before it was brought thither. Much of it would seem to have been quarried under Jerusalem; and excavations have been discovered where stone was obtained and wrought, the traces of the workmen's tools being still visible (see Buchanan's *Notes of a Cler. Furlough*, chap. v. pp. 196, 197). But in the interior the stone-work was lined with cedar-boards, richly carved. the walls and the ceilings are said to have been of cedar and the flooring of fir. The inner sanctuary was of peculiar richness: it was overlaid with gold: the cherubim of olive-wood with their wings stretching—each five cubits long—from one extremity of the holy apartment to the other, bending perhaps over the ark, were plated with gold: so also were the floor and the doors of olive-wood carved with cherubim and palm-trees and budding flowers, and the partition, moreover, dividing it from the outer sanctuary, ornamented with gold chain-work, and the carved fir folding-doors of the outer sanctuary.

In the porch were two noticeable pillars, called Jachin and Boaz. These were probably of bronze, eighteen cubits in height with a

chapiter or capital of five cubits, and twelve cubits in circumference. The different accounts we have of these pillars do not agree in measurement: possibly one reckoned in the capital and pediment which others omit: see BOAZ. The pillars were curiously ornamented with lily-work, net-work or chequer-work, chain-work, and pomegranates. It is impossible exactly to describe this beautiful work. Keil's explanation will give probably as good an idea of it as can be obtained: There were seven laces, so to call them, plaited like a chain placed on the urn-shaped capitals in such a manner that winding across one another in festoons they appeared to the eye as a net-formed lattice, bordered above and beneath by a row of pomegranates encircling the capitals. Above this for an entablature the capitals were bellied and then bent out and adorned with lily stalks, leaves, and blossoms, so that the whole upper part resembled a bunch of lilies. Work of this kind appears to have been not uncommon; and Keil notices pillars, specially those of Persepolis, which may be taken as nearly resembling it. These pillars were set up in front of the porch; Jachin on the right or south; Boaz on the left or north. Some have considered them as merely ornamental, and have regarded exclusively the symbolical meaning, indicating 'the stability and strength, which were possessed not so much by the temple as an external building, as the kingdom of God in Israel incorporated in the temple by the Lord, who had chosen the temple for his dwelling-place among his people, and their emblems point to the beauty and glory of the dwelling of God.' But it would be quite contrary to general practice, as we trace it in scripture, to teach an emblematical lesson by that which had no present use. And, besides, the names, implying 'stability' and 'strength,' would be meaningless unless the pillars contributed to the stability and strength of the structure. It is most probable, therefore, that they were placed to support the lofty porch. Whether any other pillars were used in the body of the temple, we are not told: had there been such, they would most likely have been mentioned.

The overlaying of many parts with gold has been already noted. But there was still more of the precious metal used. The 'upper chambers' are said to have been so overlaid, and indeed the 'whole house'—not that we are to suppose a continuous gold casing, but that everywhere, where for beauty and glory gold was needed, it was unsparingly employed. The hinges and the nails were gold; and there were garnishments of costly gems; and the vessels and the furniture were gold. Such were the ten candlesticks, each probably like that made by Moses in the wilderness, five placed before the oracle on the right and five on the left: there were ten tables, too, similarly placed, and a hundred golden bowls and golden spoons and censers and basins. And the incense altar, put close before the oracle, made of cedar was overlaid with gold. There were also brazen or bronze articles, as the molten sea, ten lavers, and the great altar, and various utensils. And then there was the costly veil of blue, and purple, and crimson, and fine linen, with embroidery of cherubim, to hang at the entrance of the most holy place. So multitudinous and rich were all the things that pertained to the temple and the temple-services that we cease to wonder at the vast sums which are said to have been expended. How much was expended it is impossible to tell. Calculations of the treasure accumulated by David vary from seven millions of our money to a thousand millions. It is useless therefore to conjecture. The reader may find a curious discussion, and tables in Kitto's *Pict. Bible*, note on 1 Chron. xxix. 16.

The temple properly so called was of but small dimensions; but there was a court surrounding it in several divisions. For an inner court is mentioned, built with three courses of large stones and a row of cedar-beams. This was most probably the court of the priests; and there was the great court, with doors or gates overlaid with brass. The dimensions of these courts are not given, but doubtless the whole enclosure was large. And there must have been conveniences in it, such as excavations, and channels, and pipes, for the conveyance of water, and the removal of the blood of the sacrifices; some of which modern research has discovered. And there was an ascent by which Solomon went up to the house of the Lord, a bridge perhaps, for the remains of an arch belonging at least to the latest temple may still be seen. Portions of a causeway have also been lately found. See ALTAR, CANDLESTICK, LAVER, SEA, THE MOLTEN.

These great works were completed by Hebrew and Tyrian artificers, under the superintendance of Hiram, Israelitish by the mother's, Tyrian by the father's side, who like Bezaleel and Aholiab of old produced all that the Lord had commanded with rare and perfect skill—a house with its furniture more rich, it is likely, in noble magnificence than the world has elsewhere possessed; (see Keil's *Comm. on Kings*, vol. i. pp. 92-137).

It was a glorious purpose to which it was consecrated. Therein the Lord was specially to dwell, the Sovereign and Defence of Israel. The solemn dedication was at the feast of tabernacles. There was a vast assemblage. The holy ark was brought from Zion, the city of David, and placed by the priests in the inner sanctuary; and the mysterious cloud of Jehovah's presence filled the house. Solomon uttered an impressive prayer, and blessed the people; and so many were the sacrifices, which fire from heaven consumed, that the court was hallowed that they might be offered there, the great altar being far too small. The ancient tabernacle, too, with its vessels was conveyed to the temple. Glad were those sacred days; and joyful were the people as they returned to their own abodes: who would have thought that they would ever again have forsaken their own God, the living and true God, for false and foul idols?

After the solemnity God appeared a second time to the king, renewing his gracious pro-

mises, and uttering warnings against disobedience (1 Kings viii., ix.; 2 Chron. vi., vii.). The warning was but too much needed; and the history of the temple is one of humiliation and sadness. Over-against it Solomon himself built idol-shrines. It was plundered during the reign of Solomon's foolish son Rehoboam (1 Kings xiv. 25, 26). Again and again it was neglected, spoiled, shut up, idol-altars were built in its two courts, and perhaps upon its chambers; so that generally the first step of a godly king was to cleanse and repair it (2 Kings xii. 4-18, xiv. 14, xvi. 8, 10-18, xviii. 15, 16, xxi. 4, 5, 7, xxiii. 11, 12; 2 Chron. xxiv. 4-14, xxix. 3-36, xxxiii. 4, 5, xxxiv.). Certain additions were occasionally made. Thus we find in the reign of Jehoshaphat a new court spoken of (xx. 5); but generally, as just said, the history is of deterioration and decay. And then came the final catastrophe. The 'holy and beautiful house' was burnt by the Chaldeans, and its treasures conveyed to Babylon (2 Kings xxv. 8, 9, 13-17; 2 Chron. xxxvi. 18, 19; Jer. lii. 12, 13, 17-23).

But God had still mercy upon Zion. He disposed the heart of Cyrus to issue a decree that the captives might return and rebuild their temple. And, though there was much opposition by the Jews' enemies, yet in twenty-one years, in the sixth of Darius Hystaspis, a second house was completed, and dedicated (Ezra i., iii.—vi.) at the feast of the passover. Little need be said of this. It was to be sixty cubits in height, and sixty in breadth (larger than Solomon's), with three rows (probably storeys) of stone and a superstructure of timber. But such were the deficiencies, the holy ark especially being wanting (for which a kind of substitute was devised, see ARK, p. 51), so inferior this temple was likely to be that which had preceded it, that, while the younger part of the assemblage rejoiced that they were again to have a sacred house, the elders who remembered that which had been destroyed wept with almost-unmitigated sorrow. Yet this—for, though, as described below, it was re-built magnificently by Herod, there was but in effect one second temple—was to be more highly honoured than the first. The incarnate Son of God would walk and teach therein (Hagg. ii. 9). Of Ezekiel's description no particular notice can be taken (Ezek. xl.-xlii.). It is doubtless symbolical: see EZEKIEL, THE BOOK OF: at all events that erected by Zerubbabel was not modelled on its plan; though it has been supposed that some hints were borrowed from it by Herod and his architects.

Herod had a taste for magnificence. He adorned various cities with sumptuous buildings; and, as the greatest of his works, he resolved to repair or rather to re-build the temple at Jerusalem. It had suffered much: it had been repeatedly desecrated, especially by Epiphanes, and, never a very splendid structure, it was probably dilapidated and forlorn. Herod designed to conciliate the Jews; but his want of religious concern is patent; for at the same time he re-built the temple at Samaria, and provided for heathen rites in Cæsarea. It has indeed been suggested that one of the reasons for his rebuilding the Jewish temple was to take the opportunity of destroying the genealogical records kept there. Be this as it may, the work was commenced 20 B.C.: the temple itself was finished in about a year and a-half; and the adjoining buildings in eight years. But additions were being continually made; so that the final completion was not till years after Herod's death, in 64 A.D. (Joseph., *Antiq.*, lib. xv. 11, §§ 5, 6, lib. xx. 8, § 7). When, therefore, the Jews spoke to our Lord of forty-and-six years, they meant that the works had been so long in progress, not intending to imply that all was then completed (John ii. 20): see Alford's note on this place.

A larger space seems to have been enclosed for this building than had previously been occupied. It was extended on the east to the city-wall; and additions were probably made on the north and south. The whole was a square of about four hundred cubits. This was surrounded on every side by a range of porticoes or cloisters, composed on the north, east, and west of double rows of Corinthian columns, that to the east being called 'Solomon's porch' (x. 23; Acts iii. 11, v. 12), which, according to Josephus, had been originally built by that monarch. The cloister on the south of the enclosure was far larger and more magnificent than the rest. This, the *stoa basilica*, or royal porch, was formed by three rows or columns (one hundred and sixty-two in all) into three divisions, the centre forty-five feet broad and one hundred high, each of the others thirty feet broad and fifty in height, the length of all being six hunded feet: at the western extremity was the bridge leading from the temple to the palace. Into these cloisters, and the margin of the court within, all, even Gentiles, might pass. There was then a marble wall or partition three cubits high with inscriptions in Greek and Latin, forbidding any alien to overstep the boundary. To this partition the allusion is made in Eph. ii. 13, 14. It was in the court of the Gentiles that the buyers and sellers congregated (Matt. xxi. 12, 13; John ii. 13-17). Within the partition-wall was a flight of fourteen steps leading to an elevated platform, from which five more steps led through gate-ways into the court of the men. On the east, however, five steps led to the women's court, and fifteen more through the most magnificent of all the gates, probably the 'beautiful gate' (Acts iii. 2), up to the inner court. Chambers appear to have lined the north and south sides of this court; and within it stood the actual temple, with the great altar at its eastern front just within the gate-way. Both were fenced off by a low wall a cubit high, which separated the people from the priests. In one of the cloistered courts, probably that of the women, it may be added, before the pillars stood thirteen chests to receive the various offerings: it was when sitting here (no one might sit in the court of Israel) that Jesus saw the offerers casting in their gifts (Mark xii. 41-44). The temple was composed as before of a portico, the sanctuary, and the most holy

place, the latter twenty cubits square, the sanctuary twenty by forty, and the portico extending on each side beyond the house itself one hundred cubits in breath. The form of the whole, therefore, was like a T, and it was, as Josephus says, one hundred cubits in length, breadth, and height respectively, and yet not a cube. It stood most likely on the site of the original sanctuary, and it may have been the actual sanctuary of Zerubbabel, or merely that repaired.

More particulars cannot be here given: they must all in fact be to a certain extent conjectural. This, however, we know, that all kinds of ornamentation were lavished on the structure and its massive gates (see GATE). And glorious it must have been, its external walls and pinnacles overhanging the deep valley down which the eye of the spectator feared to look, its magnificent terraces and cloisters, its inner courts on their elevated platform, and the central sanctuary rising white and glistening—well might the disciples call their Master's attention to the pile and bid him mark the huge stones of which it was compacted. Mournfully must his response have fallen upon their ears: 'There shall not be left here one stone upon another that shall not be thrown down' (Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6). It was the pride of the Jewish heart; and a word against their temple, or the supposed intrusion of strangers into it, constituted a deadly crime (Matt. xxvi. 61; Acts vi. 13, 14, xxi. 28). And yet it was often a place of conflict and bloodshed; and the fortress of Antonia was raised at the north-western corner, from which by a stair-case and subterranean communication the Roman garrison might enter to quell a tumult.

At length the end came, 70 A.D. The cup of Judah's iniquity was full. Various portents are said to have betokened the approaching ruin; and the spontaneous movement of the great gates which required twenty men to close them, and the awful voice which resounded through the fane, 'Let us depart,' be they real or only gathered from the exaggerated reports of frightened men, yet bear their testimony to the profound conviction everywhere felt that ruin, irreparable ruin, ruin the whisper of which should cause every ear to tingle, was at hand. It was, indeed. The Roman legions invested the rebellious city; and, though Titus used every means to save the temple, it was destroyed by consuming fire, and the Saviour's words were literally fulfilled. O grievous catastrophe! Alas! for the guilty rejected nation!

'Our temple hath not left a stone;
And mockery sits on Salem's throne.'

A vain attempt was made by the emperor Julian to re-build it. It was strangely defeated in a way which impressed even Gibbon; and, though Guizot and Milman would account for this by natural causes, yet the employment of natural causes at a critical time has often testified to the interference of the great First Cause (*Decl. and Fall of the Rom. Emp.*, chap xxiii. vol. iv. pp. 95-102, edit. 1838).

On the site of the temple is now a Mohammedan mosque. But in the walls of the enclosure are some of the huge stones bevelled or panelled which were part of the ancient sanctuary: there is a fragment of the bridge, mentioned above: there are subterranean passages and channels, which may have belonged to the first structure but certainly did to the last. And this is all. The temple, the glory of Jerusalem, is no more. But a yet more magnificent city is to rise, adorned with rarer beauty. And, if there shall be 'no temple therein,' it is because 'the Lord God Almighty and the Lamb are the temple of it' (Rev. xxi. 22).

TEMPT, TEMPTATION. Temptation is a trial, proof, or allurement, often for an evil purpose, as when the natural lusts of men prompt them to sin (James i. 14), or when the devil places incentives before them, whence he is called 'the tempter' (Matt. iv. 3). But sometimes the word is used in a good sense, as when God would prove his people's faith and obedience, in order to their purification and to crown their stedfastness with his blessing (Gen. xxii. 1, 12; Deut. viii. 2, 3, 15, 16). We are taught to pray against the evil temptations of Satan (Matt. vi. 13), by which through our natural weakness we are liable to fall. But the afflictions and trials to which God subjects his people are for their good. They may be painful at first, but afterwards, if meekly endured and sanctified, they yield 'the peaceable fruit of righteousness unto them which are exercised thereby' (Heb. xii. 11). Such temptations, then, may prove the richest mercies (James i. 2, 3; 1 Pet. i. 6, 7). In illustration of this it may be observed that the very purpose of God in revelation is for moral trial (see Garbett's *Divine Plan of Rev.*, lect. ii. pp. 84, 85); and the happy result of it was never more remarkably exhibited than in the temptation of Abraham. In proportion to the severity of it—and how severe it was has been elsewhere shown: see ABRAHAM—was after its victorious endurance the blessing bestowed, the promise being made more definite than ever before of a Redeemer to the world. It was very fitting that such a promise should not be so explicitly given till the faith of him in whose line the Promised One was to appear had been fully tried. Of God's right to demand of Abraham the sacrifice of Isaac no thoughtful mind can have a question. The Creator, from whom life proceeds, may at his will take it away by any instrumentality he chooses. And Abraham would have been fully justified on such a command in slaying his son, had his hand not been arrested. True, he did not expect the mandate; but his faith bore him on. He still believed the Lord a God of mercy as well as of power, and did not doubt that in some way, inscrutable to him as yet, the seed should spring from Isaac even though he were slain. He 'believed God; and it was counted unto him for righteousness' (Rom. iv. 3).

Our first parents were overcome by the temptation which beset them in paradise (Gen. iii.). The history of their fall is related with the utmost plainness and simplicity: we cannot, therefore, hesitate in

receiving it as a record of facts. The exact mode in which the tempter gained access to them, the kind of communication he held, the special weight which the inducements he urged possessed may be obscure: human language may be inadequate to represent fully the acting of a being of one kind upon one of another; so that we must not wonder if various minds of earnest men have differed in their conception of the facts recorded. Nor need we be solicitous to force them into precise agreement. Men may receive the same truth, and yet agree not in their aspect of it. But yet, while admitting a certain discordance of opinion in regard to circumstantials, we are not to doubt the historical reality of the event. The sacred writers of the New Testament, who are the most fitting and authorized expounders of the Old, expressly assert it. 'The serpent,' says St. Paul, 'beguiled Eve through his subtlety' (2 Cor. xi. 3); and again, 'Adam was not deceived; but the woman being deceived was in the transgression' (1 Tim. ii. 14).

Another mysterious event was our Lord's temptation (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). Some have been inclined to regard this as a mere vision, and some have supposed that, though the suggestions are represented in the narrative as external, they were really internal. Both these suppositions must be unhesitatingly rejected, The expressions of the evangelists seem specially chosen to mark the objective character of the whole transaction; and it is indeed a lowering of the purity of him in whom the Godhead was united to the manhood to believe that he was vexed with internal strugglings of evil against good. As to the nature of the temptations the admirable words of bishop Ellicott may properly be cited:—'I cannot think it an idle speculation that connects the three forms of temptation with those that brought sin into the world, the lust of the flesh, and the lust of the eye, and the pride of life; nor can I deem it unnatural to see in them three spiritual assaults directed against the three portions of our composite nature. To the *body* is presented the temptation of satisfying its wants by a display of power which would have tacitly abjured its dependence on the Father, and its perfect submission to his heavenly will. To the *soul*, the longing appetitive soul .... was addressed the temptation of *Messianic* dominion (mere material dominion would seem by no means so probable) over all the kingdoms of the world, and of accomplishing in a moment of time all for which the incense of the one sacrifice on Calvary is still rising up on the altar of God. To the *spirit* of our Redeemer, with even more frightful presumption, was addressed the temptation of using that power which belonged to him as God to vindicate his own eternal nature, and to display by one dazzling miracle the true relation in which Jesus of Nazareth stood to men, and to angels, and to God' (*Hist. Lect.*, lect. iii. pp. 112, 113). See PINNACLE.

TEN COMMANDMENTS, THE. The precepts of the decalogue (Deut. iv. 13), more properly expressed as the 'ten words' (Exod. xxiv. 38, marg.; Deut. x. 4, marg.), the solemn authoritative utterance of the Deity, originating as no other words have originated from him alone. They were proclaimed from the top of Sinai, amid mighty thunderings and lightnings (Exod. xx. 1-22), and were graven on tablets of stone by the finger of God (xxxi. 18, xxxii. 15, 16, xxxiv. 1, 28). Ten was a significant number, the symbol of completeness; and in these 'ten words' was comprised that moral law to which obedience for ever was to be paid. On these, summed up as our Lord summed them up, hung all the law and the prophets (Matt. xxii. 36-40). There were two tables, the commandments of the one more especially respecting God, those of the other man. These are usually divided into four and six. Perhaps they might better be distributed into five and five. The honour to parents enjoined by the fifth commandment is based on the service due to God, the Father of his people. And it is observable that St. Paul, enumerating those which make up love to a man's neighbour, includes but the last five (Rom. xiii. 9). See LAW.

TENT. Some of the earliest habitations were tents (Gen. iv. 20). These were specially fitted for warm climates and pastoral life, where the dweller in them might locate himself according to his convenience by some springing well or under some shady tree (xviii. 4, xxv. 11; Judges iv. 5). Skins may have been used for the covering of tents (Exod. xxvi. 14); but more generally that cloth made of goats' hair of which we read (xxxv. 26, xxxvi. 14; Acts xviii. 3), and which is still in general use. Hence they are described as black (Sol. Song i. 5). The modern Arabian tents are of an oblong shape, varying in size according to the means and wants of the owner. Some are from twenty to twenty-five feet in length, ten feet broad, and probably eight or ten feet high in the middle, the sides sloping to throw off the rain. They are supported on poles, and kept steady by cords fastened to pins driven into the ground. An encampment is usually of a circular form, within which the cattle are secured at night, the centre being occupied by the tent—or often more than one—of the sheikh. He will probably have at least one tent himself, and another for his wives, besides those for servants or strangers. But, if a single tent is to accommodate a family, it is divided by curtains into two or more apartments. Carpets are spread upon the ground; and the various articles of property are distributed, much being heaped about the central pole. The tents of great personages are large and magnificent (Jer. xliii. 10). Nadir Shah, for instance, had a superb pavilion, covered on the outside with scarlet cloth, and lined within with violet-coloured satin, ornamented with various figures of animals, flowers, &c., formed of pearls and precious stones: see *Pict. Bible*, note on Sol. Song i. 5.

TENT-MAKER (Acts xviii. 3). It was the precept of the Jewish rabbis that a

father was bound to teach his son a trade. Hence, though St. Paul had received a liberal education, we find him acquainted with a 'craft,' by means of which he could earn his living. References are frequently made to this (xx. 34; 1 Cor. ix. 12, 15; 2 Cor. vii. 2, xi. 9; 1 Thess. ii. 9; 2 Thess. iii. 8). The apostle's particular occupation was that of a tent-maker. Tents were most commonly constructed of hair-cloth of Cilician goats, which we may readily imagine was an article of commerce, and easily procurable even in distant markets.

TENTATION (Exod. xvii. 7, marg., in some copies). Temptation.

TENTH DEAL (Lev. xiv. 10, and elsewhere). The original word signifies a tenth part, used as a measure for things dry, specially grain and meal. It was doubtless the tenth of the ephah. And so in Numb. xv. 4 the Septuagint supplies 'ephah': comp. Lev. v. 11; Numb. v. 15.

TE'RAH (*station*). The son of Nahor, and father of Abraham, Nahor, and Haran. His original dwelling-place was Ur of the Chaldees; and he was, according to Jewish tradition, an idolater. This tradition receives some countenance from Josh. xxiv. 2, 15. One of his sons, Haran, died at Ur. And afterwards Terah took Abram (most likely his youngest son), and Lot his grandson, and migrated, intending to go into Canaan. But they tarried at Haran; where Terah spent the rest of his life, and died at the age of 205 years (Gen. xi. 24-32; Josh. xxiv. 2; 1 Chron. i. 26).

TER'APHIM (guardians and givers of *prosperous life?*). Images kept in the houses and honoured with a certain kind of reverence. Laban had some of them; and Rachel took these when leaving Padan-aram with her husband for Palestine (Gen. xxxi. 19, 30, 32-35). So we find that they were employed for purposes of divination among the Babylonians (Ezek. xxi. 21). It is possible that Rachel, who was both impulsive and superstitious, imagined that some augury of the future might be obtained from them; and she must have considered them as having a tutelary power. The notion that she intended to check the idolatry of her father is groundless: instead of concealing, she would in that case rather have destroyed them. These images were probably some of the strange gods of which Jacob subsequently cleansed his household (Gen. xxxv. 2, 4). But it is singular that the use of them prevailed long among the Hebrews, apparently without consciousness that it must be displeasing in God's sight as a breach of the second commandment. Thus Micah who had them in his house felt sure that Jehovah would bless him when he had a Levite to minister before them (Judges xvii. 5, 13). These the Danites eagerly carried off (xviii. 14-21). It is still more perplexing to find them in David's house (1 Sam. xix. 13, 16). And it does not seem that they were altogether put away till the thorough reformation of Josiah's days (2 Kings xxiii. 24). Then, indeed, they were classed with abominable things. The word is used (1 Sam. xv. 23, rendered in our version 'idolatry') in expressing the truth that obstinacy was sinful, 'iniquity and teraphim-worship.' We find them also censured in Zech. x. 2; and Hosea employed the term to signify the state of Israel with no kind of worship either of the true God or of false deities (Hos. iii. 4).

We may gather that they were made of various materials, as of silver (Judges xvii. 4), and that they resembled a human figure sometimes of the natural size (1 Sam. xix. 13). Perhaps they were like the Roman Penates or household gods. Small figures of baked clay, some with a human head and a lion's body, and others with a human body and lynx head have been found under the pavement of the porch of the Khorsabad palace. These were, no doubt, intended to avert evil.

TE'RESH (*austere*). One of the two chamberlains or eunuchs who conspired against Ahasuerus (Esth. ii. 21, vi. 2).

TER'TIUS (*the third*). The amanuensis who wrote as St. Paul dictated the epistle to the Romans (Rom. xvi. 22).

TERTUL'LUS (diminutive of Tertius). An advocate employed by the Jews to accuse St. Paul (Acts xxiv. 1-9).

TESTAMENT (Heb. ix. 16, 17). See COVENANT.

TESTAMENT, NEW (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6; Heb. ix. 15, xii. 24, marg.). See BIBLE, NEW TESTAMENT, SCRIPTURE.

TESTAMENT, OLD (2 Cor. iii. 14: comp. Heb. ix. 15). See BIBLE, SCRIPTURE. Notice is elsewhere given (see MANUSCRIPTS) of written copies of the Old Testament: it may here be added that soon after the invention of printing the Hebrew scriptures were committed to the press; at first in detached portions. The most ancient edition of the whole was printed at Soncino, in 1488: it was followed by an edition at Brescia in 1494. In 1502-1517 the Complutensian Polyglott was printed at Alcalá (Complutum) in Spain. In 1525-26 the second edition of Bomberg's rabbinical bible appeared at Venice, edited by Jacob Ben Chayim. The three last-named are the standard texts which later editions have followed.

TESTIMONY. Besides the ordinary meaning of this word as witness or evidence (2 Thess. i. 10), it designates particularly the tables of stone on which were inscribed the laws or conditions of God's covenant with Israel (Exod. xxv. 16, 21, xxxi. 18): hence the ark where these tables were deposited was called the 'ark of the testimony' (xxv. 22), and sometimes the 'testimony' itself (xxvii. 21, xxx. 6; Lev. xvi. 13): the tabernacle similarly was termed the 'tabernacle of testimony' (Exod. xxxviii. 21). Also the whole revelation of God's will, the scripture or a part of it, bears this name (2 Kings xi. 12; Psal. xix. 7, cxix. 88; Isai. viii. 16, 20).

TE'TA (1 Esdr. v. 28). Hatita (Ezra ii. 42).

TETRARCH (*ruler of a fourth part*). A title given to various princes under Roman supremacy. The sons of Antipater, Herod and Phasael, were constituted tetrarchs, the first in Palestine, by Mark Antony. Herod had afterwards authority over all Palestine and Idumea, with the title of king. This was the sovereign misnamed 'the Great.' After his death, his sons Antipas and Philip were tetrarchs, the first of Galilee and Perea,

the other of Iturea and Trachonitis (Luke iii. 1), with some other districts, while Archelaus a third son had the title of ethnarch. Lysanias is also (*ibid.*) mentioned as tetrarch of Abilene. The name lost after a while its significance as designating the ruler of the fourth part of a country, and was given as a title generally.

THADDE'US (*breast?*). The surname of Lebbeus or Jude, one of the apostles (Matt. x. 3). See JUDE.

THA'HASH (*a badger*, or *seal*). One of the sons of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24).

THA'MAH (*laughter*) (Ezra ii. 53). See TAMAH.

THA'MAR (Matt. i. 3). Tamar, 1.

THAM'NATHA (1 Macc. ix. 50). Timnah, probably the present *Tibneh*.

THANK-OFFERING. An eucharistic sacrifice or peace-offering. See OFFERINGS.

THA'RA (Luke iii. 34). Terah.

THAR'SHISH (*a breaking*). A descendant of Benjamin (1 Chron. vii. 10).

THAR'SHISH (*id.?*) (1 Kings x. 22, xxii. 48). See TARSHISH.

THAR'RA (Rest of Esth. xii. 1). Teresh (Esth. ii. 21).

THAS'SI (1 Macc. ii. 3). The surname of Simon, son of Mattathias.

THEATRE. This, according to its Greek meaning, was a place where spectacles, dramatic and others, were exhibited. It would be out of place to describe here the construction of Greek or Roman theatres, and the mode in which dramatic entertainments were conducted: reference must be made to works explanatory of classical antiquities, as Smith's *Dict. of Gr. and Rom. Antiquities*. But it may be noted that the Greek theatre was generally used as a place for the transaction of public business; it was senate-house, town-hall, forum, &c. &c. War was proclaimed there, peace announced, and sometimes even criminals executed. It was in the theatre at Cæsarea that Herod received the deputies of Tyre and Sidon (Acts xii. 20-23). The position of the theatre at Ephesus would tend to exasperate the riot described in xix. 29-41: it was within view of the temple of Diana whose worship was supposed to be endangered by the preaching of the gospel. Its site is now occupied by ruins testifying that it was 'the largest known of any that have remained to us from antiquity.' See Conybeare and Howson, *Life of St. Paul*, vol. ii. p. 83, note, 2nd edit. There are some other allusions in the New Testament to the spectacles of the theatre, as in 1 Cor. iv. 9, where the apostles are represented as set forth last, perhaps like the ancient *bestiarii*, who were to fight with and be torn by wild beasts, a spectacle to which the universe directed its gaze. There is perhaps also a reference to the same subject in Heb. x. 33.

THE'BEZ (*brightness*). A town not far from Shechem, where Abimelech was killed (Judges ix. 50; 2 Sam. xi. 21). It is now called *Tubâs*, and said to be a thriving place.

THECO'E (1 Macc. ix. 33). Tekoah.

THEFT. See DEPOSIT, THIEF.

THELAS'AR (*Assyrian hill*) (2 Kings xix. 12). See TELASSAR.

THELER'SAS (1 Esdr. v. 36). Tel-harsa (Ezra ii. 59).

THE'MAN (Bar. iii. 22, 23). Teman.

THEOCA'NUS (1 Esdr. ix. 14). Possibly Tikvah (Ezra x. 15).

THEOD'OTUS (2 Macc. xiv. 19). A commissioner sent by Nicanor to Judas Maccabeus.

THEOPH'ILUS (*lover of God*). A Christian of distinction to whom St. Luke inscribed his Gospel and apostolic Acts (Luke i. 3; Acts i. 1). Conjectures have been endless about his country and history, some of which are noted by Winer (*Bibl. RWB.*, art. 'Theophilus'). He was probably a Gentile; but nothing certain is known of him.

THEOPH'YLACT (Mark vii. 3, marg.). Archbishop of Acridia in Bulgaria, about 1077 A.D. He wrote commentaries on many of the sacred books. He is cited for the explanation of ceremonial washing.

THE'RAS (1 Esdr. viii. 41, 61). A corruption of Ahava (Ezra viii. 15, 21, 31).

THER'MELETH (1 Esdr. v. 36). Tel-melah (Ezra ii. 59).

THESSALO'NIANS, THE EPISTLES TO THE. When St. Paul was obliged to quit Thessalonica he went to Athens. Anxious to visit the Thessalonians again, he found himself unable (1 Thess. ii. 18) and in consequence sent Timothy (iii. 1, 2). When Timothy rejoined him at Corinth (Acts xviii. 1-5; 1 Thess. iii. 6), he wrote the *first* epistle. The subscription therefore is in error in stating that it was addressed from Athens.

Of the genuineness of this letter there can be no reasonable doubt. It is distinctly cited by Irenæus, Clement of Alexandria, and Tertullian; and its authority was never seriously questioned till of late years. The arguments produced against it have been most satisfactorily disproved. The occasion of writing is easily gathered from notices in the epistle. St. Paul was gratified at the report he received from Timothy (6-10). Nevertheless there were some drawbacks. Opposition from the Jews as well as Gentiles (Acts xvii. 5-8; 1 Thess. ii. 14-16, iii. 2-4) had been experienced. And the Thessalonians were disquieted in regard to the Lord's appearance: they were restless, neglecting the daily duties of life, a conscientious discharge of which is the needful preparation for that day, and they imagined that believers who were already dead were somehow likely to be excluded from the full blessing of the manifestation of Christ's kingdom (iv.). Now notions of this kind would materially interfere with that sober, circumspect, holy walk and conversation in which graces are more valued than gifts, and victory is obtained in the spiritual conflict. The apostle therefore wrote to confirm the Thessalonians in the faith, to strengthen them against persecution, to rectify mistakes, and to inculcate purity of life.

The epistle consists of two main parts. I. After an inscription (i. 1) Paul celebrates the grace of God in their conversion and advancement in the faith (2—ii. 16), and then expresses his desire to see them and his affectionate solicitude for them (17—iii. 13). II. In the hortatory part he calls to holiness

and brotherly love (iv. 1—12), he speaks of Christ's advent (13—v. 11), and adds various admonitions (12-24). He then concludes with a charge that the epistle be generally read, with greetings, and a benediction (25-28).

This is the earliest of St. Paul's letters, and may be dated at the end of 52 or beginning of 53 A.D.

The *second* epistle was written not long after the first; for Silas and Timothy were still with him (2 Thess. i. 1), probably in 53 A.D., and from the same place, Corinth. The evidence for it is even yet more conclusive than for the first. It is alluded to by Polycarp, cited by Irenæus, Clement of Alexandria, and Tertullian, and, indeed, has never been doubted till (very groundlessly) in the present century. This letter is supplementary to the first. That had been in some measure misapprehended; and the coming of Christ was taken to be close at hand. Moreover, an unauthorized use had been made of the apostle's name. He therefore wrote to correct the mistake, and to check the evil results which had flowed from it in disorderly conduct.

This letter comprises, besides the inscription and conclusion, three sections. I. A thanksgiving and prayer for the Thessalonians (i. 3-12). II. The rectification of their mistake, and the doctrine of the man of sin (ii.). III. Sundry admonitions (1) to prayer, with a confident expression of his hope respecting them (iii. 1-5); (2) to correct the disorderly (6-15). He then concludes with salutation and apostolical benediction, adding a remarkable authentication of his letters (16-18).

The style of these epistles is generally the same; and attempts to make out a diversity have failed. It is for the most part plain and quiet, save, as might be expected, in the prophetic section (ii. 1-12). For the interpretation of this prophecy other works must be consulted.

Of special commentaries on these epistles that of bp. Jewel, 1583, 1584, 1594, of which there are modern re-prints, and that of bp. Ellicott, 2nd edit. 1862, may be mentioned.

THESSALONI'CA. A large and populous city and sea-port of Macedonia, the capital of the second of the four districts into which the Romans divided that country after its conquest by Paulus Æmylius, and the seat of a Roman prætor. It was situated on the Thermaic bay, and was nearly, if not exactly, on the site of the ancient Therme. It had its name from Thessalonica, the wife of Cassander, who built it. She was the daughter of Philip, father of Alexander the Great, and so named because he heard of her birth the day of his victory over the Thessalians. Many Jews had settled here, where they had a synagogue. In this St. Paul preached on his second missionary journey (52 A.D.), soon after his first entrance into Europe. The foundations of a church were laid by him and Silas; most of the persons who believed being Gentiles, and Jewish proselytes (Acts xvii. 1-4; 1 Thess. i. 9). The apostle was, after a short stay, driven from the city by the violence of the Jews, who followed him even to Berea, and stirred up a persecution against him there (Acts xvii. 5-10, 13). No doubt he visited Thessalonica at least once again (xx. 1-3). A note may well be here made of the accuracy of the sacred historian He calls the 'rulers of the city' (xvii. 6, 8) *politarchai*, a singular word. But it appears to this day on an ancient arch which spans the street of modern Thessalonica. Thessalonica continued an important city: it was regarded as the capital not only of Macedonia but of all Greece till the building of Constantinople: it had a large trade, and it exists still under the name of *Saloniki*, a considerable place with a population of 70,000. Jews are numerous, and have much influence. The principal antiquities are the propylæa of the hippodrome, and the triumphal arches of Augustus and Constantine. See Winer, *Bibl. RWB.*, art. 'Thessalonich.'

THEU'DAS. An insurgent to whom Gamaliel alludes in his prudent speech to the council at Jerusalem (Acts v. 36). Josephus (*Antiq.*, lib. xx. 4, § 1) mentions an out-break under a person of this name who pretended to be a prophet, and carried forth a multitude of followers to the Jordan. He was unexpectedly attacked, taken, and put to death by the Romans. This, however, occurred 44 A.D., eleven or twelve years after Gamaliel's speech. Various conjectures have been devised to explain the discrepancy. Wieseler believes that the allusion is to one Matthias who in the last days of Herod the Great was a noted insurgent. At the head of a band whom he had gathered, he demolished the Roman eagle which the king had set up over the great gate of the temple. They were, however, soon overpowered; and Matthias was burnt alive (Joseph., *ubi supr.*, lib. xvii. 6, §§ 2, 3, 4). Now the Hebrew name Matthias is in Greek Theodotus, and this is equivalent to Theudas (*Chronol. Synops.*, pp. 101, &c.). If this explanation be not satisfactory, it must be considered that, to take the lowest ground, it is most improbable that Luke would put a false piece of history in Gamaliel's mouth, that Josephus is frequently inaccurate, as has been abundantly proved, and, besides, that it is known that various insurgents appeared within no great space of time, and that there were several of the same name. See Alford's note on Acts v. 36.

THICK CLAY (Hab. ii. 6). This is often interpreted as signifying riches. Henderson translates, 'And ladeth himself with many pledges,' supposing that the Chaldean power is represented as a rapacious usurer, accumulating the property of others of which he would be himself plundered (*Minor Prophets*, p. 305). Ewald's idea is somewhat similar: 'He loads himself with a burden of debts' (*Die Proph. des A. B.*, vol. i. pp. 381, 382): comp. Isai. xxxiii. 1.

THIEF. The Mosaic law prescribed that a thief should make restitution. He was to pay five oxen for an ox, and four sheep for a sheep, that he had killed and sold, or double if he had not made away with his booty. And, if he was not able to do this, he might be sold for his theft. If he committed it in the night, and was guilty of what we call burglary, he might be killed

with impunity by the person whose property he was plundering (Exod. xxii. 1-4). There seem, however, to have been some modifications of this law. For, on the one hand, in Solomon's time the restitution was seven-fold (Prov. vi. 31); and, on the other, if a man pricked in conscience came to offer a trespass-offering for his fault, the return was to be the principal and one fifth part more (Lev. vi. 1-5).

Some question has been made in respect to the thieves crucified with our Lord; and a discrepancy has been imagined between Matt. xxvii. 44 and Luke xxiii. 39-43. In reply it has been said that St. Matthew spoke indefinitely, and therefore used the plural, while St. Luke more precisely employed the singular; the one never intending to deny what the other affirms. It may be so. But we may well remember that our Lord hung several hours on the cross, that his meekness of endurance must have made a deep impression, and that several portents occurred during the time. The minds of many of the spectators seem to have changed; and the howls of malice and derision with which he had been first assailed gave place to compassion and reverent awe (48). What marvel then—save a marvel of divine grace—if he, who, crucified justly, had at first with callous heart joined his comrade and the mocking mob in reviling the great Sufferer, found by degrees the conviction growing that that Sufferer, to whom even nature bore witness, was a Saviour, and cried to him with new-born faith, 'Lord, remember me?' Some have suggested that this man was comparatively innocent, perhaps a patriot, who had plundered the Romans, or that he became penitent before his execution. It is enough to say that these are unfounded guesses.

THIMNA'THAH (*portion assigned*) (Josh. xix. 43). See TIMNAH, 1.

THIRST. See WATER.

THIS'BE (Tob. i. 2). A city of Naphtali, by some conjectured to be the birth-place of Elijah, thence called the 'Tishbite.'

THISTLE. A well-known thorny plant, of which several kinds are found in Palestine. The Hebrew word *dardar*, implying luxuriant growth, is the *Tribulus terrestris*, the thistle growing in fields and among grain (Gen. iii. 18; Hos. x. 8). 'Thistle' occurs in our version in 2 Kings xiv. 9; 2 Chron. xxv. 18; Job xxxi. 40: the original word is elsewhere rendered 'thorn,' thicket.' The Greek term for 'thistles' (Matt. vii. 16) is translated 'briers' in Heb. vi. 8. See BRIER, THORN.

THOM'AS (*twin*). One of the twelve whom our Lord selected as his apostles. He is also called Didymus, a Greek term with the same signification as his Hebrew name (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). In the first three lists Thomas is enumerated with Matthew, in the last with Philip. In spite of a differing tradition, there can be little doubt that this apostle was a native of Galilee (John xxi. 2). In the character of Thomas we observe a desire for the clear understanding of things and sufficient evidence of facts (xiv. 5; xx. 24, 25). He was of a thoughtful mind: his affection for his Master was warm and disinterested (xi. 16); and his faith was not, as some have characterized it, inconsiderate, running easily from one extreme to the other. He had doubted the resurrection, and described the kind of proof he required; but, when the Lord appeared, and showed by his address to him that he knew his thoughts, then the apostle naturally desired nothing more. His reason was convinced: it was his Lord and his God (xx. 26-29). And, though we may very well say that he ought to have believed before on evidence, and not sceptically have set experience, his single experience, in opposition thereto, yet there is nothing in Thomas's behaviour to surprise those accustomed to analyze the workings of the human mind. The scripture is afterwards silent as to this apostle. According to earliest tradition, he preached in Parthia, and was buried at Edessa: later histories say that he went to India, and was martyred there; and the Syrian Christians in that country claim him as the founder of their church.

THOMO'I (1 Esdr. v. 32). Thamah (Ezra ii. 53).

THORN, THORNS. Thorns, thistles, brambles, and briers are frequently mentioned in scripture. Rabbinical writers say that there are not fewer than twenty-two Hebrew words which indicate thorny or prickly plants and shrubs. It would be difficult, perhaps in the present state of our knowledge impossible, to identify and describe all these; and such a minute investigation would be little suitable to the character of this work. Let it be enough to illustrate some of those passages where the mention of thorns has some peculiar interest.

All travellers speak of the prickly pear as abounding in Palestine at the present day, and forming hedges well-nigh impenetrable. Dr. Bonar scrambled through such a fence on mount Zion (*The Land of Promise*, p. 145), and found plenty of this plant at *Nablous* (Shechem): he suggests, therefore, that it may have been the bramble of Jotham's parable (Judges ix. 14, 15): he found it also abounding at Shunem and Nazareth (pp. 371, 392, 400). Jotham's bramble has been otherwise supposed to be the *Lycium Europæum*, which is common in hedges (comp. Prov. xv. 19). We find mention of the 'lily among thorns' (Sol. Song ii. 2); and Dr. Thomson tells us that in gathering the Hûleh lily he 'sadly lacerated his hands' (*The Land and the Book*, p. 256). There is frequent reference to the burning of briers and thorns, which Dr. Thomson remarkably illustrates. He says that the matted thorn-bush is the fuel with which lime is burned. 'And thus it was in the days of Isaiah, "The people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire" (Isai. xxxiii. 12). Those people among the rocks yonder are cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles to be burned in these burnings of lime. It is a curious fidelity to real life that, when the thorns are merely to be destroyed, they are never cut up, but set on fire where they grow. They are only *cut up* for the lime-kiln' (p.

59). Again, 'This lad who is setting fire to these briers and thorns is doing the very same act which typified to Paul the awful state of those apostates whom it was impossible to renew again unto repentance' (Heb. vi. 4, 8) (p. 341). Once more, 'In Nahum i. 10 the prophet has a striking comparison, or rather double allusion to thorns and fire. . . . Now these thorns, especially that kind called *bellan*, which covers the whole country, and is that which is thus burned, are so folden together as to be utterly inseparable, and, being united by thousands of small intertwining branches, when the torch is applied, they flash and flame instantly, like stubble fully dry; indeed the peasants always select this *bellan*, folden together, when they want to kindle a fire from their matches' (p. 342).

The Christian would naturally be desirous of identifying the thorn of which the crown was plaited that was placed in mockery on the Redeemer's brow (Matt. xxvii. 29; Mark xv. 17; John xix. 2, 5). No absolute certainty can be arrived at; still the *Zizyphus spina Christi*, which grows to a considerable height, and spreads its branches widely, has been supposed, and with much probability, the thorn in question. 'This plant was very suitable for the purpose, as it has many sharp thorns, and its flexible, pliant, and round branches might easily be plaited in the form of a crown; and what, in my opinion, seems to be the greatest proof is that the leaves much resemble those of ivy, as they are a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment' (Hasselquist, *Travels*, p. 288).

'Thorn' was sometimes used symbolically, as by St. Paul (2 Cor. xii. 7: comp. Gal. iv. 14, 15). Many have puzzled themselves to discover what the apostle's particular affliction was. There is an ingenious letter, printed in Hannah More's life (vol. iii. pp. 419-425), by Mr. Stephen, who believes it was some disorder in the eyes, with which certainly the expression that the Galatians would willingly have plucked out their own eyes and given them to him well accords. But this is but a conjecture: others are enumerated by Dr. Alford, note on 2 Cor. xii. 7.

THRA'CIA (2 Macc. xii. 35). Thrace, the country between the Ægean, the Propontis, and Euxine, and the rivers Strymon and Danube, now *Bulgaria* and *Roumelia*.

THRASE'AS (2 Macc. iii. 5). Father of Apollonius, governor of Cœle-syria and Phenice.

THREE TAVERNS, THE. See TAVERNS, THE THREE.

THRESH, THRESHING. The Israelites used different modes of threshing, according as they were suited to the different kinds of grain. A level spot was selected for the threshing-floor, generally in an exposed situation where advantage might be taken of the wind for winnowing or separating the corn from the chaff when the threshing process was completed. Dr. Robinson tells us that he observed several of these floors near together of a circular form hardened by beating down the earth, and

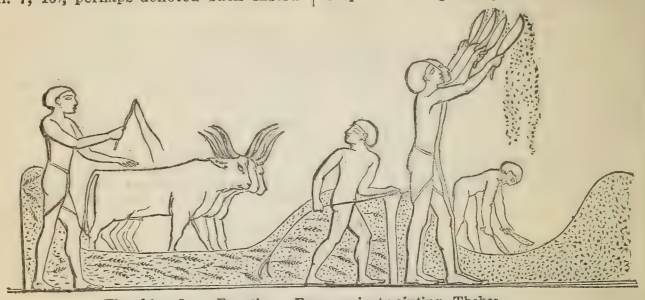
Threshing-floor, Armenia.

about fifty feet in diameter, the sheaves being thickly spread on them. 'Here,' near Jericho, he says, 'were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. . . . By this process the straw is broken up and becomes chaff. It is occasionally turned up with a large wooden fork having two prongs, and when sufficiently trodden is thrown up with the same fork against the wind in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful' (*Bibl. Res.*, vol. i. p. 550). This practice is alluded to in scripture; and it was provided that the oxen should not be muzzled when so employed (Deut. xxv. 4). This kindly custom is with some exceptions still observed. 'The precept of Moses,' Robinson proceeds, 'was not very well regarded by our Christian friends; many of their animals having their mouths tied up; while among the Mohammedans I do not remember ever to have seen an animal muzzled' (*ibid.*). Dr. Thomson, however, says that it is only the

most niggardly peasants that muzzle their oxen (*The Land and the Book*, pp. 540, 541).

Flails or rods were sometimes used for threshing, but only for the lighter kinds of grain, or for small quantities (Ruth ii. 17; Isai. xxviii. 27, 28).

A threshing-instrument or sledge was very generally employed. The Hebrew word *barkânîm*, rendered 'briers' (Judges viii. 7, 16), perhaps denoted such instruments. There were two kinds, one called *môrag* (2 Sam. xxiv. 22; 1 Chron. xxi. 23; Isai. xli. 15), which was a cart or sledge of thick planks, the bottom being studded with sharp stones or pieces of iron: the other, *'agâlah*, rendered 'cart-wheel' (xxviii. 27), consisted of rollers of wood, iron, or stone, roughened and fastened together in the form of a sledge or dray, perhaps with a seat upon it. Both these instruments were dragged by oxen over the sheaves. Such instruments are still in common use in Egypt, Palestine, and Syria; and the name *mowrej* yet survives (Thomson, *ubi supr.*, pp. 538-541). Similar modes of threshing are also common in Spain.



Threshing-floor, Egyptian. From ancient painting, Thebes.

THRESHOLD. The phrase of Zeph. i. 9 has been thought to allude to the Philistine superstition in consequence of the misfortune to their god Dagon (1 Sam. v. 5). Henderson with greater probability interprets of the eagerness with which the servants of the great rushed out to seize the property of others and thereby increase the wealth of their masters (*Minor Prophets*, p. 331).

THRONE. The special seat of a monarch. It was raised higher than an ordinary seat, which in the east is often but a cushion or carpet on the ground, and therefore it required a foot-stool. Hence the force of words expressing God's majesty: 'The heaven is my throne; and the earth is my foot-stool' (Isai. lxvi. 1; Acts vii. 49). A throne was generally ascended by steps; for an example see the description of Solomon's throne (1 Kings x. 18-20). So the Lord's throne is said to be 'high and lifted up' (Isai. vi. 1). A throne is the emblem of regal power (Gen. xli. 40); hence used among angelic orders (Col. i. 16). To 'sit upon the throne of the kingdom' is to reign (Deut. xvii. 18; 2 Kings x. 30); and to sit upon a person's throne is to succeed to his sovereignty (1 Kings i. 13). Relics of an Assyrian throne have been discovered at Nineveh, composed of wood overlaid with bronze elaborately engraved. The legs were of ivory skilfully carved.

Modern mode of threshing in Egypt with the mowrej.

THRUM (Isai. xxxviii. 12, marg.). The

threads which tied a web to the beam of a loom; ends of weavers' threads.

THUM'MIM (*perfections, truth*). See URIM.

THUNDER. See LIGHTNING.

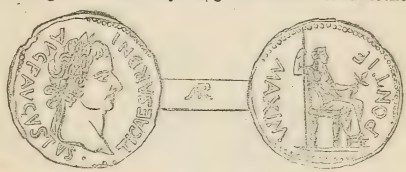
THYATI'RA. A town of Lydia previously called Pelopia and Euhippia, seated on the river Lycus between Pergamos and Sardis, the Roman road leaving it a little to the left. Thyatira was a Macedonian colony; and its chief trade was the dyeing of purple. It is a remarkable confirmation of the sacred history, that we find Lydia of Thyatira a seller of purple in the Macedonian city of Philippi (Acts xvi. 14). There are inscriptions, too, yet existing of the guild of dyers at Thyatira. One of the apocalyptic epistles is addressed to the Christian church here (Rev. i. 11, ii. 18-29), in which a female termed 'Jezebel' is specially threatened. Conjectures about her are numerous; but, as nothing certain is known, more cannot be here said. Thyatira is still a considerable town with many ruins, called *Akhisar*.

THYINE-WOOD. A costly aromatic wood mentioned among the merchandize of the mystical Babylon (Rev. xviii. 12). It was used in various ornamental carvings, sometimes inlaid with ivory. It appears to have been called *citrus* by the Romans, very likely the white cedar, *Cupressus thyioides*, which grows to the height of from sixty to eighty feet, or *Thuia articulata*, also called *Callitris quadrivalvis*. The wood is of a dark colour, close-grained and fragrant.

TIBE'RIAS. A town in Galilee, on the western shore of the lake or sea of Gennesaret, sometimes also called from this place the sea of Tiberias (John vi. 1, 23). There was probably a more ancient city on or near the site (and there are various conjectures as to what this might be); for Herod Antipas cleared away the ruins of sepulchres in order to find room for the new town, which he named after the emperor Tiberius. It was from his time till that of Herod Agrippa II. the chief city of the province. And it was adorned with buildings, a royal palace, and a stadium. But the population were a motley race. Herod brought in strangers and slaves. It may be that hence, as Tiberias must have been, so to speak, ceremonially unclean, our Lord never visited it. He was often in the immediate neighbourhood; but we never read of his entering Tiberias. The inhabitants were occupied in fishing and the navigation of the lake. In the Jewish war Tiberias was an important military station. Nor did it lose its repute after the destruction of the Jewish polity. It was the seat for centuries of a famous academy, and to the present day it is one of the four holy cities. Near to Tiberias are the celebrated baths of Emmaus (*Hammam*), which may have been the ancient Hammath. See HAMMATH. The present city, *Tubarîyeh*, stands about four miles from the southern extremity of the lake at the north-east corner of a small plain. The walls enclose an irregular parallelogram, and are strengthened by round towers, ten on the west, five on the north, and eight on the south. There were also some towers along the shore. It is described as a filthy place, fearfully hot in summer, and, according to Dr. Thomson, contains about 2000 inhabitants. It suffered much by the earthquake of Jan. 1, 1837, when the houses and walls were shattered, and 600 persons perished in the ruins.

TIBE'RIAS, SEA OF (John xxi. 1). See GENNESARET, LAKE OF.

TIBE'RIUS. Claudius Tiberius Nero, the third Roman emperor, in the 15th year of whose reign John the Baptist commenced his public ministry (Luke iii. 1), and under whom our Lord taught and suffered. He was the son of Tiberius Claudius Nero and Livia Drusilla. He was born in Rome 712 A.U.C., 41 B.C., and was in his ninth year when his father died. The emperor Augustus married his mother Livia; and thus



Coin of Tiberius.

Tiberius had a career of distinction opened before him. He was formally adopted by Augustus, in 757 A.U.C., and after various inferior honours succeeded his step-father as emperor 767 A.U.C., 14 A.D. His administration, somewhat promising at first, soon degenerated into a gloomy despotism; and after a reign of twenty-three and a-half years he died at the age of 78. See Winer, *Bibl. RWB.*, art. 'Tiberius.' He is frequently alluded to in the New Testament under the title of Cæsar (Matt. xxii. 17, 21; Mark xii. 14, 16, 17; Luke xx. 22, 24, 25, xxiii. 2; John xix. 12, 15). It may be added that the fifteenth year of Tiberius commenced Aug. 19, 28 A.D. But Mr. Savile (*Introd. of Christ. into Britain*, pp. 12-14) argues that Tiberius's government must be reckoned from the time when he was made colleague with Augustus, 12 A.D. If this be admitted, the fifteenth year commenced 26 A.D.

TIB'HATH (*butchery*). A city of Zobah, from which David, after subduing the country, brought away much brass (1 Chron. xviii. 8). In the corresponding account (2 Sam. viii. 8) we find Betah. Perhaps it may be *Taibeh*, between Palmyra and Aleppo.

TIB'NI (*building of Jehovah*). The son of Ginath, whom half the people of Israel

elected king when the military nominated Omri to the crown on the treason of Zimri, 928 B.C. The struggle continued about four years (1 Kings xvi. 21-23), as it was not till the 31st of Asa that Omri obtained full possession of the sovereignty. The sacred historian says that Tibni 'died': it is likely, as Josephus (*Antiq.*, lib. viii. 12, § 5) asserts, that he was slain.

TID'AL (*fear, veneration*). One of the princes who were allied with Chedor-laomer in his expedition against the king of Sodom and his confederates (Gen. xiv. 1-9). Tidal is called the 'king of nations:' it may be supposed that he ruled over several nomad tribes that had been gradually subjugated, and in some degree amalgamated.

TIG'LATH-PILE'SER (*lord of the Tigris? adoration to the son of the zodiac*, i.e. Nin?). A king of Assyria. So far as we can gather an account of him from the scripture, we find that he was contemporary with Ahaz king of Judah. Pekah king of Israel had leagued himself with Rezin king of Syria to attack and dethrone Ahaz. They were successful in some great battles; and Ahaz was further distressed by the incursions of the Edomites and Philistines. In his extremity he applied to Tiglath-pileser, who marched against Damascus and took it, killing Rezin, and deporting many of the inhabitants to Kir. But for this service he received large contributions from Ahaz, both out of the treasures of the temple and from the royal palaces. The Assyrian had his head-quarters at Damascus, where Ahaz visited him. He sent thence troops, probably under the command of his lieutenants, who over-ran great part of the kingdom of Israel, plundering the northern districts and those of the eastern tribes beyond the Jordan, and sending the population into Assyria (2 Kings xv. 29, xvi. 5-10, 17, 18; 1 Chron. v. 6, 26; 2 Chron. xxviii. 5, 6, 16-21; Isai. vii. 1, 4-6). Some imagine that Tiglath-pileser invaded Palestine twice. In Chronicles the name is written Tilgath-pilneser.

From the deciphered inscriptions it may be inferred that Tiglath-pileser, the second of the name, was a man of low extraction, and dethroned his predecessor. He made many conquests, and is thought to have reigned from 747 to 729 B.C.

TI'GRIS (Judith i. 6). A very noted river of the east, the Hiddekel of scripture.

TIK'VAH (*expectation*).—1. The father of Shallum, husband of the prophetess Huldah (2 Kings xxii. 14). He is called Tikvath in 2 Chron. xxxiv. 22.—2. Father of a person whom Ezra employed (Ezra x. 15).

TIK'VATH (*id.*). See TIKVAH, 1.

TIL'GATH-PILNE'SER (1 Chron. v. 6, 26; 2 Chron. xxviii. 20). See TIGLATH-PILESER.

TI'LON (*gift*). A descendant of Judah (1 Chron. iv. 20).

TIMBREL. A musical instrument of percussion (Exod. xv. 20; Judges xi. 34; 2 Sam. vi. 5; 1 Chron. xiii. 8; Job xxi. 12; Psal. lxviii. 25, lxxxi. 2, cxlix. 3, cl. 4). The Hebrew word *tôph* (frequently rendered 'tabret') may be taken to signify a drum, or tambourine. It was known in very early ages (Gen. xxxi. 27): it was common in religious festivities and seasons of joy, and is noted as an accompaniment of luxury (Isai. xxiv. 8). We nowhere find it used with martial music. And it seems to have been generally played by females, often accompanied by dancing. In the Egyptian pictures it is always in the hands of women. The form was various, sometimes circular: it was composed of a simple rim or frame of wood, over which parchment or some other membrane was stretched. The jingling pieces of metal fastened to this rim are probably a modern addition. The instrument is still in common use among the Arabs, and is called *doff*, and by the Spaniards *aduffa*.

TIME'US (perhaps *polluted*). The father of a blind man whom our Lord restored to sight (Mark x. 46).

TIM'NA or TIM'NAH (*one withheld, inaccessible*).—1. The concubine of Eliphaz, Esau's son, by whom she had Amalek (Gen. xxxvi. 12). She may be the same person who is said to be sister to Lotan, son of Seir the Horite (20, 22; 1 Chron. i. 39).—2. A son of Eliphaz (36). He it is who was one of the dukes of Edom (Gen. xxxvi. 40; 1 Chron. i. 51); probably ruling a district so called.

TIM'NAH (*portion assigned*).—1. A town on the border of Judah and Dan (Josh. xv. 10), but belonging apparently to the last-named tribe. In the time of king Ahaz it was occupied by the Philistines (2 Chron. xxviii. 18). It is most likely the same with Timnath, and Thimnathah. It is now known by the name of *Tibneh*.—2. A town in the mountains of Judah (Josh. xv. 57).

TIM'NATH, TIMNA'THAH (*id.*) (Gen. xxxviii. 12, 13, 14; Judges xiv. 1, 2, 5). This is probably identical with Timnah, 1. It was the residence of Samson's wife. It lies below Zorah, not far from the Wady Surar (see Thomson, *The Land and the Book*, pp. 566, 567).

TIM'NATH-HE'RES (*portion of the sun*). The name of a city (Judges ii. 9), called more generally

TIM'NATH-SE'RAH (*portion of abundance*). A city in mount Ephraim which was given to Joshua; he built it and dwelt there (Josh. xix. 50), and there he was buried (xxiv. 30). His grave was still pointed out in the time of Eusebius, who was inclined to identify this city with Timnah in the territory of Dan.

TIM'NITE. An inhabitant of Timnah, 1 (Judges xv. 6).

TI'MON (*honouring*). One of the seven appointed by the apostles to administer the secular matters in the early church (Acts vi. 5). Nothing more is certainly known of him.

TIMO'THEUS (*honouring*, i.e. worshipping, *God*) (1 Cor. iv. 17, xvi. 10; 2 Cor. i. 19; Phil. i. 1, ii. 19; Col. i. 1; 1 Thess. i. 1; 2 Thess. i. 1). See TIMOTHY.

TIMO'THEUS (1 Macc. v. 6, 11, 34-44 2 Macc. viii. 30, 32, ix. 3, x. 24, 32, 37, xii. 10, 18-21, 24). A captain of the Ammonites, repeatedly defeated by Judas Maccabeus. Possibly the same person is not intended in all the places referred to.

TIM'OTHY (*id.*). One of St. Paul's most noted fellow-labourers. He was a Lycaonian, a native of Derbe or Lystra, son of

a Greek father and Eunice a Christian Jewess. His grandmother Lois was also a woman of piety. The apostle calls Timothy his 'own son in the faith' (1 Tim. i. 2): he was therefore probably converted at St. Paul's first visit to Lycaonia (Acts xiv. 6, 7). On his second visit, finding him well reported of by the brethren, Paul resolved to take him as one of his companions in travel. He circumcised him (xvi. 1-3) as being by one parent of the stock of Israel, and as thereby he would have freer access to Jews. It was perhaps not long after that Paul solemnly ordained him by laying his own hands on him in conjunction with the presbytery or elders; and it would seem that some divine intimation had pointed Timothy out for the weighty charge he thus received (1 Tim. i. 18, iv. 14; 2 Tim. i. 6). Perhaps his subsequent history will be best exhibited by the following table constructed by Dr. Alford, with which the account given by Bleek (*Einleitung in das N.T.*, pp. 478, 479) may be compared.

A.D.	
45	Converted by St. Paul, during the first missionary journey, at Lystra.
51 Autumn	Taken to be St. Paul's companion and circumcised (Acts xvi. 1, &c.). Sent from Berea to Thessalonica (xvii. 14; 1 Thess. iii. 2).
52	With Silas joins St. Paul at Corinth (Acts xviii. 5; 1 Thess. iii. 6).
Winter 57 Spring	With St. Paul (i. 1; 2 Thess. i. 1). With St. Paul at Ephesus (Acts xix. 22); sent thence into Macedonia and to Corinth. (Acts *ibid.*; 1 Cor. iv. 17, xvi. 10).
Winter 58 beginning Spring	With St. Paul (2 Cor. i. 1). With St. Paul (Rom. xvi. 21). Journeying with St. Paul from Corinth to Asia (Acts xx. 4).
62 or 63	With St. Paul in Rome (Col. i. 1; Philem. 1; Phil. i. 1).
63-66	Uncertain.
66 or 67	Left by St. Paul in charge of the church at Ephesus (1 Epist.).
67 or 68	(2 Epist.). Sets out to join St. Paul at Rome.
Afterwards	Uncertain.

The reference to Timothy in Heb. xiii. 23 is not easily explained.

The dates given by Dr. Alford vary from who those adopted by some other critics, place St. Paul's martyrdom in 66 or 67. According to tradition Timothy was the first bishop of Ephesus; and he is said to have been martyred for the faith under Domitian. We may gather from the scriptural notices of him that Timothy was earnest and affectionate in his disposition. His willingness to leave his home and accompany Paul proves his zeal; and we find that he was abstemious (1 Tim. v. 23). It is clear also that he was not a man of strong health; and this, added to his being entrusted while yet young with important commissions, with perhaps some constitutional shyness, may account for the admonitions given in 1 Cor. xvi. 10, 11; 1 Tim. iv. 12; 2 Tim. i. 6-8, iv. 1, 2, without imputing to him that wavering which some imagine they discover, but which surely, if it existed, would have prevented the apostle from so frequently employing him on occasions where judgment and stedfastness were indispensable.

TIM'OTHY, THE EPISTLES TO. The two epistles to Timothy and that to Titus are termed pastoral epistles, as containing directions for the ministry and superintendence of churches.

In the early church they were unhesitatingly received as written by the apostle Paul: allusions to them are found in Clement of Rome, Ignatius, Polycarp, and others: they are expressly cited as Paul's by Irenæus, Clement of Alexandria, &c.: they are contained in the Peshito Syriac version; and in short it was only by heretics such as Marcion that their authority was disputed. But of late years critics have again opened the question. It is alleged that they show a state of things, especially in church government, later than the times of the apostles, that the mode of thought and the diction are in marked contrast to those of Paul's recognized epistles, and that it is well-nigh impossible to find any place in his history to which we can suppose these letters to belong (see Bleek, *Einleitung in das N.T.*, pp. 464, 465). The objections ought to be very strong to overcome the force of the external evidence, which, as just observed, is very early and very decided. And it must be noted that those who think these epistles spurious rest their opinion mainly upon the supposed necessity of bringing them down to a later period than St. Paul's life-time, to a period in fact almost close upon the testimony given of their genuineness. It would obviously be more difficult for a forger of the second century to escape detection, than for one of an earlier date. So that it is hard indeed, if the letters be spurious, to account for their immediate and general reception by all but heretics, who on the supposition would be more gifted with spiritual discernment than the orthodox. But in truth the objections will not bear examination. It is impossible to institute such an examination here: it must suffice to refer the reader to authors where he may find the matter at large discussed, as Conybeare and Howson, *Life and Epistles of St. Paul*, vol. ii. pp. 553-557; Davidson, *Introduction to the New Testament*, vol. iii. pp. 100-153; Alford, *The Greek Testament, Prolegomena*, vol. iii. pp. 69-86. The result alone can be stated that the best-qualified critics believe the external evidence most satisfactory, and that the objections that have been urged are not sufficient to raise even a doubt of the genuineness of these letters. It is fair to say that some critics, such as Bleek (*ubi supr.*, pp. 485-497), admit that St. Paul wrote the second epistle to Timothy and that to Titus, though they assign the first to Timothy to a later penman

The time when these pastoral epistles were composed has been the subject of keen dispute. Some fix them to the Roman

imprisonment mentioned in the Acts, and deny that St. Paul was ever liberated. But certainly it would be hard to make the directions, e.g. in 2 Tim. iv., fit in with such a theory. The state of things, too, at Ephesus, which may be gathered from what the apostle says, betokens a later period, when the 'grievous wolves' of which he forewarned the church there (Acts xx. 29, 30) were beginning to appear, with the 'perverse' men of their own body. Besides, the testimony of ecclesiastical history to St. Paul's liberation and a second imprisonment which was terminated by martyrdom seems too strong to be set aside. It is not unreasonable therefore to suppose that the apostle paid a visit to Ephesus, where he left Timothy, that after passing through Macedonia he was in Crete, assigning Titus a charge there, that he thence went into Asia Minor, and intended to winter at Nicopolis, but, being there very probably seized, was sent again a prisoner to Rome. If his death be placed in 66 A.D., the first epistle to Timothy might be written from Macedonia (or after quitting it) in 64 or 65, that to Titus soon after, perhaps from Asia, and the second to Timothy from Rome in the later part of 65. Dr. Alford as noted above places the dates still later.

The *first* epistle to Timothy, after an inscription (1 Tim. i. 1, 2), reminds him of the charge entrusted to him to preserve the purity of the gospel in opposition to false teachers who perverted God's law (3-11). Having mentioned the gospel, the apostle dilates on the mercy which made him a minister of it (12-17), and reiterates his charge to Timothy (18-20): he next gives directions respecting the order of public worship (ii.), prescribes the qualifications of ministerial officers (iii.); and then, after foretelling the corruptions of the latter days (iv. 1-5), he instructs Timothy how to behave himself in his office (6-16), how to admonish and direct others (v. 1—vi. 2): a censure of false teachers follows, with a warning against the love of money (3-10); then, with a reiterated charge to Timothy himself, and a benediction, he concludes (11-21). The reference to Timothy's youth (iv. 12) has been supposed to militate against the late date of the epistle. But he could hardly, on any supposition, be more than thirty-four or thirty-five, young to be placed over such a church as Ephesus.

In the *second* epistle, after the inscription (2 Tim. i. 1-5), there are exhortations to diligence and firmness in holding sound doctrine (6-18), to fortitude under affliction, and purity of life (ii.), with a warning against false teachers and corrupters who should abound in the last times (iii. 1-13): Paul next exhorts to diligence in ministerial labour, and touches on his own good hope (14—iv. 8), then charges Timothy to join him shortly, and concludes with various directions, salutations, and a blessing (9-22). The style and tone are just what might be expected from an affectionate father to a beloved son.

Of commentaries, bp. Ellicott's *Comment. on St. Paul's Pastoral Epistles*, 3rd. edit. 1864, may be specially named.

TIN. A well-known metal (Numb. xxxi. 32; Ezek. xxii. 18, 20). It is mentioned as one of the articles of Tyrian trade with Tarshish, procured it may be supposed from the Phœnician colonies in Europe (xxvii. 12), and most probably by them from the British Isles. The same word occurs in Isai. i. 25; but there it must be taken to mean some base alloy of inferior metals, combined with silver ore and separated from it by smelting. The 'plummet' (Zech. iv. 10), 'stone of tin' (marg.), was probably an alloy of lead or tin.

TIPH'SAH (*passage, ford*, i.e. of the Euphrates).—1. A city on the west bank of the Euphrates, the frontier of Solomon's dominions (1 Kings iv. 24). It was the Greek Thapsacus, the place where armies crossed the river, and the landing-place or point of embarkation for merchandise brought to or from Babylon, from which it was said to be six hundred miles distant. In later days, from the time of Seleucus Nicator, it was called Amphipolis. From the fourth century it decayed; and the village *ed-Deyr* has been supposed to mark the site. But as there is no ford there Rawlinson would place it at *Suriyeh*, higher up the stream.—2. A place, it is thought near Tirzah, sacked by Menahem (2 Kings xv. 16). Keil, however, maintains, though hardly with success, that this is the Tiphsah on the Euphrates (*Comm. on Kings*, vol. ii. pp. 25, 26).

TI'RAS (*desire?*). One of the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). It is very generally supposed that his descendants peopled the regions of Thrace. See Winer, *Bibl. RWB.*, art. 'Thiras,' where other opinions are noted. But Kalisch, looking at the connection in which the name stands with Tubal and Meshech, thinks that the seat of this people must be near Armenia. He identifies Tiras, therefore, with the great Asiatic mountain-chain of Taurus, and believes that it 'comprises all those Asiatic tribes the territory of which is traversed by the Taurus proper, and that it includes, therefore, Cilicia and Pamphylia, Pisidia and Lycia, and, with the extension usual in almost all the names of the Japhethites, embracing likewise most of the nations of Asia Minor and of the interior' (*Comm. on the Old Test. Gen.*, pp. 246, 247).

TI'RATHITES. A family of scribes who dwelt at Jabez (1 Chron. ii. 55). The word from which this designation is derived signifies *a gate*; but no place of the name is known.

TIRE. An ornament enumerated among the articles of female dress (Isai. iii. 18). These tires appear to have been in the shape of crescents, hung upon a neck-chain. They were not peculiar to women; for we find them worn both by men and by camels (Judges viii. 21, 26, where the same word occurs, rendered in our version 'ornaments,' and in the margin 'ornaments like the moon'). The 'tire' of Ezek. xxiv. 17, 23, was an ornamental head-dress, a turban. The original word for this is the same as that used in Isai. iii. 20, in our version 'bonnets.'

TIR'HAKAH (*exalted?*). A king of Cush, or Ethiopia, who marched against Senna-

cherib while invading Judah (2 Kings xix. 9; Isai. xxxvii. 9). Sennacherib, when he heard of the approach of this formidable foe, was naturally anxious to secure Jerusalem: he therefore dispatched forces at once to alarm Hezekiah into submission. Tirhakah was a powerful monarch, sovereign of Ethiopia and Thebais: he must be identified with the Tarakos of Manetho, the third king of the twenty-fifth dynasty of Ethiopian kings, and the Tearkon of Strabo, with whom the Ethiopian dynasty in Egypt came to an end. He is variously said to have reigned eighteen or twenty years, 714-696 B.C., or 717-696 B.C., or even longer. We are told that he penetrated as far as the pillars of Hercules westward, and deserved to be ranked, like Sesostris, with the great conquerors of the ancient world.

TIR'HANAH (*a scourge?*). A son of Caleb, son of Hezron (1 Chron. ii. 48).

TIR'IA (*fear*). A descendant of Judah (1 Chron. iv. 16).

TIRSHA'THA (*severe, your severity*). The title of the Persian governor of Judea. It has invariably the article, and is given to Zerubbabel (Ezra ii. 63; Neh. vii. 65, 70), and to Nehemiah (viii. 9, x. 1); who in xii. 26 has another title, rendered 'governor' in our version.

TIR'ZAH (*delight*). One of the five daughters of Zelophehad, who were to have their father's inheritance, but to marry only in their own tribe (Numb. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

TIR'ZAH (*id.*). A Canaanitish city, the king of which was one of those destroyed by Joshua (Josh. xii. 24). It appears to have been proverbial for its beauty (Sol. Song vi. 4). Tirzah, shortly after the disruption of the kingdom, became the residence of Jeroboam and his successors, till, the royal palace having been burnt by Zimri, and probably the city despoiled, Omri chose out another metropolis and built Samaria (1 Kings xiv. 17, xv. 21, 33, xvi. 6, 8, 9, 15, 17, 23, 24). We have afterwards only a brief notice of Tirzah in the time of Menahem (2 Kings xv. 14, 16). Its site has not yet been identified, though some would fix on *Tellûzah*, a thriving place in the mountains north of Nablous.

TISH'BITE. The designation of the prophet Elijah (1 Kings xvii. 1, xxi. 17, 28; 2 Kings i. 3, 8, ix. 36). See ELIJAH, p. 255.

TIS'RI (*expiation? beginning?*). See MONTH.

TI'TANS (Judith xvi. 7). According to classical legend the children of Uranus (heaven) and Gaia, or Terra (earth), vanquished by the gods of Olympus.

TITHE. There are some instances in patriarchal history of the dedication of a tithe or tenth part of property to the Deity, or to his priest. Such we find in regard to Abram and Jacob (Gen. xiv. 20, xxviii. 22). And examples may readily be produced, whether derived from scripture or sanctioned by some original tradition, of similar offerings among heathen nations.

The first command given to the Israelites respecting tithes was shortly after the deliverance from Egypt (Lev. xxvii. 30-33: comp. Numb. xviii. 21-28). Here a general principle is laid down. The tenth of the cattle and of the produce of the earth was to be devoted to the Lord, and to become the property of the Levites, a tribe which had no territorial inheritance as the rest had; and a tenth of the Levites' tithe was to be devoted to the priests. Of this tithe that of cattle must be paid in kind: that of fruits might be redeemed on addition of one-fifth to the estimated value.

As the Israelites approached the promised land, more particular legislation became necessary. Accordingly it was prescribed that the tithes (especially those of the produce of the land) were to be carried to the place God intended to choose 'to put his name there,' and there to be eaten by the whole family with the Levites in rejoicing thankfulness before the Lord (Deut. xii. 5-18). If, however, the sacred place were too far distant, then the tithes and firstlings might be turned into money, and that money laid out in the chosen place for the purchase of meat and drink, in which as before the family and the Levites might participate and rejoice (xiv. 22-26). Further, every third year (the sabbatical year would be left out of the computation) this tithe was to be laid up in a man's gates, as distinguished from the place of the sanctuary, and there it was to be shared with the poor, the stranger, and the Levite (28, 29). And, as it would seem that the tithes were not collected or reckoned by any officer, but were to be carried as a glad offering to the Lord, it was further commanded that a man bringing his basket should profess before the priest that he had truly tithed the increase with which God had blessed him (xxvi. 12-14). The institution, then, appears to have embraced two objects: there must be a grateful acknowledgment of God in the dedication of a tenth to the support of the sacred tribe who were specially engaged in holy services; and there must be another similar portion set apart for the promotion of social intercourse in a holy festival, the Levite being invited also thereto; and, that this might not degenerate into a mere worldly feasting of friends, every third year the festival was to be held at home for the special benefit of the needy. Some biblical critics, indeed, suppose that the last-mentioned was an additional tithe, so that there were three every third year: it is more reasonable, however, to imagine that there were but two, as above stated.

Samuel warned the Israelites that a king would exact a tenth for his royal establishment (1 Sam. viii. 15, 17): it has been imagined that this was the poor man's tithe: more likely the prophet meant that, whereas there had previously been but ecclesiastical offerings, there would now, in addition, be a tenth exacted for purposes of state. If it were merely a transference, not a fresh burden, Samuel's warning could have had little weight.

Through the deterioration of the people the proper offerings of the tithes were neglected. Hezekiah therefore re-imposed the obligation; and the produce was under certain officers (2 Chron. xxxi. 4-19: comp. Neh. xii. 44). The prophets censure the prevalent

neglect (Amos iv. 4; Mal. iii. 8-10). In New Testament times some ran into the opposite extreme, and tithed the most trifling articles, though, while they thus attended to the form, they disregarded the substance of religion (Matt. xxiii. 23; Luke xi. 42, xviii. 12).

Various regulations in regard to tithes insisted on by rabbinical writers may be seen in Winer, *Bibl. RWB.*, art. 'Zehent.'

TITTLE. The point or fine stroke by which one letter differs from another (Matt. v. 18; Luke xvi. 17). Some of the Hebrew characters have a close resemblance: thus, those equivalent to our *d* and *r* are distinguished only by the shoulder of the one being rounded, while the other has a slight projection—a 'tittle.'

TI'TUS. One of St. Paul's companions and fellow-labourers. He was a Greek or Gentile by birth, and as such uncircumcised. It is presumed that he was converted by the instrumentality of St. Paul, who addresses him (Tit. i. 4) as his 'own son,' and whom, with Barnabas, he accompanied probably from Antioch to Jerusalem at the time that the council of apostles and elders was held there (Gal. ii. 3 compared with Acts xv. 2). Afterwards, on St. Paul's third missionary journey, at the close of his long stay at Ephesus, he sent Titus to Corinth to promote the collection for the saints at Jerusalem, and to ascertain the temper with which the apostle's first letter to the Corinthian church (which possibly Titus had himself with another disciple carried) was received (2 Cor. viii. 6, xii. 18). At Troas Paul had expected to meet Titus; but not finding him there he went into Macedonia (ii. 12, 13); where he met him, and was cheered with the news he brought (vii. 6, 7, 13): he subsequently sent him again to Corinth with the second epistle, to complete the collection (viii. 6, 16-18, 22-24). We then lose sight of Titus; and it is singular that he is nowhere mentioned in the Acts of the Apostles. Some have imagined he may be in that book under another name; but there is no name there to which we can well fit what we know of his history. We afterwards learn from the letter to him that he was left in Crete (Tit. i. 5), but that when Tychicus or Artemas should arrive he was to hasten to join the apostle at Nicopolis (iii. 12, 13), most likely the city so called in Epirus. Titus probably did rejoin him, and subsequently left him for Dalmatia (2 Tim. iv. 10), whether or no with St. Paul's sanction has been doubted. Nothing more of him is certainly known; but we may gather from the notices already referred to that he was zealous, with steadiness of purpose, and judicious mind: no other surely would the apostle have placed among the Cretans, or sent to Corinth at the time he did Titus. According to tradition, after preaching in Dalmatia, he returned to Crete, lived long as bishop there, and there died in extreme old age.

TI'TUS, THE EPISTLE TO. The short letter to Titus, after an inscription (Tit. i. 1-4) explains why the apostle had left him in Crete, and gives him instructions for his behaviour there in ordaining elders (5-9), in censuring the evil-disposed (10-16), in admonishing various classes, being himself an example to all, and enforcing his counsels with the highest sanction (ii.). He was also to urge obedience to constituted authorities, and holiness of life generally, from the consideration of God's infinite love in Christ (iii. 1-8): foolish questions were to be avoided, and heretics rejected (9-11). An invitation to join the apostle at Nicopolis, and some special directions and salutations, conclude the letter (12-15). The inhabitants of Crete were noted for their avarice, fraud, mendacity, and general depravity. It was no light charge, therefore, that was committed to Titus; and very precious to him would be the fatherly counsels of the apostle for his guidance among such a people.

The date of this epistle and the place of writing have been much controverted. Some would assign it to a comparatively-early period, while others with more probability suppose that it was penned nearly at the close of St. Paul's life. It very much resembles the first epistle to Timothy; and the reasons which indicate the time of writing that will decide in regard to this letter. See TIMOTHY, THE EPISTLES TO. Perhaps we may suppose it written, about 65 A.D., in Asia Minor, while the apostle was on his way to Nicopolis. Its genuineness is amply established. Besides earlier references, we have the distinct testimonies of Irenæus, Clement of Alexandria, and Tertullian; and in fact, if the epistles to Timothy be received, it is impossible to reject that to Titus.

Bp. Ellicott's *Comment. on the Pastoral Epistles*, 3rd edit. 1864, of course includes that to Titus.

TI'TUS MAN'LIUS. See *MANLIUS.*

TI'ZITE. The designation of one of David's heroes (1 Chron. xi. 45); it is not known whence derived.

TO'AH (*inclined, lowly*). A Levite (1 Chron. vi. 34); but in 26 the name of Nahath is substituted, and in 1 Sam. i. 1 that of Tohu.

TOB (*good*). The place or district to which Jephthah fled when expelled by his brethren (Judges xi. 3, 5). It was probably to the north-east of Palestine, and identical with the place noted in 2 Sam. x. 6: comp. 1 Macc. v. 13, where the Jews of Tobie are said to have been put to death. We can only conjecture its exact position.

TOB-ADONI'JAH (*good is my Lord Jehovah*). A Levite sent by Jehoshaphat to teach in the cities of Judah (2 Chron. xvii. 8).

TOBI'AH (*pleasing to Jehovah*).—1. One whose descendants returned from captivity with Zerubbabel; but they could not prove their pedigree (Ezra ii. 60; Neh. vii. 62).—2. An Ammonite, who joined with Sanballat and other enemies of the Jews in obstructing Nehemiah's purpose of re-building the wall of Jerusalem. He is called 'the servant:' he perhaps had been a slave, but had risen to influence (ii. 10, 19, iv. 3, 7, vi. 1, 12, 14, 17-19). He was allied to some of the chief Jews; and therefore many favoured him. There was even a connection between him and Eliashib the high priest. So that while Nehemiah was absent from Jerusalem opportunity was taken to allot

Tobiah an apartment in the buildings belonging to the temple. At the governor's return this sacrilege was put an end to, the chambers purified and restored to their proper use (xiii. 4-9).

TOBI'AS.—1 (Tob. i. 9, and elsewhere). The son of Tobit, and hero of the apocryphal book so called.—2 (2 Macc. iii. 11). The father of one Hircanus, a man of note.

TO'BIE (1 Macc. v. 13). Tob.

TOBI'EL (Tob. i. 1). The father of Tobit.

TOBI'JAH (*pleasing to Jehovah*).—1. A Levite whom Jehoshaphat sent forth to teach (2 Chron. xvii. 8).—2. One to whom a memorial crown was to be given after the return from captivity (Zech. vi. 10, 14).

TO'BIT. A person who, according to the apocryphal book which bears his name, was an Israelite of the tribe of Naphtali, and was carried captive by Enemessar or Shalmaneser to Nineveh.

TO'BIT, THE BOOK OF. It is questioned whether the account of Tobit is historically true—whether it has a basis of truth with legendary stories grafted thereupon, or whether it is altogether fabulous. But the improbabilities, the inconsistencies of the narrative, and contradictions to what authentic history proves and to what we know of geography, are so great and glaring that it is not easy to arrive at any other conclusion than that the whole is a fiction (see *Journ. of Sacr. Lit.*, Jan. 1858, pp. 373-382).

The object of this work is to show that a truly-pious man, who relies on God and is diligent in prayer and good works, will secure the divine favour and be delivered out of difficulties. The author was in all probability a Jew of Palestine; and, though no certainty can be arrived at as to the date of the composition, it may not unreasonably be placed before our Lord's time—perhaps about the Maccabean period, or even still earlier. And very likely the language in which this book was originally written was Hebrew. Several translations were made, some of them at an early date; and various texts, more or less differing, are now extant. Of these may be enumerated (1) Jerome's Latin, rendered as he says from the now-lost Chaldee. But he probably consulted also some other text. This is the Vulgate, adopted by the Roman-catholics: Luther translated from it; (2) The Greek of the LXX., which some have believed to be the original; (3) A revised incomplete Greek text, printed by Tischendorf in 1846; (4) The Syriac, made from the Greek, in the London Polyglott; (5) The ante-Hieronymian Latin, published by Sabatier, of which some variations have since appeared; (6) The Hebrew text of Sebastian Munster, first printed at Basil in 1542; (7) The Hebrew of Paulus Fagius, of the same date, but which appeared originally at Constantinople in 1517.

The natural air of this story and the curious incidents it relates have always made it popular; and it was referred to or cited with respect by many of the early fathers. But it was not deemed to have a place in the sacred canon. The ancient lists almost unanimously are silent, or expressly exclude it. The small evidence which has been produced in its favour is very dubious. So that it was not till the council of Trent (1546) that a solemn decree was pronounced for it, and it became authoritatively canonical in the Romish church.

TO'CHEN (*a measure*). A village or town of the tribe of Simeon (1 Chron. iv. 32).

TOGAR'MAH (*breaking bones? Armenian tribe?*). A son of Gomer of the family of Japheth (Gen. x. 3; 1 Chron. i. 6). His descendants are represented as an agricultural tribe, breeding horses and mules, in which they traded with Tyre (Ezek. xxvii. 14), also as a well-armed and military nation (xxxviii. 6). The inhabitants of the Tauric peninsula answer in the different divisions of their population to both these characteristics: we may therefore with much probability identify Togarmah with the Taurians. See Kalisch, *Comm. on Old Test. Gen.*, pp. 238, 239. Others would connect Togarmah with Armenia, and suppose the Phrygians descended from this stock.

TO'HU (perhaps *inclined* or *lowly*) (1 Sam. i. 1). See TOAH.

TO'Ï (*error*). King of Hamath (2 Sam. viii. 9, 10). He is called Tou in 1 Chron. xviii. 9, 10.

TO'LA (*a worm*).—1. One of the sons of Issachar (Gen. xlvi. 13; Numb. xxvi. 23; 1 Chron. vii. 1, 2).—2. A judge of the tribe of Issachar, who dwelt and was buried in Shamir in mount Ephraim. His administration lasted twenty-three years (Judges x. 1, 2).

TO'LAD (*birth, generation*). A city of Simeon (1 Chron. iv. 29). It is identical with Eltolad (Josh. xv. 30, xix. 4). See ELTOLAD

TO'LAITES. A family of Issachar, descended from Tola (Numb. xxvi. 23).

TOL'BANES (1 Esdr. ix. 25). Telem (Ezra x. 24).

TOMB. See BURIAL, SEPULCHRE.

TONGUE. Besides the literal meaning of this word (Judges vii. 5; Mark vii. 33), it is sometimes personified (Isai. xlv. 23), sometimes used for speech generally (1 John iii. 18), sometimes for a language (Acts ii. 11), or for the people speaking a language (Isai. lxvi. 18). The phrases 'scourge of the tongue' (Job v. 21), i.e. a slanderer, 'double-tongued' (1 Tim. iii. 8), i.e. a deceiver, 'the tongue of the learned' (Isai. l. 4), i.e. the ability to speak wisely, are easily intelligible. The word is also used for anything resembling a tongue in shape: a 'tongue of gold' (Josh. vii. 21, marg.), a 'tongue' of the sea (xv. 2, marg.), i.e. bay, a 'tongue of fire' (Isai. v. 24, marg.; Acts ii. 3).

TONGUES, CONFUSION OF. The different nations of the world are at the present day yet more separated by the diversity of their speech than they are by geographical distance and position. There is a natural tendency in tongues to diverge. The habits, the wants, the productions of one people vary from those of another; and therefore words and phrases are needed and will be formed by the one which, as unnecessary, are never even conceived by the other. Thus we see continually new words establishing themselves in our own language, keeping pace with the progress of invention: 'photograph,' 'telegram' are familiar examples. Again, if there is a

commingling of different tribes, there will be in course of time a tongue compounded of the dialects they severally spoke. Thus of modern English the Roman, Saxon, and Norman ingredients may yet be distinguished.

Seeing that there is such a variety of languages in the world, it is a question whether they have been produced in the ways just indicated, or whether at any period there was a more sudden development of change. Those best qualified to form a judgment agree in reducing the almost-innumerable existing dialects to a very small number of families. In a previous article it was shown that, excluding certain American and African languages, the rest might be arranged in three families, called, as Max Müller and many other philologists denominate them, the Semitic, the Arian, and the Turanian families. See LANGUAGE. Dr. Bunsen is very nearly of the same mind, and deduces tongues from the Semitic, the Iranian, and the Turanian stocks. Moreover, he thinks that there are mutual material affinities perceptible, which seem to imply a common descent. And there are indications, too, that American and African tongues, not formally ranked under the three great families, exhibit types not altogether dissimilar, which point to one or other of them as a source. The examination, therefore, of the existing phænomena of language would seem to corroborate the scripture assertion that for some time after the deluge 'the whole earth was of one language and of one speech' (Gen. xi. 1).

Many philologists, however, maintain that for the developments and diversities now existing a vast succession of ages—far more than the scripture chronology allows—must have elapsed. To meet this acknowledged difficulty the scripture alleges the supernatural interference of God (2-9). Those who object to miraculous intervention at all of course cavil at the statement. They must be replied to on the broad ground of principle: see MIRACLE, SCRIPTURE. But such as see nothing incongruous in God's moral government of the world he has formed, and who deem the scripture credible when it relates supernatural equally with ordinary events, will acknowledge the harmony of the inspired record with the results of investigation—one original tongue, an impulse of change by the divine touch, the natural ramifications of that change in the vast variety of existing tongues. And that there was time for these so far to diverge as they have done from the stock to which they belong is proved by the fact that in modern times, in our own days, a new dialect is known to establish itself in the course of a few years, or sometimes even months.

The matter is well discussed by Duns in his *Bibl. Nat. Science*, vol. i. pp. 280-291; and his conclusions are: '1st, that human language was originally the direct gift of God to man; 2nd, that at Babel he showed his sovereignty over his own gift in interfering with it, that it might subserve his purposes after the flood as it had done before; 3rd, that language was originally one; and 4th, as a sound and legitimate deduction from this, that the human race was from the beginning one.' Kalisch agrees so far as to say that 'the linguistic researches of modern times have more and more confirmed the theory of one primitive Asiatic language, gradually developed into the various modifications by external agencies and influences' (*Comm. on Old Test. Gen.*, p. 318).

It was God's purpose when the families of Noah's descendants multiplied that they should overspread the earth; and, according to an old tradition, Noah was to command their migration, and to divide, as it were, the world among them. But they did not choose so to separate. In the plain of Shinar multitudes of them resolved to settle, and to establish there a proud sovereignty. Nothing was better fitted to disappoint their plans than to confound their speech: they were compelled to leave unfinished the vast tower they had commenced, round which Babylon afterwards clustered, and to go forth apart, dwelling, according to their generations, in the various regions of the globe: see an interesting paper on the dispersion in Kitto's *Daily Bibl. Illust.*, first series, sixth week, fifth day. The ruin now called *Birs Nimrud* has been supposed to be the remnant of the mighty tower commenced in the plain of Shinar. It may occupy the same site; but the existing fragments are of a less ancient building—one, it would seem, erected or completed by Nebuchadnezzar. See BABEL, pp. 84, 85. It may be added that a cuneiform inscription by this king at Borsippa, where the tower stood, has been interpreted by Dr. Oppert. It comprises a notice of the confusion of tongues: 'Since a remote time people had abandoned it, without order expressing their words': see Smith's *Dict. of the Bible*, vol. iii. pp. 1554, 1555.

It is well to observe that we must not class the three families of languages according to the three sons of Noah: those of Hamitic descent are sometimes found using what are called Semitic tongues. But to discuss this part of the subject is impossible in the present work. It must suffice to say that the confusion at Babel did not regard tribes as such; for it cannot be satisfactorily shown that the Semitic families received one form of speech, the Japhetic another, the Hamitic a third.

TONGUES, GIFT OF. A promise was given by the Lord that his disciples should in his name 'speak with new tongues' (Mark xvi. 17). This was first fulfilled on the day of pentecost, when the Holy Spirit descended; and a multitude of Jews of various countries, gathered at Jerusalem to the feast, heard the apostles speak in the vernacular dialects of the different lands where these, Parthians, Medes, Elamites, &c. &c., resided. This wonderful event was declared to be the accomplishment of Joel's prophecy (Joel ii. 28-32; Acts ii.). And subsequently others, too, received the same supernatural power (x. 44-46).

It is evident that it was no inarticulate sound that was thus uttered; for the foreign

Jews understood the apostles: it was not merely a mystical phraseology that was used; for each man recognized the tongue of the country in which he was born: a linguistic power was actually imparted. It is necessary to enquire whether this was permanent—whether, in fact, it was intended to enable the first preachers of the gospel, visiting the different regions of the earth, to converse with each nation they came to in languages which they had never learned.

Now, first of all, so far as we have accounts of the propagation of the gospel in scripture, there was little need of such a faculty. The extraordinary prevalence of the Greek language through the civilized world was one of those preparations which the providence of God had ordered, and which contributed to render the time when Christ appeared so fit for the purposes of his advent. Wherever the apostles went through the Roman dominion, Greek was understood, not merely by the educated but really by the masses of men, to whom they could thus freely make known their message. And, besides, there were Jews in every city, to whom they first applied themselves. Most of the Jews, no doubt, rejected the gospel; but generally there were some individuals whose hearts God touched, and who thus could be the means of explaining in the vernacular tongue of the district the teaching of the apostles and evangelists.

Again, we find no hint in scripture of any of the first preachers using such a power for access to those to whom they spoke: rather, there are indications of their sometimes being ignorant of what persons around them said. Thus, when Paul and Barnabas were at Lystra, the circumstances that occurred are not easily explained if we suppose that they could speak Lycaonian. For immediately on the healing of the cripple there was a shout, in Lycaonian, 'The gods are come down to us in the likeness of men.' Had the apostles understood this, they would surely have interfered at once; whereas it was not for some time, till the priest of Jupiter came forth, and oxen and garlands were brought, that they understood what was going to be done (xiv. 8-18).

Still further, the description of the speaking with tongues on the day of pentecost does not agree with the notion that the disciples had acquired a new faculty of conversing at their pleasure in one or more languages hitherto unknown to them. It is expressly said that they spoke 'as the Spirit gave them utterance' (ii. 4), evidently implying that they gave utterance to sounds (possibly not understood by themselves: comp. 1 Cor. xiv. 3) dictated by the Holy Spirit.

Besides, such manifestations of divine power usually, if not exclusively, occurred (so far as we read) in Christian assemblies, in which men so gifted uttered words of prayer or praise. On the day of pentecost it was not that the disciples went forth to search out foreigners: they were engaged in a private assembly in a house; and it was only at the news of something extraordinary occurring there that the crowd collected whom Peter seized the opportunity of addressing, evidently in Greek. When the supernatural gift was bestowed on the Gentiles, this also was in the house of Cornelius, where but a few were assembled (x. 44-46). And St. Paul, discussing the matter, speaks of it as occurring in a Christian congregation (1 Cor. xiv.). The gift, he says, was to be repressed if there was no power of interpretation. Else it was very likely that such utterances would make plain unlearned persons believe the speakers mad. The people who did not understand on the day of pentecost had similarly charged the apostles with drunkenness (Acts ii. 13).

Whereto, then, it will be asked, served the gift of tongues? It may be replied, that the benefit was two-fold. 'He,' says St. Paul, 'that speaketh in a tongue edifieth himself' (1 Cor. xiv. 4): his spirit holds high communion with God, as that of Paul himself did when, whether in the body or out of the body he could not tell, those charmed words fell into his opened ear which with human tongue he could not utter. So man may be brought in near appulse to the Deity: his soul may be filled with mystic power; and from his lips there may issue some lofty strain as the Spirit moves them, of the full meaning of which he is himself unaware, though he feels to his joy that he is brought into the secret place of the Most High. In some measure this was the case with the prophets. They lost not their individual consciousness, but they comprehended not *all* that 'the Spirit of Christ which was in them did signify' (1 Pet. i. 10-12). Then, again, the gift of tongues was a sign, an authentication of the divine mission not alone to those who exercised the gift, who felt in themselves the energy of the Holy Ghost, but to those also in whose language they uttered prayer or praise. As before said, to such as understood not the language spoken it would seem confusion, but to one who heard in his own tongue the wonderful works of God a weighty testimony was afforded (Acts ii. 5-12). And so, as St. Paul says, 'tongues are for a sign . . . . to them that believe not' (1 Cor. xiv. 22). Dr. Alford's note on Acts ii. 4-8 may be consulted with advantage.

TOOTH. The tooth is instanced as one of the particulars in which, in the public administration of justice, a retaliatory punishment was to be inflicted (Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21). For the loss of a tooth, too, a bondman was to be set free (Exod. xxi. 27). Several common phrases or proverbial expressions were in use in regard to the teeth. Thus to 'gnash the teeth' implies rage, suffering, or despair (Matt. viii. 12; Acts viii. 54). 'Cleanness of teeth' indicates famine (Amos iv. 6). The action of an acid substance on the teeth is alluded to in Ezek. xviii. 2. 'To escape with the skin of the teeth' (Job xix. 20) is sometimes explained as escaping just with life. But, probably, Job describing his emaciation means to say that the only part of his flesh which did not adhere tightly to his bones was the integument covering the teeth.

TOPAZ. The Hebrew word *pitdâh* is supposed to be derived from the Sanscrit *pita*, yellowish, pale. It occurs several times in scripture (Exod. xxviii. 17, xxxix. 10; Job xxviii. 19; Ezek. xxviii. 13). In the passage referred to in Job the gem intended is called the 'topaz of Ethiopia' or Cush; and, according to Pliny, there was an island named Topazos on the western coast of the Red sea, and another called Cytis, at the entrance of the sea, both noted for topazes. A 'topaz' was one of the foundations of the new Jerusalem (Rev. xxi. 20). But in all probability the so-called 'topaz' is our chrysolite.

TO'PHEL (*lime*). A place to the east of the Arabah (Deut. i. 1). It is now called *Tafileh*.

TO'PHET, TO'PHETH (*place to be spit upon*? *tabret-grove*? according to some, *pleasant*) (2 Kings xxiii. 10; Isai. xxx. 33; Jer. vii. 31, 32, xix. 6, 11, 12, 13, 14). See GEHENNA, HINNOM. Tophet at the extremity of the valley of Hinnom, placed by some to the south, and by others more to the east, near the mouth of the Tyropœon, was probably once a place of recreation, a part of the royal gardens; afterwards it was defiled, and became an abomination.

TOR'MAH (*fraud*). If this be a proper name, it must be that of a place not far from Shechem (Judges ix. 31, marg.).

TORTOISE. One of the reptiles prohibited to the Hebrews for food (Lev. xi. 29). Probably a species of lizard, *Lacerta Libyca*, living in deserts, may be intended. The *Psammosaurus Scincus* or *Monitor terrestris* has also been suggested. See LIZARD.

TO'Ù (*error*). A king of Hamath (1 Chron. xviii. 9, 10). See TOI.

TOWER. The Hebrew for tower is derived from a word signifying 'to be great;' it was so called from its altitude (Gen. xi. 4, 5). It generally signified the towers or citadels of fortified towns (Judges viii. 9, ix. 46, 47, 49, 51, 52; 2 Chron. xiv. 6), sometimes a fortress itself (1 Chron. xxvii. 25, where in our version 'castles;' Prov. xviii. 10). Again, it is put for a watch-tower (2 Kings ix. 17, xvii. 9), or the watch-turret of a vineyard (Isai. v. 2: comp. Matt. xxi. 33). The word is figuratively used, as when God is said to be 'a strong tower' to his people (Psal. lxi. 3), and probably for proud ungodly men (Isai. ii. 15, xxx. 25).

TOWN. See CITIES.

TOWN-CLERK. The officer so called in Acts xix. 35 was keeper of the archives, and public reader of decrees. He presided over popular assemblies, and put matters in them to the vote. Other functions were sometimes assigned to him. The post therefore was one of dignity and influence.

TRACHONI'TIS (Luke iii. 1). A region called Argob in the Old Testament: see ARGOB. Augustus placed the country under the authority of Herod the Great, that he might clear it of the banditti with which it was over-run. It was afterwards a part of the tetrarchy of his son Philip.

TRADITION. A delivery or handing down (Judges vi. 13). Tradition is usually considered to imply that which was taught by oral instruction, in opposition to that which had been committed to writing. At the beginning of the gospel the Christian doctrine was taught orally, there being as yet no written documents. Consequently St. Paul refers to 'traditions' which he commands to be held fast, being as binding as any commandments delivered in any other way (2 Thess. ii. 15, iii. 6). Instruction so conveyed through many intermediate persons was, however, liable to be corrupted. And so the Jews had really contradicted God's law by expositions which they pretended were of equal or even superior authority. For this our Lord reproved them (Matt. xv. 1-9). They attached more importance to their traditionary exposition of the law than to the law itself, calling the latter water, the tradition the wine that must be mingled with it. Their traditions were subsequently collected into the Talmud. The Christian church has been divided on this subject. According to the Anglican confession, 'holy scripture containeth all things necessary to salvation' (Art. vi.), being the sole rule of faith. The church of Rome, on the other hand, allows a co-ordinate authority to unwritten traditions handed down in the church from the apostles (*Concil. Trid.*, Sess. iv. Decret. April 8, 1546).

TRANCE. A supernatural state of body and mind, in which without the loss of consciousness the mind is borne aloft, and scenes are vividly represented to the internal eye, and divine communications made to the understanding (Numb. xxiv. 4, 16, 'lying,' in sleep probably, 'with open eyes' i. e. of the mind; Acts x. 10, xi. 5, xxii. 17). The 'deep sleep' of Adam (Gen. ii. 21) has been thought to be a trance.

TRANSFIGURATION. The glorious change in our Lord's appearance understood by this word is narrated by three of the evangelists (Matt. xvii. 1-8; Mark ix. 2-8; Luke ix. 28-36). It is also referred to by one of the eye-witnesses (2 Pet. i. 17, 18). The transfiguration occurred shortly, about a week, after Peter's remarkable confession (Matt. xvi. 16), and may fairly be supposed to have some connection with it, and with the announcement immediately after made of approaching suffering and death. The disciples could not bear to hear of events so mournful, which, if they should happen, would seem to quench all their hopes of Messiah's triumphant kingdom. They were to be taught, therefore, that, while the law and the prophets paid homage to the gospel, and Moses and Elijah, the representatives of the one and the other, were seen as Messiah's servants, the communion they held with him was, even while he was radiant with heavenly splendour, in regard to his decease which he should accomplish at Jerusalem. This, the death of Jesus, was the great event to which the finger of the past was pointing, and for which he had come into the world; and the lesson was designed to strengthen and comfort the apostles in the dark approaching hour, with the assurance that he that died in weakness was yet the power of God, heaven's mighty King, to whom all creation must do reverence. After this their faith ought not to have faltered.

The locality of the transfiguration is traditionally Tabor; but there was then a fortified town on its summit; and, as the place last named is Cæsarea Philippi (13), it is more reasonable to believe that the scene was on one of the spurs of Hermon.

TRANSGRESSION (Rom. iv. 15; 1 John iii. 4). See SIN.

TREASURE-CITY (Exod. i. 11). See PITHOM, RAAMSES.

TREASURY (Luke xxi. 1; John viii. 20, and elsewhere). See TEMPLE, p. 870.

TREE. Both good and evil men are compared to trees (Psal. i. 3; Isai. lxi. 3; Matt. iii. 10; Jude 12). Fruit-trees were not to be destroyed in the siege of a city (Deut. xx. 19, 20).

Tree-worship has been a form of idolatry, extending over a large part of the world. Single trees were perhaps venerated for the beauty of their form; and under groves altars were erected and evil rites performed in the gloom of their shade (Isai. lvii. 5; Ezek. xx. 28); hence the prohibition against planting a grove near to the altar of God (Deut. xvi. 21). Oracular trees are mentioned in classic authors; and the Druidical reverence for oak-groves is well known.

TREE OF KNOWLEDGE, THE. See KNOWLEDGE, THE TREE OF.

TREE OF LIFE, THE. See LIFE, THE TREE OF.

TRESPASS-OFFERING. See OFFERINGS.

TRIAL. The earliest account we have of judicial proceedings in Israel is that which describes Moses as sitting daily to administer justice (Exod. xviii. 13-16). At the suggestion of Jethro, sanctioned by the divine command, he afterwards appointed inferior courts (17-26; Deut. i. 9-17). There appear to have been subsequently various smaller local or provincial courts, besides the highest tribunals. See COUNCIL, JUDGES. A trial was generally very summary. It was held, some suppose, in the morning (Jer. xxi. 12); but the text alleged can hardly be taken as sufficient authority for this. It is likely that anciently people pleaded their own causes (1 Kings iii. 16-28); but in later times the Jews were familiar with the practice of hiring advocates (Acts xxiv. 1-9). The courts were public, held occasionally at the gate of a city (Deut. xxi. 19). The judges were enjoined to act with impartiality (xvi. 18, 19); and the severest censures were passed on such as received bribes or perverted justice (e.g. Isai. i. 23, 24; Luke xviii. 2-6). The matter was investigated by witnesses and the oath of the parties, the accused himself being sometimes adjured to tell the truth (Matt. xxvi. 63). In criminal cases a single witness was not sufficient (Deut. xvii. 6, xix. 15); and, if the witnesses could be proved to have spoken falsely, the same punishment was inflicted on them as the accused, had he been guilty, would have suffered (xix. 16-21). When the charge was brought home to the criminal, judgment and execution followed immediately, the hands of the witnesses in capital cases being the first upon him (xvii. 7; 1 Kings xxi. 13; Matt. xxvii. 1, 2; Acts vii. 57, 58). On some occasions, however, there might be an appeal (Deut. xvii. 8-13). Sometimes the lot was employed to *discover* a culprit, but not to convict him (Josh. vii. 14-18; 1 Sam. xiv. 37-45). See Saalschütz, *Arch. der Hebr.*, cap. 72, vol. ii. pp. 271-278.

In countries where the Romans established their authority they allowed the continuance of certain native courts; but the tribunal of the Roman prefect or other superior officer was supreme. And the Roman law prescribed that every accused person should have fair opportunity of defending himself (Acts xxv. 16). Neither might a Roman citizen be scourged or in any way tortured to force a confession (xxii. 24-29).

TRIBE. A distinction into families or tribes was very general among the nations of the east. And so we find that the twelve sons of Jacob were each the head of a clan or tribe in Israel. An enumeration of these twelve patriarchs and their children is given in Gen. xlvi. 8-27; and a fuller list, when each tribe had become numerous, with the families of which it was composed, may be found in Numb. xxvi. 5-51. The number of tribes was indeed thirteen, because Joseph's two sons Ephraim and Manasseh were each made a tribe-progenitor. But, as to the Levites the priesthood was assigned, and they were to have no separate territory but towns situated locally in all the different parts of the country, there were but twelve territorial divisions, and Israel was ordinarily regarded as composed of twelve tribes (Exod. xxiv. 4; Josh. iv. 4; 1 Kings xviii. 31; James i. 1). At the head of each tribe was a prince (Numb. i. 16, 44, ii. 3-31, vii. 2), a regulation which continued substantially in force under the monarchy (1 Chron. xxviii. 16-22). There were probably other inferior tribe-officers. The tribes, though forming one nation, and on great occasions acting collectively, yet exercised much independent power, and had their separate wars (Judges i. 3); remarkable instances of which occurred in the reigns of Saul and of Hezekiah (1 Chron. iv. 41-43, v. 10, 18-22). Several of the judges, too, seem to have had their authority acknowledged only by certain tribes. When the kingdom was established, the unity of the whole was to a great extent consolidated; though we still find evidences of tribal jealousy (2 Sam. ii. 4-9, xix. 41-43). The two leading tribes of Judah and Ephraim were especially rivals; and so necessary was it felt for the king, though of Judah, to conciliate Ephraim, that Rehoboam went to Shechem to be inaugurated (1 Kings xii. 1). There, however, his folly produced a decided breach: an Ephraimite monarchy was established, in opposition to that of the house of David; and, while ten tribes banded together under Jeroboam, Judah and Benjamin alone, augmented by the Levites, and ultimately by portions of Simeon and Dan, continued to obey Rehoboam (2 Chron. xi. 1, 13, 14). The breach was never healed; and the nation was thenceforward two great bodies. Still, as before noted, the tribal divisions were kept in mind, and the brotherhood of the whole from time to time acknowledged. It was probably in reference to the twelve tribes that our Lord appointed twelve apostles (Matt. x. 1-4); and

in the last book of the New Testament canon the extension of the church and her ultimate glory are set forth by illustrations taken from the twelve-fold division of Israel (Rev. vii. 4-8, xxi. 10-21).

TRIBUTE. See TAX, TAXING. The tribute-money demanded of our Lord (Matt. xvii. 24-27) was the temple-rate. It had been a question between the Pharisees and Sadducees, whether the payment was to be obligatory. Our Lord, in yielding to the demand in compliance with the dogma of the former, yet asserted the moral freedom of himself and his disciples, who belonged to a higher kingdom, from the impost.

TRINITY. This word does not occur in scripture: it has been devised by theologians to express that which the scripture plainly teaches, that in the unity of the Godhead there are three Persons, that in the mode of his subsistence the Divine Being is, in some way incomprehensible to us, three and yet one. In a book compiled by ordinary men some attempt would probably have been made to explain the mystery, at all events to define the terms of it. Scripture makes none. For human language is inadequate to such a task; or, even if language were not inadequate, the human understanding could not have grasped the full knowledge of a theme so high. But it by no means follows that we are to reject a thing as fact because it is above our comprehension. Continually in ordinary life we admit that to be true which we cannot explain. It is to the fact, then, as scripture teaches, that we must look. And as a fact the scripture reveals the doctrine of the Trinity in two ways, first in passages in which the Father, Son, and Holy Spirit are mentioned together as God, and secondly in passages which speak of each as divine. A reference to some of the former class only can be made here. It is admitted that, though the Old Testament, read in the light of the New, is in perfect unison with it, yet the great doctrine there taught is the unity of God as opposed to polytheism. In the New Testament further and clearer evidence is given. See Matt. iii. 16, 17, xxviii. 19; 1 Cor. xii. 3-6; 2 Cor. xiii. 14; Eph. iv. 4-6; Tit. iii. 4-6; 1 Pet. i. 2; Jude 20, 21. These passages, carefully read and diligently pondered, are sufficient to prove that 'the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty coeternal; such as the Father is, such is the Son, and such is the Holy Ghost; the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God.' Among eminent authors who have vindicated the doctrine of the Trinity may be named bp. Bull in his *Defensio Fidei Nicenæ*; and Dr. Waterland, *Works*, vols. i. ii. iii. edit. 1843.

TRIP'OLIS (2 Macc. xiv. 1). A Syrian city, the point of federal union for Aradus, Sidon, and Tyre. It was long an important place. It is represented by the modern *Tarablous*; but the small fishing-place *el-Myna* is probably on the site of the ancient city.

TRIUMPH. We have repeatedly accounts in scripture history of rejoicings and triumphal processions when a victory had been obtained or some great national success achieved. The first noticeable occasion was when Abram returned from the slaughter of the eastern kings, bringing back the plunder which they had carried from the cities of the plain, and the recovered captives. Princes went out to meet him; and grateful offerings were made (Gen. xiv. 16-24). Another example is when Israel had safely passed through the Red sea, and their enemies the Egyptians lay dead upon the shore. Then indeed did Moses lead a noble song; and the people joined their voices with his; and the women took their part with timbrels and dances, in praise of him, the Lord Jehovah, who had so gloriously triumphed and given marvellous deliverance to his chosen, the seed of Jacob (Exod. xv. 1-21).

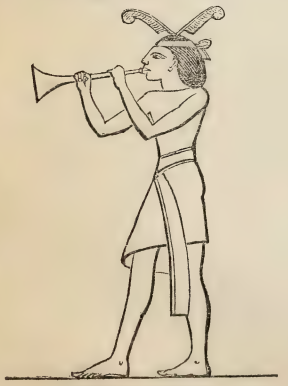
It was customary for victors to form a joyful procession, bearing with them and sometimes parading the booty they had taken and the captives they had brought (Numb. xxxi. 12; 1 Sam. xxx. 16, 20; 2 Chron. xx. 25-28). The returning troops were met by those who welcomed them and celebrated their praises (Judges xi. 34; 1 Sam. xviii. 6, 7): congratulatory odes were composed (Judges v.); honours were heaped upon the general, presents given him, offerings made to the Lord, and a portion of the spoil bestowed on friends (Numb. xxxi. 48-54; Judges viii. 22, 24-27; 1 Sam. xxx. 26-31). It was natural that on such occasions there should be great joy; and accordingly the gladness of conquerors dividing the spoil passed into a proverb (Isai. ix. 3). Allusion seems to be made to such festal scenes in the Psalms (e.g. Psal. xxiv. 7-10, lxviii. 17, 18); the rather as the battle was the Lord's; and he gave his people victory; and, moreover, the prophetic eye looked forward to the complete conquest, to be obtained by Messiah over his and his church's foes, and his glorious return to his Father's throne (comp. Eph. iv. 8).

It is well known that what was emphatically termed a 'triumph' was a high honour conferred by the Romans on a successful general. A particular description of the ceremonies of it must be sought in other works. Here it can be only said that there was a magnificent procession, that the spoils taken from the enemy were exhibited, that the kings and commanders captured were made to walk in chains, and that the conqueror rode in a splendid chariot, clothed in a gorgeous robe, and attended by his troops from the gate of the city to the capitol. It was in such a way that the furniture of the temple was carried before Titus on the conquest of Jerusalem; and the figures of some of the sacred articles yet remain sculptured on his triumphal arch. To such a triumph there are allusions in the New Testament. Thus St. Paul thanks God for leading us in triumph as participators of Christ's victory (2 Cor. ii. 14). For, as Dr. Alford notes on the place, 'in our spiritual course our only true triumphs are God's triumphs over us.' Also the triumph of God in Christ, when he exhibited all principalities and powers as subject to his supremacy, is spoken of (Col. ii. 15).

TRO'AS. A sea-port town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It was built by king Antigonus, and called Antigonia Troas; but afterwards the name was changed to Alexandria Troas, in honour of Alexander the Great. This town was made a colony with the *jus Italicum* by Augustus (see COLONY), and must, if we may judge by the ruins, have been of considerable extent. Indeed, it was of importance as the point of arrival and departure for those journeying between Macedonia and certain Asiatic districts. Two visits of St. Paul to Troas are recorded in the apostolic history (Acts xvi. 8, 11, xx. 5, 6). It was here that he had the heavenly vision which led him to cross over into Europe with the gospel message; it was here too that the fall and restoration to life of Eutychus occurred. See also 2 Cor. ii. 12; 2 Tim. iv. 13. It is now called *Eski Stamboul*.

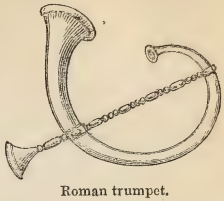
TROGYL'LIUM. A cape and town on the Ionian coast between Ephesus and the mouth of the Meander at the foot of mount Mycale over-against Samos. St. Paul in sailing along the coast stopped a night there (Acts xx. 15).

TROPH'IMUS (a *person nourished*, or a *nourisher*). An Ephesian Christian, who, on St. Paul's third missionary journey, having preceded him to Troas, went thence with him to Jerusalem (Acts xx. 4). It was on his account that the tumult against Paul was excited by the Jews (xxi. 29). He is afterwards mentioned as being left at Miletum sick (2 Tim. iv 20); which cannot well have occurred till after the apostle's imprisonment at Rome. Trophimus was probably one of the brethren who carried the second epistle to the Corinthians (2 Cor. viii. 16-24).



Egyptian trumpeter.

TRUMPET. The Hebrew word *shôphâr* is frequently so rendered in our version, but occasionally CORNET, which see. Possibly it was a straight tube, as distinguished from the curved horn; but opinions differ. This is sometimes combined with another word (e.g. Josh. vi. 4), rendered 'trumpets

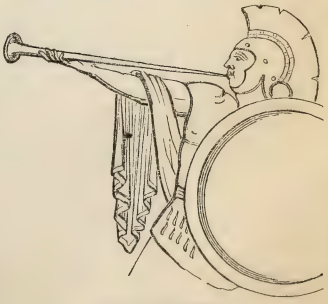


Roman trumpet.

of rams' horns;' more probably it should be trumpets of loud sound or alarm. There is another word *hhătzôtzĕrah*, also translated a

Roman trumpeter.

'trumpet.' Two of these were made of silver by Moses, and they were to be used by the priests in calling an assembly of the people, or summoning the princes, or as the signal



Greek trumpeter.

for a march, also in war, and on days of gladness, and on certain festivals, or at the beginnings of months. Solomon must have made many more for the temple-service.

For we find one hundred and twenty priests at once blowing with them at the dedication of the temple (2 Chron. v. 12, 13). We may conclude that the instrument, no doubt a long (according to Josephus nearly a cubit) straight tube, was thenceforth used on ordinary occasions of rejoicing and of sacred worship (xx. 28, xxiii. 13). These trumpets are figured on the arch of Titus.

TRUMPETS, THE FEAST OF. The first day of the seventh month was appointed to be a sabbath of rest, all servile business being suspended, and a holy convocation, accompanied by a continuous blowing of trumpets. This, therefore, was the feast of trumpets. It was the beginning of the civil year. The special sacrifices were to be a ram and seven lambs as a burnt-offering, with the appropriate meat-offering, also a kid as a sin-offering, all in addition to the regular daily and monthly sacrifices (Lev. xxiii. 23-25; Numb. xxix. 1-6). Psal. lxxxi. is used in the service of the day, by the modern Jews. Trumpets are still blown by them the first day of the seventh month, and on the morning of each preceding day for a month; also at sun-set on the day of atonement. This blowing of the trumpet is considered as a memorial of the joyous day of creation; it is a call to repentance, to remind men of the law, the prophets, the destruction of the temple, the binding of Isaac, the day of judgment, and the resurrection; it is also a call to prayer for the restoration of Israel. No Jew with any sense of religion neglects attendance at this solemn rite on the first of Tisri. For a full account of the ceremonies observed see Mills' *British Jews*, part ii. chap. vi. pp. 157-166, 173.

TRUTH. The conformity of words with things. God is described preeminently as true, one who cannot lie (Tit. i. 2; Heb. vi. 18). Our Lord declares himself 'the truth' (John xiv. 6), and is said to be 'full of grace and truth' (i. 14). Hence whatever comes from God is true; and the divine word or the gospel is called 'truth' (viii. 32; 1 John ii. 21). So any divine revelation is characterized (Dan. x. 21). Truth is enjoined (Zech. viii. 16), also as a Christian grace (Eph. iv. 25), and is to be the girdle of the Christian warrior's loins (vi. 14); and they that are not truthful are excluded from the celestial city (Rev. xxi. 27). Still we have remarkable examples of a want of truthfulness in many eminent persons (Gen. xii. 13, xx. 2, xxvi. 7, xxvii. 19, 24; 1 Sam. xxi. 2, and elsewhere). Their conduct, however, must not be taken in any way to authorize or excuse insincerity. It was certainly displeasing in God's sight.

There are two Greek words *alēthes* and *alēthinos*, both often rendered 'true.' The latter rather implies 'real,' 'genuine,' 'unfeigned,' as in Luke xvi. 11.

TRYPHE'NA (*delicate*). A Christian female at Rome whom with Tryphosa St. Paul commends and salutes (Rom. xvi. 12).

TRY'PHON (1 Macc. xi. 39, 54, 56, xii. 39-53, xiii. 1, 12-24, 31-34, xiv. 1-3, xv. 10-14, 37-39). A native of Cariana, originally named Diodotus. After the death of Alexander Balas he professed to support the claim of Antiochus VI. his son to the Syrian throne, but before long he murdered Antiochus and seized the crown himself. His authority, exercised with violence, was not universally acknowledged; and at length he was expelled by Antiochus VII. and put to death; or, according to some accounts, he committed suicide.

TRYPHO'SA (*living delicately*) (Rom. xvi. 12). See TRYPHENA.

TSI'DON (Gen. x. 15, marg.) See SIDON.

TU'BAL (*a flowing forth*). One of the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). Tubal and Meshech are frequently united in scripture, and are spoken of as distant nations, and as trading with Tyre (Isai. lxvi. 19; Ezek. xxvii. 13, xxxii. 26, xxxviii. 2, 3, xxxix. 1). They must therefore be northern tribes, powerful hordes of Scythians. And, as Meshech denotes the Moschi, we may well suppose Tubal the Tibareni, once spreading over the country between the Caspian and Euxine, but in later days occupying a more restricted territory on the south-eastern shore of the Euxine. Copper is still abundant in the mountains of northern Armenia; and beautiful slaves have been furnished to the Asiatic markets from the neighbouring localities. These are just what Tubal is represented as dealing in with Tyre.

TU'BAL-CA'IN (*worker of metallic ore?*). One of the sons of Lamech of the line of Cain: he is said to have been the first artificer in brass, i.e. copper, and iron (Gen. iv. 22). Perhaps he was the original of the Vulcan of heathen mythology.

TUBIE'NI (2 Macc. xii. 17). A colony of Jews settled in the places of Tobie (1 Macc. v. 13), probably Tob.

TURBAN (Dan. iii. 21, marg.). The word so rendered, but in the text 'hats,' more properly signifies mantles. The turban is a well-known kind of head-dress in common use among oriental and Mohammedan nations. See HEAD-DRESS.

TURPENTINE-TREE (Ecclus. xxiv. 15). The terebinth, *Pistacia terebinthus*, very common in the east.

TURTLE-DOVE. See DOVE. There are several species of this bird enumerated by Mr. Tristram as common in Palestine, such as *Turtur auritus*, the turtle-dove, *Turtur Ægyptiacus*, the palm-dove or Egyptian turtle, *Columba livia*, the rock-dove, &c.

TY'CHICUS (*fortunate*). A Christian of Asia, possibly an Ephesian, who was St. Paul's companion in travel (Acts xx. 4). It would seem that he carried the epistles to the Ephesian and Colossian churches (Eph. vi. 21; Col. iv. 7). Later journeys of Tychicus are mentioned (2 Tim. iv. 12; Tit. iii. 12); and it is thought that he and Trophimus were associated with Titus in the mission to Corinth referred to in 2 Cor. viii. 16-24.

TYPE. This word is immediately from the Greek, which signified originally anything produced by blows, hence *impression*, *print* (John xx. 25), *figure*, *form*, as an image (Acts vii. 43), or, tropically, as the *meaning* of a letter (xxiii. 25), the *purport* of a doctrine (Rom. vi. 7); also, with a more exact reference to the thing which makes the impression, *counterpart* (v. 14); and hence,

generally, *pattern*, *example* to be followed or to be avoided (Acts vii. 44; 1 Cor. x. 6, 11; Phil. iii. 17). If, then, we take *type* as denoting a rough draught or model from which a more complete image is made, we may define a type theologically considered as the symbol of some future person or thing, the example prepared and designed to pre-figure that future person or thing. What is so pre-figured is commonly called the anti-type.

The reality of a type depends on the truthfulness of the supposed relationship. It is not enough to discover a resemblance. The typical relation must be intended, that is, the type must be designed and prepared by God. The belief in an intended relationship must not be stigmatized as fanciful. It prevails through various departments of the natural as well as the moral world, the law of growth and progress in organized life. 'In the typical system of nature, says Dr. M'Cosh (*The Supernatural in relation to the Natural*), 'the earlier is a sort of prefiguration of the later. The seed contains what is to become the full-grown plant. The embryo has already what is to expand into the full-grown animal.'

Now, in examining this relation theologically (for we may well suppose that the preternatural operations of God will be governed by laws similar to those which rule the order of nature), we have to see whether there is a sufficient basis furnished by scripture itself; for, if not, typical interpretation can be but an imaginary thing. That there is such a basis, examination of the divine word will sufficiently show. There are a multitude of illustrations, as when the Baptist was to go before Messiah 'in the spirit and power of Elias' (Luke i. 17), and was actually designated as Elias by Christ (Mark ix. 12, 13). Again, according to the lifting up of the brazen serpent was to be the elevation of Christ upon the cross (Numb. xxi. 8, 9; John iii. 14, 15). So, too, Adam is termed (by way of antithesis) a figure or type of Christ (Rom. v. 14). And, not to accumulate examples, through a great part of the epistle to the Hebrews the writer expressly asserts that there was an ulterior meaning in the ritual of the old dispensation, so that it was introductory to and presignificative of the new and better covenant. He that misses the understanding of this must have a most inadequate conception of the Mosaic law. Its ceremonies must appear to him burdensome and well-nigh useless rules: he must read scripture without a plan: he cannot see the consistent march of God's purposes; nor is his ear open to the harmonies of revelation. For in truth, though the Jews could not perceive it, Christianity lay in Judaism as leaves and fruit lie in the seed. There was an unity in the religious design of the two dispensations, which as time rolled on was continually developed, every divinely-given rite, and promise, and prophecy disclosing more and more God's counsels, even to the completion of the whole plan in Christ. Setting out from this truth, and taking always the New Testament as the key to the full understanding of the Old, we conclude that type was connected with anti-type, not by an accidental similarity of outward circumstances, but by a divinely-appointed inward relation of one to the other, involving the idea of fulfilment. The teaching by sensible objects was intended and was calculated to make a broad impression. It is true the whole purpose of God was probably not comprehended at the time. The person who was a type, or the writer who made mention of a typical thing, might not always be aware of the fact. Still typical persons and things, pointing surely to the future, were not without their present use: they were institutions in the existing worship, or events in the current providence of God, with a purpose to accomplish at the time, apart from the prospective reference to the future. In this prospective aspect type was a kind of prophecy, distinguished indeed from ordinary prophecy, because it prefigured while prophecy predicted, but yet serving in a manner the same purpose, and admitting illustration on similar principles. This, then, the real and designed connection between the Old Testament and the New, is the basis of typical interpretation.

There have been various arrangements proposed of types: perhaps they may most conveniently be classified as *ritual*, *prophetical*, and *historical* types. (1). If we compare the history and economy of Moses with the New Testament, we shall see pre-figurations of better things to come in the gospel. The rites and ceremonies prescribed were typical of Messiah's work and of the blessings thence obtained. This (as before remarked) is fully established by the epistle to the Hebrews. (2). In using the term '*prophetical* types' care must be taken to guard against misapprehension. A prophet may perform a symbolic action to convey more vividly the idea of what he predicts to the minds of those around him; and yet his action may not be a prophetical type. Isaiah was to walk naked and barefoot (Isai. xx. 2-4), to picture out the shameful captivity of the Egyptians—but this was symbolical, 'a sign and wonder,' nothing more. It is, however, easy to imagine a combination of type and prophecy, and to expect that, by means of the typical in action, a body and form might be supplied to the prophetic in word. Now this, according to Dr. Fairbairn (*Typol. of Script.*, 2nd edit. vol. i. book i. chap. iv. pp. 100-127), may occur under four different modifications. (a). When a typical action is historically mentioned in the prophetic word; and thus the mention, being that of a prophetical circumstance, comes to possess a prophetical character. Various instances may be found, as in Psal. xli. 9 compared with John xiii. 18; Exod. xii. 46 with John xix. 36. As they originally appear, these are of an historical cast; in the one case David's personal experience of treachery, the like to which might often occur. But it was not merely a casual reproduction of these facts, and a noting of the coincidence, which we find in the gospel history. Our Lord and his apostles see here a closer connection, a prophetical element, which must find its fulfilment in the personal experience of Christ. The utter-

ances concern David and the paschal lamb, both bearing a typical relation to Messiah; so that their being descriptive in the one respect necessarily implied their being prophetic in the other. What had formerly taken place in the experience of the type must substantially renew itself in the experience of the great Anti-type, whatever inferior renewals it might find besides. (b). When something typical in the past or the present is represented in a distinct prophetical announcement as to appear again in the future; the prophetical in word being combined with the typical in act, into a prospective delineation of things to come. We have an example in Zech. vi. 12, 13; where in language taken from the literal re-building of the temple a like but more glorious work is predicted for the future. The building of the temple was itself typical of the incarnation, and of the raising up in Christ of that house which should be 'an habitation of God through the Spirit:' see John ii. 19; Eph. ii. 20-22. Another example is in Ezek. xxxiv. 23; where the future blessing on God's people is described as a return of the person and times of David. (c). When the typical, not expressly and formally, but in its essential relations and principles, is embodied in an accompanying prediction, which foretells things corresponding in nature, but far higher in importance. This modification is similar to the preceding one, but extends beyond it. We have examples in the song of Hannah (1 Sam. ii. 1-10), which seems to have formed in some degree the groundwork of that of the Virgin (Luke i. 46-55); and in Psal. ii. (d). When the typical is itself future, and is partly described, partly pre-supposed in a prophetic word, as a ground for the delineation of other things yet more distant, to which it will hold a typical relation. Examples are to be found in those prophecies which, while Babylon yet held her supremacy, depicted her fall and the deliverance of captive Judah from thraldom, and the return of the banished to their own land. The deliverance accomplished from the yoke of Babylon was a fitting prelude to the main subject of the prophecy, which, by means of the imagery hence supplied, described a greater fall, and a happier rescue, and a more settled establishment of God's ransomed church in a better land, from which they should never be cast out. (3). *Historical* types are the characters, actions, and fortunes of some eminent persons whose history is recorded in the Old Testament, ordered by divine providence to be pre-figurations of the characters, actions, and fortunes of future persons who should live under the gospel dispensation. And here it is seen that 'Christ is the end of the history as well as of the law of the Old Testament.'

Many rules have been given for the interpretation of types. Only a few observations which appear most likely to be useful can be made here. 1. There must be a fit application of the type to the anti-type. It has been already shown that more is required than mere resemblance to constitute one thing the type of another. There must have been *designed* resemblance. The type and the anti-type must both have been pre-ordained, as constituent parts of the same general scheme of divine providence. It is the previous design and the pre-ordained connection which constitute the relation of type and anti-type. It is necessary to repeat and insist on this, because, obvious as the rule is, it is continually neglected; and fanciful expositors seeing types in everything have almost turned the scripture into a book of riddles. Thus some have declared that the oak in which Absalom was caught was a type of Christ's cross; and the long war between the house of Saul and the house of David (2 Sam. iii. 1) is said to typify the contest between the righteousness of works and that of faith (Muenscher, *On Types and Typical Interpretation*, in Amer. Bibl. Repos., Jan. 1841, pp. 93, &c., very well exposes this unwarrantable licence). 2. There is often more in the type than in the anti-type; so that we must not apply all the particulars of the one to the circumstances of the other. But be it observed, that it is only in accidental particulars, not belonging to the typical relation, that this can occur. A type *as such* can contain no more than the anti-type. But God may very well design one person or thing to be a shadow of somewhat to come, not in every particular but only in respect to some special feature; so that every circumstance in a type is not typical; and great care must be used in discovering the intended typical resemblance. For example, the ritual of the law generally points onward to Christ; but many things pertaining to the Levitical priests have no counterpart in Christ. The Mosaic priest was to sacrifice for his own sins (Heb. v. 3), an act in no respect applicable to Christ (vii. 27). 3. Frequently there is more in the anti-type than in the type. No single type can fully express the life and actions of Christ, who far transcends all adumbration of him by earthly things. One type, therefore, may signify one particular and another type another of him. And so from the imperfection of a single type we occasionally find two conjoined, as in the appointment of the two goats (Lev. xvi. 5-28). 4. A sinful person or a sinful act must not be made a type of Christ. That which is bad in itself cannot pre-figure that which is good. Neglecting this rule, some expositors have represented the adultery of David as having a typical reference to Messiah. And in the case of the relation of Jonah to Christ we must carefully observe that the point of resemblance consists not in the prophet's being in the belly of the fish, which was the punishment of disobedience, but in his coming forth alive after three days, a fact which pre-figured the resurrection of Christ. 5. Much difference of opinion has prevailed on the limitation of types. By some it has been held that, unless we have the express authority of the sacred writers, we cannot conclude with certainty that any person or thing mentioned in the Old Testament is a type of Christ, however great the resemblance which may appear to exist. But this is too restricted a view. The fanciful extremes into which some inter-

preters have run may teach us a salutary caution, but need not require us to deny the existence of types which all reason and analogy are ready to point out. The examples furnished by scripture may be taken as specimens rather than as exhausting the whole number of divinely-intended prefigurations. They are to establish a principle which may properly be acted on in other cases. Indeed, just as our Lord reprehended his disciples (Luke xxiv. 25) for failing to recognize largely enough the element of prophecy, so the author of the epistle to the Hebrews blames them for not having better appreciated the typical character of Melchizedek (v. 11, 12). 6. One other caution shall be added. No doctrine must be pressed as fundamental if grounded merely on typical analogy. This analogy may illustrate a teaching which is declared in plain language; but it cannot be taken as proof of anything not otherwise distinctly taught.

TYRAN'NUS (*king*). A person at Ephesus in whose 'school' St. Paul disputed (Acts xix. 9). This might have been a private synagogue; or, more probably, Tyrannus was a Gentile sophist.

TYRE (*rock*). An ancient and most celebrated maritime city of Phœnicia, about twenty miles to the south of Sidon. It was seated on an island. But there was also a city on the continent bearing the name of Palætyrus, that is, old Tyre; and questions have been raised which of the two was the more ancient. If the name is to be taken as an indication, we must suppose that the town upon the rocky island was the original.

Be this as it may, we find Tyre mentioned early in the sacred volume. In the division of Canaan the border of Asher is described as reaching to 'the strong city Tyre' (Josh. xix. 29). No attempt, however, was made by the Israelites to subdue it; and indeed for some centuries no further notice is taken of Tyre. Sidon, or Zidon, seems to have been the most important city; and the name 'Zidonians' is used for the inhabitants of Phœnicia (Judges i. 31, xviii. 7, 28). It is not till the reign of David that we again hear of Tyre. We then find it under the government of a king called Hiram, with whom David was in political alliance, and on terms of personal friendship. From Tyre both timber and skilled workmen were obtained for the buildings erected by the Hebrew monarch (2 Sam. vi. 11; 1 Chron. xiv. 1); and up to Tyre extended David's census (2 Sam. xxiv. 7). The alliance was continued in the reign of Solomon. It was to Tyre that that prince applied when about to commence the temple, and to carry out his other magnificent architectural plans. He met with a ready response. Hiram replied in terms which showed him to have some knowledge of the God of Israel; and, besides, it was greatly to the advantage of the Tyrian king to receive in the interchange of commerce the corn and wine and oil which were plentifully produced in Israel. Timber was cut in Lebanon, and conveyed by floats to Joppa by the Tyrians, whence it could be transported overland to Jerusalem. Tyrian workmen were also furnished; and the principal architect, though son of an Israelitish woman, had a Tyrian father, and had become in Tyre skilful in all the different branches of art for which his services were required. This fact, of course, speaks strongly for the perfection to which the arts were then carried in Tyre (1 Kings v., vii. 13, 14; 2 Chron. ii.). After Solomon's buildings were completed, he presented to the Tyrian king twenty cities in Galilee. The two monarchs met on this occasion; and the cities did not please Hiram. They were therefore restored to Solomon, who fortified them and colonized them with Israelites (1 Kings ix. 10-14; 2 Chron. viii. 2). This did not, however, interrupt the friendship; and the Tyrian fleets, in conjunction with those of Solomon, were in the habit of making trading voyages (1 Kings ix. 25-28, x. 11-22; 2 Chron. viii. 17, 18, ix. 21). It might be that it was from this close intercourse with the Phœnicians that Solomon was led to go after the Zidonian goddess, and to have Zidonian women in his harem (1 Kings xi. 1, 5).

We hear no more of Tyre for some time; but at length an alliance was contracted which proved of the most fatal consequence. Ahab, the king of Israel, married Jezebel, daughter of the king of Tyre. It is true that he is called 'king of the Zidonians' (xvi. 31); but there can be no reasonable doubt that the Eth-baal there mentioned was Ithobalus, king of Tyre and Sidon, and priest of Astarte, who raised himself to the throne after murdering the king Philetos (see Keil, *Comm. on Kings*, vol. i. p. 259, note). Idol-worship was thus established in Israel, and introduced also into Judah by the marriage of Jehoram with Athaliah, Jezebel's daughter (2 Kings viii. 18, 26, 27). But whatever friendship there was with the Tyrians and the two Israelitish kingdoms would be ended by the revolution in Samaria which placed Jehu on the throne, and the deserved execution of Athaliah in Judah. There is, however, a notice of Tyre as hostile to Judah which has been supposed to be of an earlier date. It is contained in Psal. lxxxiii. 11, where the Tyrians are described as confederating with other nations against God's people. This is generally referred to the great war of Moab and others against Jehoshaphat (2 Chron. xx. 1). It is not easy to see why Tyre should join against a king who had allied himself with Ahab and Jezebel so closely connected with Tyre.

In later times unquestionably there was bitter enmity between the Tyrians and the Hebrews. Joel and Amos complain that the Tyrians had made bond-slaves of and had sold away the Israelites in the time of their distress, and therefore they denounce judgment against them (Joel iii. 4-8; Amos i. 9, 10); and Isaiah afterwards delivers a remarkable prophecy—'the burden of Tyre' (Isai. xxiii.). Various opinions have been held as to the interpretation of this prophecy. For there are three notable sieges of Tyre recorded in history, by Shalmaneser, by Nebuchadnezzar, and by Alexander the Great. Some critics think that the denunciation of Isaiah referred to the first of

these: more likely it was fulfilled in the second (see Henderson, *Isaiah*, pp. 202, 203).

The first of these sieges is not mentioned in scripture. According to Josephus, it occurred when a king named Elulæus reigned at Tyre. It must have taken place after the Assyrians had subjected the rest of Phœnicia, about 721 B.C.; and it is said to have lasted five years; but though hardly pressed the city held out against the invader (*Antig.*, lib. ix. 14, § 2). Tyre after this flourished greatly, extending her commerce and planting her colonies in distant countries. Carthage, indeed, her most noble colony, is said by Josephus to have been founded a century and a half after the building of Solomon's temple (*Contr. Apion.*, lib. i. § 18). The siege by Nebuchadnezzar was longer than the preceding one. Jeremiah predicts it (Jer. xxv. 22, xxvii. 2-6); also Ezekiel more particularly, who describes the splendour of Tyre with its peculiar privileges and its vast trade, and declares not only that Nebuchadnezzar shall come against it, but details minutely that ultimate ruin of it and desolation which modern travellers have found fulfilled (Ezek. xxvi., xxvii., xxviii. 1-19). The king of Babylon beleaguered Tyre for thirteen years; and the city which had rejoiced at the fall of Jerusalem was now herself to drink the cup of suffering. But it has been doubted whether Nebuchadnezzar actually took it. Stress is laid on the assertion of Ezekiel that he had no wages for his hard service against Tyre (xxix. 18-20), and it is argued that this could not have been said if he had really captured the city. But it has been alleged in reply that the continental city fell, while the inhabitants replaced their riches in their vessels, and retreated to the island which the conqueror could not assail; consequently his prey was but the deserted habitations (see Ewald, *Die Proph. des A. B.*, vol. ii. p. 324). Then perhaps it was that Tyre was forgotten (Isai. xxiii. 15). Yet it seems evident that Tyre must have become subject to the Babylonian king, a vassal prince being allowed to hold the government. For it afterwards passed under the Persian rule, and again, by the decree of Cyrus, supplied the materials of the temple at Jerusalem (Ezra iii. 7); when other trade with the Jews sprang up (Neh. xiii. 16). The Tyrians, too, furnished their contingent to the expedition of Xerxes against Greece (Herodotus, lib. vii. 98). In the course of Alexander's campaign, Tyre alone of the Phœnician cities resisted him. She depended on her insular position; and for seven months the great conqueror was engaged in the siege. The harbours of Tyre (there are said to have been two, north and south) were blockaded; and a mighty mound was constructed which joined the island to the continent. The city was taken, and multitudes of its inhabitants were put to death or sold for slaves; and ever since Tyre has stood upon a spit of land running out into the sea, with no appearance, so far as ordinary observation goes, of having ever been surrounded by the waters. Yet, after this catastrophe, Tyre revived, and was again flourishing, first under the Syrian monarchy, and then under the Romans, who professed to respect its freedom; though Augustus is said to have taken away some of its liberties.

Besides the incidental notices occurring in different parts of scripture, the prophet Ezekiel has in a chapter already referred to (Ezek. xxvii.) left a detailed account of the large amplification of Tyrian trade. In addition to the commodities from more distant countries, as metals from Tarshish or Spain, rams and goats from Arabia, precious stones, spices, and gold from Sheba and Raamah, it is said that of the fir-trees of Shenir or Hermon, of the cedars of Lebanon, and the oaks of Bashan, their ships were constructed, that Judah supplied wheat, and honey, and oil, and balm, and that from Damascus came the choice wine of Helbon, and white wool. Verily Tyre was indeed a mart of nations; and strangely must the warning voice have sounded which declared that all these riches should be dispersed, and the 'crowning city' be bare 'like the top of a rock . . . a place to spread nets upon.'

In our Lord's time Tyre was still a populous town; and he declared that, if the mighty works which were done in Chorazin and Bethsaida had been done in Tyre and Sidon, they would have repented (Matt. xi. 21, 22). Judgment was hanging over Tyre; but a worse condemnation awaited the cities which had had greater privileges. Christ visited once 'the coasts of Tyre and Sidon' (xv. 21), and performed there a deed of mercy; but it is not likely that he ever entered the city. Nevertheless the gospel was received there (Acts xxi. 3-6); and in subsequent times Tyre was an episcopal see. Then, surely, some at least of 'her merchandize and her hire' must have been 'holiness to the Lord' (Isai. xxiii. 18). It may be added that we have a remarkable illustration of Tyre's dependence on Palestine for corn in Acts xii. 20-22.

The final blow was given when the city was occupied by the Saracens in 1291 A.D.: since that time it has sunk to its present miserable state of ruin. The island Dr. Robinson describes as 'now unoccupied except by fishermen, as "a place to spread nets upon" . . . The present city (*Sûr*) stands upon the junction of the island and isthmus . . . nothing more than a market-town, a small sea-port, hardly deserving the name of a city . . . The houses are for the most part mere hovels . . . The streets are narrow lanes, crooked and filthy' (*Bibl. Res.*, vol. ii. pp. 464, 466). Dr. Thomson observed at the extreme northern end of the island a vast stone nearly seventeen feet long, and six and a half thick, which was no doubt a portion of the ancient wall. He speaks also of granite columns, and of the ruins of 'a superb temple, possibly the remnant of the celebrated temple of Hercules. Referring to the apparent blending in the prophecies of the continental and insular city, he says that there is 'a propriety in their joining together continental and insular Tyre. The same people, guilty of the same vices, they deserved and received the same judgments, though in different degrees, and at various

times. The one was totally destroyed, never to rise again; the other repeatedly overwhelmed, but again partially reviving, just as the whole drift of the prophecies would lead us to expect.' He thinks that there was some junction between the two cities, even in Solomon's time, and that 'continental Tyre extended along the shore from Ras el 'Ain (a fountain) to the island.' The measurement would then 'agree with the statement of Pliny that Tyre was nineteen miles in circumference, including old Tyre, but without it about four.' He adds: 'With but few exceptions, it is now a cluster of miserable huts, inhabited by about 3500 impoverished Metawelies and Arab Christians, destitute alike of education, of arts, and of enterprise, carrying on with Egypt a small trade in tobacco from the neighbouring hills, and of lava mill-stones from the Hauran.' An attempt was made a while ago by Redschid Pasha to revive Tyre, but 'it is so sickly that not even a village of any size can be established there' (*The Land and the Book*, pp. 178-185).

TYR'IANS (Ecclus. xlvi. 18). Inhabitants of Tyre.

TY'RUS (*rock*) (Jer. xxv. 22, xxvii. 3, xlvii. 4; Ezek. xxvi. 2, 3, xxvii. 2, 3, 32, xxviii. 2, 12, xxix. 18; Hos. ix. 13; Amos i. 9, 10; Zech. ix. 2, 3). See TYRE.

TZOR (*id.*) (Josh. xix. 29, marg.). Tyre.

U

U'CAL (*I shall prevail*). One of the persons, otherwise unknown, to whom Agur addressed his maxims (Prov. xxx. 1).

U'EL (*will of God*). One who had married a foreign wife (Ezra x. 34).

U'KNAZ (1 Chron. iv. 15, marg.) See KENAZ, 3. The word Uknaz is Kenaz with a copulative conjunction prefixed. Perhaps a previous name was accidentally omitted.

U'LAI (*strong water*?). A river of Susiana, on the banks of which Daniel had one of his visions (Dan. viii. 2, 16). It would seem to be the Eulæus of the Greeks. Mr. Loftus has specially investigated it, and believes it to be a river or artificial channel which connected the *Kerkhah* (Choaspes) and the *Kârún* (Pasatigris). The ancient channel may yet be traced, though now there is but a small runner of water in it. And, as the Eulæus is said to have surrounded the citadel of the Susians, the Kerkhah and this old channel were the two streams intended. This explains the words of Daniel, 'between the two banks of Ulai,' i.e. between the two streams (Loftus, *Chaldea and Susiana*, chap. xxxi. pp. 423-431).

U'LAM (*in front*).—1. One of the descendants of Manasseh (1 Chron. vii. 16, 17).—2. A Benjamite, it would seem of the family of Saul (viii. 39, 40).

UL'LA (*yoke*). A chieftain of Asher (1 Chron. vii. 39).

UM'MAH (*community*). A city of Asher (Josh. xix. 30).

UNCIRCUMCISION, THE (Rom. ii. 26, 27; Gal. ii. 7). Gentiles, the heathen.

UNCLEAN. See CLEAN AND UNCLEAN. A person who had contracted ceremonial uncleanness was, according to the Mosaic law, deprived for a time of social privileges, and cut off from sacred functions. Thus the priests who were defiled must not eat of the holy things (Lev. xxii. 2-9); and one of the people generally, if unclean, must not take part in sacrificial offerings (vii. 20, 21) or hold his position as one of the congregation of the Lord. There were three degrees of uncleanness measured by time, and the kind of purification necessary, viz. that which lasted till even—such was contact with dead animals; that which defiled for seven days—such as resulted from the touching of the human corpse (Numb. xix. 11); that which was occasioned by certain diseases or infirmities—leprosy for example, by the menstrual flux, and child-birth; these cases of uncleanness lasted as long as the morbid state continued. Purification from the first-named was received by washing the clothes, from the second by the use of the water of separation (9), from the third by specified sacrifices. It is impossible to enter here into the details of personal uncleanness; but let it be noted that the disabilities and propagation of it marked in the most telling way the loathsomeness of sin, and the hatred which God had for everything which defileth. See PURIFICATION.

UNCTION. See ANOINT, OINTMENT. The word is used in 1 John ii. 20 in a spiritual sense as denoting a gracious divine communication: comp. Rev. iii. 18.

UNDERGIRD. The ship in which St. Paul sailed to Italy is said to have been undergirded (Acts xxvii. 17); that is, some turns of a cable were passed round the hull. Mr. Smith produces some examples of this undergirding in modern seamanship (*Voyage and Shipwreck of St. Paul*, chap. iii. pp. 104-106).

UNICORN. The word by which the Hebrew *rêêm* is rendered in our translation (Numb. xxiii. 22, xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Psal. xxii. 21, xxix. 6, xcii. 10; Isai. xxxiv. 7). But it is clear that the animal intended had more than a single horn. For, though our version has 'horns of unicorns' (Deut. xxxiii. 17), yet in the margin we find 'an unicorn,' the word being really in the singular number. This fact renders it unlikely that either the rhinoceros, or the animal like a horse, with a single long curved horn growing out of the forehead, discovered in Thibet (*Quart. Rev.*, vol. xxiv. pp. 120, 121), can be meant. Some

would understand the *Oryx leucoryx*, a large species of antelope; and certainly the Arabic name by which it is known corresponds with the Hebrew *rĕēm*. But this animal may be tamed. Others, with much greater probability, fix upon the *Bos bubalus*, otherwise *Bubalus buffalus*, or oriental buffalo, which is still very common in Palestine. Mr. Carey in his *Book of Job* has examined the question with a great deal of care. He finds that the animal, whatever it is, is respectively associated and placed in parallelism with bulls or bullocks; he infers the high probability, therefore, that it was of the *bovine* species. He thinks, further, that the mention made of the *rĕēm* in Job xxxix. 9-12, is decisive of its being a wild ox. It is spoken of in relation to the stall, ploughing, harrowing, and carting, also in connection with other wild animals, certain species of which have been domesticated. 'The analogy then,' he proceeds, 'of the context would lead us to suppose that such as the wild goat, or the stag that is removed from the haunts of man, or the wild ass, is to the common goat, and stag, and ass respectively, such is the *rĕēm* to the *common* or *domestic ox*. Besides which, it is described . . . . . as being manifestly an untamable animal, and one useless to man for any agricultural purpose. Judging from his outward appearance, anatomy, &c., we might have supposed him (such is God's intimation here) capable of ploughing, harrowing, &c.; but experience shows that such is his disposition that he cannot be brought under the yoke. In short, whilst in all outward appearance he is an ox, yet in untameableness of disposition he shows himself to be the wild ox' (pp. 391-394).

UNITY OF THE SPIRIT (Eph. iv. 3, 13). The holy fellowship in which the divine Spirit unites believers. See COMMUNION.

UN'NI (*afflicted, depressed*).—1. A Levite, said to be one of the porters, who was appointed to play on the psaltery (1 Chron. xv. 18, 20).—2. A Levite after the return from captivity (Neh. xii. 9).

UPHAR'SIN (Dan. v. 25). See MENE.

U'PHAZ (Jer. x. 9; Dan. x. 5). Ophir?

UPPER ROOM. (2 Kings i. 2; Mark xiv. 15; Luke xxii. 12; Acts i. 13, ix. 37, 39, xx. 8). The larger houses in Palestine had upper apartments, which were those best fitted up, and the most desirable and quiet part of the establishment. The mode of arrangement is probably much the same now as it was in ancient times. The lower story, the ordinary residence of the family, is called *arâ'yeh*, or ground-floor: the upper is *'alliyeh*, and is still given to guests who are to be treated with honour. It was this chamber that was assigned to Elijah, at Zarephath, and not a meaner room, as implied by the word 'loft' in our version (1 Kings xvii. 19). See HOUSE.

UR (*light*, or possibly *fortress*). The father of one of David's heroes (1 Chron. xi. 35). But in 2 Sam. xxiii. 34 the same person apparently is called Ahasbai.

UR (*light*, land of *light*?). A city or place which has always the addition 'of the Chaldees,' where Abraham's family resided, and from which he with his father Terah and other relatives went forth to Haran (Gen. xi. 28, 31, xv. 7; Neh. ix. 7).

There are discordant opinions as to the locality of Ur. Some have identified it with Edessa, the modern *Orfah*, and some with a Persian fortress, so called, between Dura on the Tigris and Nisibis. Others suppose it to be *Warka*. But this is more probably the ancient Erech. On the whole it may be most reasonably imagined to be *Mugeyer* or *Umgheir*, where considerable ruins exist. Dr. Kalisch indeed, whose authority is deservedly high, disagrees with this opinion, and believes Ur to be the name of a province to which Haran belonged. But his only reason is that Abraham, as he interprets the text, was at Haran when the divine summons came to him (Gen. xii. 1), whereas God is elsewhere said to have brought him from Ur (*Comm. on Old Test. Gen.*, p. 323). This can hardly be reason sufficient.

Mugeyer is unquestionably very ancient. It is situated on the right bank of the Euphrates near the marshes which the confluence of the Shat-el-Hie and the Shat-el-Kahr with the Euphrates has formed; and in periods of inundation the ruins are surrounded by water. They are of an oval shape, and measure about half a mile from north to south. The name Mugeyer is said to signify 'place,' or 'mother, of bitumen,' which is the cement used in the remarkable temple here built in stages, two of which remain. This temple is in the form of a parallelogram 198 by 133 feet. The lower story is supported by thick buttresses; and the height of the whole is 70 feet. The exterior is faced with red kiln-baked bricks; and the interior is constructed of bricks burnt or sun-dried. The name of Urukh, an early king, 2230 B.C., has been found upon the bricks; and the place was probably the capital of this monarch. The temple was dedicated to the moon-god Hurki: hence perhaps the town derived its name. The rest of the ruins are for the most part tombs (Kalisch, pp. 292, 293; Loftus, *Chaldea*, pp. 126-134).

UR'BANE (*belonging to the city, polite*). A Christian man in Rome to whom St. Paul sent a salutation (Rom. xvi. 9).

U'RI (*fiery*).—1. The father of Bezaleel, the artificer of the tabernacle: he was of the tribe of Judah (Exod. xxxi. 2, xxxv. 30, xxxviii. 22; 1 Chron. ii. 20; 2 Chron. i. 5).—2. The father of one of Solomon's commissariat officers (1 Kings iv. 19).—3. One of the Levite porters who had married a foreign wife (Ezra x. 24).

UR'IAH (*flame* or *light of Jehovah*).—1. One of the distinguished officers of David's army. He is called 'the Hittite:' possibly, born of Hittite race, he or some ancestor had become a Hebrew proselyte. He was husband of Bath-sheba, with whom David formed an adulterous connection while Uriah was in the field under Joab. David's discreditable attempts to conceal his crime, and, on their failure, cold-blooded murder of Uriah, are faithfully narrated by the sacred historian. Uriah is represented as a brave and high-minded man (2 Sam. xi., xii. 9, 10, 15, xxiii. 39; 1 Kings xv. 5; 1 Chron. xi. 41).—2 (Isai. viii. 2). See URIJAH 1.—3. A

priest, father of that Meremoth who was one of those who weighed the vessels brought by Ezra (Ezra viii. 33). See URIJAH, 3.

URI'AS (Matt. i. 6). Uriah, 1.

URI'AS (1 Esdr. ix. 43). Urijah (Neh. viii. 4).

U'RIEL (*flame of God*).—1. A Levite of the family of Kohath (1 Chron. vi. 24). But see 36, where three descents are given differently, and the name Zephaniah answers to Uriel.—2. The chief of the Kohathites in David's time (xv. 5, 11).—3. The father of Michaiah or Maachah, wife of Rehoboam (2 Chron. xiii. 2). But in xi. 20 Maachah is called the daughter of Absalom. It would seem that Uriel married Absalom's daughter Tamar (his sons not surviving him), and had Maachah by her (2 Sam. xiv. 27; 1 Kings xv. 2).

URI'JAH (*flame of Jehovah*).—1. A high priest in the reign of Ahaz. He weakly complied with the order which the king sent him to make an altar like that used for idolatrous worship at Damascus, and to sacrifice upon it instead of on the one which Solomon had constructed after the divine pattern (2 Kings xvi. 10-16). He is also called Uriah (Isai. viii. 2).—2. The son of Shemaiah of Kirjath-jearim who prophesied against Judah and Jerusalem in the reign of Jehoiakim. The king was enraged, and resolved to put him to death. Urijah, however, fled into Egypt; but, as Jehoiakim was Pharaoh's nominee, he had no difficulty in seizing the prophet there. Urijah was brought back to Jerusalem and executed (Jer. xxvi. 20-23). —3. A son of the family of Koz and father of Meremoth (Neh. iii. 4, 21). Perhaps it was the same who stood by Ezra when he read the law (viii. 4).

U'RIM AND THUM'MIM. Few matters connected with the ancient Hebrew ritual have excited more curiosity than the Urim and Thummim. The scripture gives no description of the things meant. In the directions communicated to Moses for the high priest's garments it is simply said that the Urim and Thummim are to be put into the holy breast-plate, to 'be upon Aaron's heart, when he goeth in before the Lord' (Exod. xxviii. 30). But it is observable that, whereas certain skilled artists made the robes and the furniture of the tabernacle with the tabernacle also, there is no mention of any making of Urim and Thummim: it is Moses himself who, when all is finished, and Aaron arrayed, puts these into the breast-plate (Lev. viii. 8). By means of Urim and Thummim counsel from the Lord was to be delivered (Numb. xxvii. 21); and the possession thereof was the crowning glory of the priestly tribe (Deut. xxxiii. 8). In after times we find this mode of consulting God exercised (1 Sam. xiv. 18, 19, 36, 37, xxii. 2, 6, 9-12, xxviii. 6, xxx. 7, 8); and subsequently to the Babylonish captivity we have the impossibility noticed of discriminating the right descent of some who claimed the priesthood, until there stood up a priest with Urim and Thummim (Ezra ii. 63; Neh. vii. 65). The most, then, that we can gather seems to be that the Urim and Thummim were no work of art, that they were connected with the breast-plate of the high priest's ephod, and that they were put in after this breast-plate with its rows of precious stones was completed.

These things duly considered, several of the theories of explanation are proved unfounded. Thus it has been imagined that Urim and Thummim were the stones on the shoulders of the priest; but they are expressly said to be upon his breast. They have been identified with the gems in rows in the breast-plate; but, after these gems were engraven and in their place, the Urim and Thummim were put in. It is needless, however, to enumerate all the theories or different guesses which have been excogitated.

The origin of Urim and Thummim has been traced to Egypt. The meaning of the words is *lights* and *perfections*; and it would seem that symbols of light and truth were worn by the Egyptian priesthood, an image representing truth, and the mystic scarabæus or beetle which denoted light. But, even granting that this notion were a just one, little progress would be made in elucidating Urim and Thummim, and in discovering how the divine response was obtained thereby.

The view adopted by archbishop Trench is curious and well worth attention. He sets out with the principle that, whatever the Urim and Thummim might be, two distinct things were not meant: they were two names for one and the same thing: hence Urim alone is repeatedly spoken of (Numb. xxvii. 21; 1 Sam. xxviii. 6). Now the breast-plate was doubled (Exod. xxviii. 16); that is, it was a bag, or purse, adorned with costly jewellery and of elaborate workmanship. It was made to contain something; and, as the outer case was so magnificent, that which was placed in it must have been more precious still. What was there which was of rarer value? The archbishop believes that, among the stones on the breast-plate externally, one was wanting, the one far more lustrous, and perfect, than all others—that priceless gem, the diamond. What if this were placed inside? What if thereon were engraved the ineffable Name? When the apocalyptic seer would describe the priestly dignity to which the faithful ones should be advanced, he says that each shall have a white stone—not dead milky white, but a sparkling colourless brilliant, on which there should be a secret name (Rev. ii. 17). It might be there was a reference intended to the Urim. If such a stone, inscribed with the great Name, were enfolded in the breast-plate, none but the high priest could read or know that name (*Comm. on Epistles to Seven Churches*, pp. 124-127).

But, if this were so, how was the divine response obtained? Was it that by gazing on the brilliant the priest's thoughts were concentrated and raised so that the words he uttered were not his own? It might be so, provided we do not suppose he was thrown into an ecstatic state in which personal consciousness was lost. Such a notion must not be entertained for a moment. And if an argument against it were wanting the address of Saul to Ahiah, 'withdraw thine hand' (1 Sam. xiv. 19), would be decisive. But here the matter must be left: it is shrouded with an awful veil.

USURY. The gain exacted above the principal, or what was lent, in consideration of the loan, now commonly understood as excessive profit. Lending for profit was forbidden among the Hebrews; though to a stranger it was allowed (Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20, and elsewhere: comp. Matt. xxv. 27; Luke xix. 23). See LOAN.

U'TA (1 Esdr. v. 30).

U'THAI (whom *Jehovah succours*).—1. A descendant of Judah (1 Chron. ix. 4).—2. One of those who went from Babylon with Ezra (Ezra viii. 14).

U'THI (1 Esdr. viii. 40). Uthai, 2.

UZ (*fertile land?*).—1. The son of Aram (Gen. x. 23; 1 Chron. i. 17).—2. A descendant of Seir the Horite (Gen. xxxvi. 28; 1 Chron. i. 42). See for their posterity the next article. Huz (Gen. xxii. 21) is the same name.

UZ (*id.*). There has been much keen discussion as to the locality of Uz, the country in which the patriarch Job resided. The general opinion would place it in Idumea. We find Uz first mentioned in the table of nations (Gen. x. 23; 1 Chron. i. 17). It must have been exposed to marauding Sabeans and Chaldeans, and was probably not very far from Teman, the residence of Eliphaz (Job i. 15, 17, ii. 11); and Teman was near to Petra. Now the Septuagint translators render Uz as Ausitis; and according to Ptolemy (lib. v. 19) there was a tribe called Æsitæ in the northern part of the desert Arabia near the Euphrates. Hence we may not unreasonably conclude that Uz was a region between Idumea and the Euphrates (see Kalisch, *Comm. on Old Test. Gen.*, pp. 285, 286). This view is confirmed by the notices we have of Uz in other parts of scripture. For the 'daughter of Edom' is described as dwelling in the land of Uz (Lam. iv. 21), an appropriate expression only if Uz were a province occupied by Edomites without their own boundary. And again Uz and Edom are specially distinguished (Jer. xxv. 20, 21). We are further led to consider, from the mention of Uz and Buz as sons of Nahor (Gen. xxii. 20, 21), the probability that some of Nahor's posterity had settled in the land of Uz, indicating a connection of the latter with Mesopotamia, or the vicinity of the two regions. And so with the Horite Uz (xxxvi. 28; 1 Chron. i. 42): a part of the Horites roamed northeastward in the Arabian desert, and amalgamated with the tribe of Uz, which had spread in those tracts (Kalisch, *ubi supr.*, p. 599). If this location would seem to place Uz too far from Eliphaz the Temanite, it may easily be conceived that a long journey would not unwillingly be made to comfort a great tribal chieftain. And indeed the mode of expression (Job ii. 11) might indicate that Job's friends had come from a considerable distance. Col. Chesney in his expedition to the Euphrates found reasons for adopting the opinion here advocated. He would place Uz in the neighbourhood of Orfah, where a brook and a well on the road to Diarbekr with other localities are consecrated to the memory of the great patriarch. See Horne's *Introd.*, vol. ii. edit. Ayre, p. 676

U'ZAI (*strong*). The father of one who repaired the wall of Jerusalem (Neh. iii.

U'ZAL (*a wanderer?*). A son of Joktan (Gen. x. 27; 1 Chron. i. 21). His descendants appear to have settled in Yemen, the capital of which, now *Sanaa*, had long the name of Uzal, still perhaps to be traced in a suburb *Oseir*, where about 2000 Jews reside. This district was noted for its commercial importance. It traded with Tyre, and is thought to have had Javan as its port. See MEUZAL. Sanaa stands on a plateau 4000 feet above the level of the sea: the air is salubrious, and the temperature equable. But the district suffers from drought, and is consequently subject to famines. The inhabitants are celebrated for the manufacture of beautiful stuffs. See D'Herbelot, *Biblioth. Orient.*, art. 'Sanaa'; Winer, *Bibl. RWB.*, art. 'Usal.'

UZ'ZA (*strength*).—1. The name of a man in whose garden Manasseh and Amon, kings of Judah, were buried (2 Kings xxi. 18, 26). This garden retained the name of its former owner, but had become a royal property (see Keil, *Comm. on Kings*, vol. ii. p. 130).—2. A Levite of the family of Merari (1 Chron. vi. 29).—3. A Benjamite (viii. 7).—4 (xiii. 7-11). See UZZAH. One whose descendants, Nethinim, returned from Babylon with Zerubbabel (Ezra ii. 49; Neh. vii. 51).

UZ'ZAH (*id.*). A son of Abinadab, in whose house at Kirjath-jearim the ark of God had rested. When David desired to bring it to Jerusalem, Uzzah and Ahio his brother guided the carriage on which the ark was placed. And, when the oxen stumbled or shook it, Uzzah presumptuously put out his hand to lay hold upon it. This, as contrary to the divine command (Numb. iv. 15), was punished by the immediate death of Uzzah (2 Sam. vi. 3-8). See 1 Chron. xiii. 7-11, where the name is given as Uzza.

UZ'ZEN-SHE'RAH (*ear of Sherah*, or *Sherah's corner*). A town founded by Sherah, the daughter or descendant of Ephraim (1 Chron. vii. 24).

UZ'ZI (*might of Jehovah*).—1. A priest of the line of Eleazar (1 Chron. vi. 5, 6, 51; Ezra vii. 4).—2. A descendant of Issachar (1 Chron. vii. 2, 3).—3. A Benjamite, son of Bela (7).—4. Another Benjamite (ix. 8).—5. Overseer of the Levites at Jerusalem (Neh. xi. 22).—6. A priest in the days of Joiakim (xii. 19, 42).

UZZI'A (*id.*). One of David's warriors (1 Chron. xi. 44).

UZZI'AH (*id.*).—1. The son and successor of Amaziah, king of Judah. He is also called Azariah (2 Kings xiv. 21, xv. 1, 6, 7, 8, 17, 23, 27). He was sixteen years old when he began to reign, and he reigned fifty-two years, 809-758 B.C. He was fond of the arts of peace, and was very prosperous in war. He strengthened the fortifications of Jerusalem, built towers in various places, dug or re-constructed wells, bred cattle, and promoted the cultivation of the vine. He also defeated the Philistines, and curbed them with fortresses in their country. He was successful against the Arabians, and forced the Ammonites to pay him tribute: he also recovered the port of Elath on the Red sea; so that his reputation was widely

spread. And, while so prosperous, he reigned in the fear of the Lord, and trod in the steps of pious predecessors. But his prosperity intoxicated him. He proudly desired to usurp the priest's office, and went into the temple and took a censer to burn incense with his own hand, in spite of the bold resistance of the high priest. But in his fancied hour of triumph the Lord smote him. Fearful leprosy rose at once in his forehead, which the priest beheld and pronounced him unclean. And then he was thrust out of the temple: indeed, a stricken man, he himself hurried forth, and lived ever after in a separate house; his son Jotham taking the administration of the kingdom (2 Kings xv. 1-7; 2 Chron. xxvi.). There is a chronological difficulty which must be noticed as to the year of Uzziah's accession. Amaziah, his father, survived Jehoash of Israel fifteen years (2 Kings xiv. 17). Yet Uzziah's reign is said to begin in the 27th year of Jeroboam II., successor of Jehoash (xv. 1). It is probable that 27 is by a transcriber's error put for 15, the Hebrew numerals for the one so nearly resembling those for the other that mistake might easily occur. Or it was the 27th year before the end of Jeroboam's reign. A few incidental notices of Uzziah are scattered through the prophets. A great earthquake occurred in his reign (Amos i. 1; Zech. xiv. 5): Josephus's assumption that it was at the moment of his sacrilege is groundless. Isaiah began to prophesy in the year of Uzziah's death (Isai. vi. 1): Hosea also (Hos. i. 1) and Amos were his contemporaries.—2. A Levite of the family of Kohath (1 Chron. vi. 24), called also (36) Azariah.—3. The father of one of David's officers (xxvii. 25).—4. A priest who had married a foreign wife (Ezra x. 21).—5. One of the descendants of Judah (Neh. xi. 4).

UZ'ZIEL (*might of God*).—1. A son of Kohath and grandson of Levi (Exod. vi. 18, 22; Lev. x. 4; Numb. iii. 19, 30; 1 Chron. vi. 2, 18, xv. 10, xxiii. 12, 20, xxiv. 24).—2. A Simeonite captain (iv. 42).—3. A Benjamite, son of Bela (vii. 7).—4. One of the sons of Heman, the Levite musician (xxv. 4), perhaps the same with Azareel (18).—5. A Levite, descended from Jeduthun, in the reign of Hezekiah (2 Chron. xxix. 14).—6. One who helped to repair the wall of Jerusalem (Neh. iii. 8).

UZ'ZIELITES. A family of Levites, descended from Uzziel (Numb. iii. 27; 1 Chron xxvi. 23).

V

VA'HEB. This word is found as an extract from the book of the Wars of the Lord (Numb. xxi. 14, marg.). The passage is fragmentary and obscure. Perhaps it is the proper name of a place in the territory of Moab on the Arnon. But no satisfactory explanation has yet been given.

VAIL. See TEMPLE, VEIL, pp. 869, 902.

VAJEZA'THA (*white, pure*). One of the sons of Haman (Esth. ix. 9).

VALLEY. Valleys, in the proper sense of the term, the hollow tracts between parallel ranges of hills, are seldom found in Palestine. Ravines, and those hollows through which streams flow in winter, while in summer their beds are almost or entirely dry, and which are now called *wadies* by the Arabs, occur from the structure of the country much more frequently. But our translators have unfortunately used the word 'valley' with little discrimination, not only for these, but also for what might more accurately be called plains. Thus they have termed the extensive district of low land between the mountains of Judah and the Mediterranean coast, in which the Philistine cities stood (the *Shefelah*), the 'vale' or the 'valley' (Deut. i. 7; Josh. ix. 1, x. 40, xi. 2, 16, xv. 33, and elsewhere). Several other words are also translated valley. *'Êmek*, implying 'deep,' most nearly corresponds with our English valley. This term is used to describe the valleys of Achor, Ajalon, Baca, Elah, Jezreel, Succoth, &c., &c. *Gê*, signifying a 'bursting' or a 'flowing together, that is, where waters congregate, is applied to a deep narrow ravine. Thus we have the word designating the ravines or glens of the son of Hinnan, of Salt, &c. This is the name given also to the secluded spot in Moab in which Moses was buried (Deut. xxxiv. 6). *Nahhal* is the term which describes the course of a stream, the modern *wady*, as above remarked. Sometimes the torrent itself is so designated, and sometimes, when it dries up, the bed through which it flowed. Our translators, therefore, have occasionally been uncertain in what way to render it (as in Numb. xiii. 23, 24, comp. marg.). Such wadies were Cherith, Eshcol, Sorek, Zered, &c. There is another word, *bik'ah*, which properly means a 'cleft' of the mountains, and often designates a wide plain, bounded, however, by mountains. The 'valleys' of Jericho, Megiddo, &c., are described by this word.

VANI'AH (*weak*). One who had married a foreign wife (Ezra x. 36).

VASH'NI. This name appears in 1 Chron. vi. 28 as the eldest son of Samuel. But (1 Sam. viii. 2) the name was Joel; as is implied also in 1 Chron. vi. 33. It seems then that Vashni is a mistake. By a very slight alteration the word would mean 'and the second. We may suppose that 'Joel' has accidentally been omitted, so that the verse should be translated 'The sons of Samuel; the first-born [Joel], and the second Abiah.'

VASH'TI (*a beauty*). The queen of Aha-

suerus, king of Persia, who refused to appear before the princes and people. She was consequently divorced, which made way for the marriage of Ahasuerus with Esther (Esth. i. 9-19, ii. 1, 4, 17). See ESTHER.

VEDA'N. This word does not occur in our version; but we find it in the original of Ezek. xxvii. 19; where our translators render 'Dan also.' Dan is here so manifestly out of place that critics are pretty generally agreed in considering the whole word a single name, instead of taking it as the Hebrew copulative, 'and,' 'also.' Vedan, then, may be said to be an Arabian city, whence iron, and cassia, and calamus were brought to Tyre. Gesenius and others are disposed to identify this city with the modern *Aden*, more especially because Aden appears to have traded in the very articles mentioned by Ezekiel. Aden, in the province of Yemen, is now a British possession, with an increasing commerce.

VEIL. Several words so rendered in our version rather mean cloaks or shawls. See DRESS. It is indisputable, however, that veils, properly so called, were not unfrequently used among the Hebrews. Thus it was a 'veil' with which Moses covered his face (Exod. xxxiv. 33-35). The word rendered 'mufflers' (Isai. iii. 19) designates a light veil. There is another term translated 'locks' (Sol. Song iv. 1, 3, vi. 7; Isai. xlvii. 2) which may reasonably be believed to mean a veil, worn by a female when fully dressed (see Ginsburg, *Song of Solomon*, p. 154, note). It is more doubtful whether the 'kerchiefs' (Ezek. xiii. 18, 21) were veils; some scholars of repute would decide in the affirmative; see KERCHIEF.

But the face was frequently veiled by covering it with the fold of another garment. This probably was the case with Rebekah (Gen. xxiv. 65), and Tamar (xxxviii. 14, 19); they wrapped themselves altogether in a large mantle or shawl. It was evidently not the custom in ancient times for the Hebrew women and those of the neighbouring nations to veil their faces, except on occasions, as in the case of Rebekah just referred to (comp. xxix. 25), when natural modesty would prompt it, or for concealment, as Tamar, or for special ornament. This is sufficiently proved by such passages as Gen. xii. 14, xxix. 10; 1 Sam. i. 12; Prov. vii. 13. The veil, moreover, is not found in the Assyrian or Egyptian monuments. It is true that St. Paul reproves the females who attended and prayed or prophesied in Christian assemblies with uncovered heads (1 Cor. xi. 4-16); but this does not necessarily imply that their faces ought to be concealed by veils. The covering of the head was the decent token of subjection; a woman who threw off this seemed to proclaim herself independent, and so dishonoured her head, that is, her husband, the man being the head of the woman (3).

It is hardly necessary to say that in the east it has become a habit to veil the face; it being often deemed less indecent to expose almost any part of the person than the face. Some of the face-veils worn by ladies are highly ornamented and embroidered. They are made of white muslin, or occasionally black crape; and are often thrown over the horn worn in Syria.

VEIL OF THE TABERNACLE OR TEMPLE. The rich curtain which screened off the holy of holies. See TABERNACLE, TEMPLE. It was rent at the crucifixion (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45). For access into God's presence, previously allowed only to the priest, was now obtained for all men by the great sacrifice.

VEIN, METALLIC. Mining and the working of metals were practised at an early date (Gen. iv. 22). For a remarkable example of scientific accuracy in speaking of metallic veins and ore (Job xxviii. 1, 6) see notice under GOLD.

VERMILION (Jer. xxii. 14; Ezek. xxiii. 14). See COLOURS.

VERSE. The origin of the small divisions of the bible so called is explained in a former article: see BIBLE, pp. 111, 112. It may be added that in an edition there mentioned by Xantes Pagninus, 1528, verses appear in the New Testament different from those introduced by Robert Stephen.

VERSIONS. Many translations have been made of the holy scriptures in both ancient and modern times. They are of the greatest service for both critical and hermeneutical purposes. They tend to show us the readings of the text which the translator used, and indicate the sense he put upon the words before him. The older the version, the more important obviously is its critical value, as it leads us to the state of the text so much closer to the time of its original composition; the evidence in this respect being near akin to that furnished by ancient manuscripts. And then, as there are many words, especially in the Old Testament, which occur but once, of which the signification is to us dubious, we learn from ancient versions how they were interpreted at a time when, peradventure, the original language had not ceased to be a living tongue. As to modern versions, now so greatly multiplied, it cannot but be a cause of thankful joy that the various tribes of the earth may read in their own tongues the wonderful works of God.

It is proposed to give here a compendious account of the principal versions of the scriptures: those of most importance shall be described as fully as the limits of this work will allow: others can be only named. Of the first class there are of ancient translations the Chaldee Paraphrases or Targums, the Greek, including the Septuagint and other versions, the Syriac, the Latin, both the Old Latin and the Vulgate; and of modern the English.

The Targums. Targum is a Chaldee word, which appears to signify 'version' or 'explanation.' The captivity had necessarily an influence upon the national speech of the Jews. For, though they brought back with them from Babylon their own Hebrew, which they had kept during a much longer time while they were in Egypt, yet their ears had been accustomed to another tongue, and their diffusion through the Assyrian and Babylonian provinces bringing them

into contact with divers nations—far different from that Egyptian pressure which had kept them compacted in Goshen—introduced naturally other forms, till by degrees the language in which their ancient books were written was changed, and for common use lost. The law, however, and afterwards other parts of scripture, continued to be publicly read. But, to make it intelligible, it had to be expounded. Some have imagined that on the return from captivity the change of speech had been accomplished. This cannot well be admitted; for the 'Jews' language' is expressly mentioned in Neh. xiii. 24; and the post-exilian prophets still used Hebrew; the Chaldee portions of Ezra being little more than some documents inserted into the history. Hence, then, in Ezra's teaching (viii. 8) it was rather exposition than translation that is meant. Be this, however, as it may, interpretation was soon required; and, as it became more and more needful, in process of time a body of interpreters sprang up, distinct from the public readers. And, though at first their interpretations were oral, yet at length they were committed to writing, and thus Targums have come down to us.

There are Targums to nearly the whole of the Old Testament. 1. The first to be mentioned is that which bears the name of Onkelos, and is on the Pentateuch. It is not known who Onkelos was. He has been represented as a disciple of Gamaliel: he has been supposed identical with Aquila, one who translated the Hebrew scriptures into Greek; and again it has been maintained that, as Aquila's Greek translation was literal, this Targum, if not exactly literal, yet faithfully giving the sense of the text, acquired, without reference to the author, the same name, and became the Chaldee Aquila, Onkelos corresponding with Aquila. The date is variously assigned. It has been thought contemporary with our Lord, and again it has been supposed to be begun in the second century and not completed till the fourth after Christ, and to be of Babylonian origin. It is a pretty close version of the Hebrew text, clear and well adapted for its purpose; and it is note-worthy that it interprets only two places (Gen. xlix. 10; Numb. xxiv. 17) of the Messiah. The language is a pure Chaldee. 2, 3. There are two other Targums on the Pentateuch. One is generally known as the Pseudo-Jonathan, so called because it has been untruly fathered on Jonathan Ben Uzziel, the other as the Jerusalem Targum. The last-named is fragmentary in its interpretation. These two are only different recensions of the same work, of Palestinian origin; the Jerusalem being the first, intended perhaps as notes and corrections to Onkelos, the other filling up and completing after the same manner what the earlier had left undone. This work is stored with legendary tales. It cannot be prior to the seventh or eighth century. 4. A Targum on the former and later prophets, i.e. Joshua, Judges, the books of Samuel and Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, is ascribed to Jonathan Ben Uzziel, a disciple of Hillel the elder. This is much in the style of Onkelos; and critics have supposed that one was acquainted with the work of the other, and have disputed which had the priority. Perhaps this of Jonathan was somewhat later; but, as it is doubtful whether there ever was an individual Onkelos, so it may be doubted whether this was the work of the real Jonathan. Possibly something that he did write may have formed a ground-work, and have been afterwards with other materials gathered in the third or fourth century at Babylon by some one person (there being a visible unity in the work) into the whole now existing, in which allegories, parables, and legends are embodied. 5, 6. Targums on Job, Psalms, and Proverbs, and on the five *megilloth*, i.e. Ecclesiastes, Song of Solomon, Ruth, Lamentations, and Esther, have been ascribed to Joseph the Blind in the third century after Christ. They are probably by different hands of a far later date; some critics being inclined to place them as late as the tenth or eleventh century. 7, 8. There are two more late Targums on Esther, heretofore supposed to be three; but of the three two are but different recensions of the same work. 9. A Targum on Chronicles is of comparatively-modern discovery, being first edited in 1680. It is of late date, of Palestinian origin. 10. There is also a Targum on Daniel, probably of the twelfth century. And it may be added that there is a Chaldee translation of some of the apocryphal additions to Esther.

Greek. From the time of the first captivity and onwards colonies of Jews were settled in Egypt. These had a temple of their own erected at Leontopolis, in the Heliopolitan nome, by Onias, son of the high priest Onias, who, despairing of the pontifical dignity himself, fled into Egypt in the time of Antiochus Epiphanes, and obtained permission from Ptolemy Philometor to raise a temple, and to consecrate priests and Levites for its service, under the plea that such an establishment had been predicted (Isai. xix. 18-21). A rallying-point was thus formed: the Egyptian temple was after the fashion of that at Jerusalem, and the rites were similar. Connection, however, with Palestine was by no means broken off: see ALEXANDRIA, IR-HA-HERES; and a natural result of the residence of so many Jews in Egypt under the dominion of the Greek-speaking Ptolemies was the translation of their sacred books into Greek.

1. The principal Greek version is called the Septuagint. The history of this is involved in much obscurity. The popular account is contained in a letter said to be written by Aristeas, an officer of the court of Ptolemy Philadelphus. Seventy-two persons, at that monarch's request, in order to furnish his library with the Hebrew sacred books, were commissioned by Eleazar, the high priest at Jerusalem. These, on their arrival at Alexandria, were shut up in the island of Pharos, and accomplished their translation in seventy-two days. From the number of the interpreters the name 'Septuagint' was derived. This story has been repeated with more or less embellishment,

and was for long implicitly believed. But critical research has exposed its falsehood. The letter of Aristeas, though unquestionably of old date, is now admitted to be spurious. There is a more trust-worthy authority, that of Aristobulus (ap. Euseb. *Præp. Evang.*, lib. xiii. cap. 12) who, writing in the second century before Christ, says that the Pentateuch was translated very early, for he supposes Plato to have drawn from it, and that Demetrius Phalereus, under Ptolemy Philadelphus, was the means of promoting the translation of the rest of the Old Testament. Without implicitly following this author, we may substantially accept his testimony, and we have corroboration of the fact that a translation of the entire Hebrew scriptures was early in existence in the second prologue to Ecclesiasticus, written probably about 130 B.C. It is clear from an examination of the version itself that it was made in Egypt; for we find several Coptic words; and ideas purely Hebrew are rendered in the Egyptian manner. Moreover, from the observable differences of style and of acquaintance with the original language, different individuals, probably at different times, must have been engaged in the work. And, sifting the whole matter, we may fairly conclude that the version made at Alexandria was begun in the time of the early Ptolemies, perhaps 280 or 285 B.C., and that the law alone was first translated, the other books following at uncertain intervals. There is, besides, no improbability in believing that a copy had its place in the royal library. But whether the version originated with the Jews, rendered necessary by the reading of the law and the prophets in their synagogues in a tongue they could understand, or whether one of the Egyptian kings, Soter, or Philadelphus, commanded the translation, is more in doubt. Considering, however, the attachment of the Jews to their own tongue, and considering how long a language is often preserved for ecclesiastical use after it has ceased to be the medium of common intercourse, it may be thought on the whole most probable that the version was produced, in some measure at least, by the sovereign's desire. It grew into high consideration. And we may well suppose that the object of the pretended letter of Aristeas was to exalt its credit. Philo believed in its inspiration: Josephus generally used it; as also the earlier Christian fathers. Its alleged miraculous origin is mentioned in the Talmud; and there is reason to conclude that it was read not only in Egyptian synagogues, but in those of Palestine and elsewhere. But, some time after Christ, the Jews, pressed by the arguments from prophecy, began to question and to deny the faithfulness of the Septuagint to the Hebrew original: they instituted a fast on the 8th of their month Tebeth, to show their sorrow for its having been made, and ultimately adopted in preference the literal version of Aquila.

It has been already hinted that some of the Septuagint translators were but imperfectly acquainted with Hebrew. There are many mistakes therefore; and there is a singular connection not yet fully explained between this and the text of the Samaritan Pentateuch. The Pentateuch is best rendered: the poetical portions are generally inferior to the historical. Of the prophets Jeremiah is the best given; yet there are remarkable variations in the version from the original. And generally many important predictions are obscured in the Septuagint. The translation of Daniel (supposed for long to be lost, but discovered and published at Rome in 1772) was considered so erroneous that that of Theodotion was substituted for it. Still, with all the errors, variations, misconceptions, and corruptions of the Septuagint, it is of inestimable value for both the criticism and the interpretation of the sacred book. It is evident that the translators had before them a text differing from that of our oldest manuscripts; and some corrections may be obtained from it which we cannot hesitate in pronouncing just ones. And then its language is the pattern of that of the apostles and evangelists. Hebrew idioms appear in a Greek form; and we are led therefrom to understand the sense in which many words and phrases of the New Testament are used. The theological student who would fully understand the original of the New Testament must give all diligent attention to the Septuagint version of the Old.

By the frequency of transcription many errors crept into the Septuagint text. Origen, therefore, in the early part of the third century, undertook to collate it with the Hebrew, and with other Greek versions, so as to produce a new and accurate recension. It is said that he spent twenty-eight years on this great work, which was called variously, *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla comprised in four columns the translations of Aquila, Symmachus, the Septuagint, and Theodotion: the Hexapla had two additional columns, the Hebrew text, and the same in Greek characters. Other columns were subsequently added, for two other Greek versions of some parts of the bible; hence the name Octapla, which, augmented by an additional translation of the Psalms and minor prophets, was ultimately the Enneapla. But it is not very probable that Origen himself edited more than the Tetrapla and Hexapla. He adjoined special marks and signs to indicate the variations of the Septuagint as compared with other versions and the Hebrew. This work was a large and cumbrous one. It lay half a century little noticed at Tyre, till discovered by Eusebius and Pamphilus, who placed it in the library of Pamphilus the Martyr at Cæsarea; where it was seen by Jerome in the later part of the fourth century. After this no more was heard of it: perhaps it perished in the capture of Cæsarea by the Arabs, 653 A.D. A few fragments alone now remain.

Two editions or exemplars of the Septuagint have been distinguished since Origen's time—that called the common text, such as it was before his collation, and the hexaplaric text, that produced by his corrections. Numerous errors being introduced by copyists, three recensions were under

taken at nearly the same time. Eusebius and Pamphilus about 300 A.D. published the hexaplaric text with Origen's critical marks: these, however, by transcription became confused, and were afterwards omitted. This edition was adopted by the churches in Palestine. Lucian, a presbyter of Antioch, martyred 311 A.D., and Hesychius, an Egyptian bishop, conducted other recensions, it is not agreed whether independently of Origen's labours, or whether the hexaplaric text, amended after the Hebrew, was the basis of both. They obtained acceptance, and were used, the first by the churches of Constantinople, Asia Minor, and Syria, the other in Egypt. From these three principal recensions existing manuscripts and printed editions of the Septuagint are derived. That called the common text is the basis of the Vatican manuscript; while the Alexandrine has more of a hexaplaric character. Of printed editions there are reckoned four standards, the Complutensian, 1514, the Aldine, 1518, the Roman or Vatican, 1586, and the Alexandrine, 1707-9-19-20.

2. Aquila, a Jewish proselyte of Sinope, made a translation for the use of the Jews about the middle of the second century of our era. It is literal even to barbarism.

3. Somewhat later Theodotion, a Jewish proselyte of Ephesus, whom Jerome calls an Ebionite, produced another version. It is a kind of revision of the Septuagint, holding a middle place between the servile closeness of Aquila and the freedom of Symmachus.

4. Symmachus, an Ebionite, who lived about 200 A.D., executed a free version, expressing the sense rather than the words of the original.

5, 6, 7. Three other ancient translations of parts of the bible there were, of which the authors are not known. They are entitled the 'fifth,' 'sixth,' and 'seventh,' from the order in which Origen (if it were he) placed them in his columns.

8. There is yet another called the Venetian, because the MS. of it was preserved in St. Mark's library, Venice. It is uncertain when it was made. The MS. is considered to be of the fourteenth century; but it is not the original, merely a copy. It comprises the Pentateuch and several other books. This is a singular version: the style is a mixture of pure Attic with barbarisms; while the Chaldee of Daniel is rendered in Doric. The Pentateuch was published by Ammon at Erlangen in 1790-1791: the other books by Villoison had appeared at Strasburg in 1784.

Syriac. Christianity was early preached in Syria; naturally, therefore, several versions of scripture were made into the language of that country.

1. The most celebrated of these is the *Peshito* or Literal, so usually called on account of its close adherence to the original text. That of the Old Testament, which appears not to have comprised the apocryphal books, was probably executed, by a Christian, at Edessa, about the middle of the second century after Christ. Perhaps the version of the New Testament was made about the same time, and at the same place. But the Revelation, 2 Peter, 2 and 3 John, Jude, John vii. 53 to viii. 11, also 1 John v. 7, are not found in the Peshito. It is a translation greatly and very justly valued. The New Testament was first printed at Vienna in 1555: the Old Testament appeared, not in a very perfect state, in the Paris Polyglott in 1645, and was re-printed with the addition of some apocryphal books of a later version in Walton's Polyglott, 1657. The whole bible was published under the care of Prof. Lee, London, 1816-23. Various recensions of this standard translation were made in process of time: that called the Nestorian exhibits little more than some variations in the points. Another is the Karkuphensian; because it is said to have been executed towards the close of the tenth century by David, a monk of the convent of St. Aaron on mount Sigara in Mesopotamia; *karkupho* signifying the 'summit of a mountain.' It does not differ much from the ordinary Peshito text.

2. Among the Syriac MSS. now in the British Museum, brought from the Nitrian monasteries, there is one containing large portions of the four Gospels in a version differing, as to the character both of the text and of the translation, from any Syriac version previously known. It is unquestionably of the highest antiquity. And there are linguistic differences in the different Gospels; that of St. Matthew varying from the rest. Hence it has been suggested by those who believe that the apostle wrote in Hebrew or Syro-Chaldaic that the version was made immediately from that original. It was published by the Rev. Dr. Cureton in 1857.

3. A Syriac translation of the New Testament was executed in 508 A.D. by Polycarp, a *chorepiscopus* or rural bishop, at the suggestion of Philoxenus or Xenaias, bishop of Hierapolis or Mabug. It is called the Philoxenian version, and was revised about a century later by Thomas of Harkel or Heraclea, also bishop of Hierapolis. Philoxenus would seem to have commissioned Polycarp to translate the Psalter likewise; but no translation of the entire Old Testament was made by any of the three persons just named. About the same time, however, that Thomas of Harkel was revising the Philoxenian, Paul bishop of Tella in Mesopotamia, at the instance of Athanasius, Monophysite patriarch of Antioch, made a very literal Syriac version of the Old Testament from the Greek hexaplaric text. A deacon, Mar Thoma, whom some have believed identical with Thomas of Harkel, is said to have been associated with Paul in his work. Portions of this translation have been lost: the rest has been printed at various times, with the exception of the apocryphal parts. The Philoxenian New Testament was published by Prof. White, 1778-1803.

4. There is a lectionary in the Vatican library at Rome containing a Syriac version of some portions of the Gospels. These follow the order of the festivals on which they were read; some occurring more than once; other parts being wanting, either as

not included in the ecclesiastical order of reading or as now defective in the manuscript. The dialect of this version is peculiar, and has been thought to resemble that of the Jerusalem Targum: hence it has been called the Jerusalem Syriac. It is uncertain when it was executed, possibly between the fourth and sixth centuries. It is of considerable critical value; but only a few fragments have been published.

5. It was noted above that some portions of the New Testament were not found in the Peshito. There have, however, been translations made of them, at times not well ascertained. The Revelation was published in 1627 by De Dieu at Leyden, from a MS. in the university library of that city. The four catholic epistles were printed also at Leyden by Pococke from a MS. in the Bodleian. And in 1631 De Dieu published *Animadv. in quat. Evangelia*, in which he inserted a Syriac translation of John vii. 53 to viii. 11, from a MS. belonging to archbishop Ussher.

There are some other Syriac translations or recensions, of which but little is known.

Latin. It is certain that there existed in the second century a Latin version of the scriptures, made in Africa and used by the African fathers. It exhibited the characteristics of the Latin dialect of the Libyan province, and was probably the result of the fragmentary labours of different individuals. As a Latin translation became needed in other regions, this was more widely diffused. It can scarcely indeed be said that there was a standard text; for variations were introduced, and revisions seem to have been made in different churches. Yet there was but one acknowledged version; and copies, however much they disagreed, were but subordinate varieties of the single translation. This is proved by the peculiar words found in the citations of writers of far-distant provinces. The same staple of the text must have been everywhere in use. Yet the recension of Italy appears to have been the best; and to this the term *Itala* would seem to have been appropriated. The version of the Old Testament was made from the Septuagint; and it included some of the apocryphal pieces. That of the New Testament, on the other hand, did not probably at first comprise all the canonical books. But this fact is a corroboration of the high antiquity of the version.

In the course of time the text of the Latin version had become greatly confused and corrupted. To remedy the growing evil, Jerome, at the request of Damasus bishop of Rome, undertook a systematic revision. He began with the New Testament about 382 A.D., and in two years presented Damasus with the four Gospels, which chiefly required a correcting hand. He afterwards hastily revised the Psalter, producing what is called the Roman Psalter, because it was adopted at Rome. At a later period he corrected it again according to the hexaplaric text: this is termed the Gallican Psalter, being received by the churches in France. In a similar way he revised other books by comparison with the Greek. But most of his work perished, he himself says by fraud. The two Psalters and Job alone are extant. Flaminio Nobili professed to gather fragments of the Old Latin, which he printed in 1588. Sabatier published them more accurately and more completely at Rheims, in 1743, and at Paris, 1749-51. Some supplements have appeared since. Portions also, in various forms of text, are found in MSS.; and several of these have been printed. The remains of Jerome's revised text are in editions of his works.

As Jerome proceeded with his task of revising the old version, he was so strongly impressed with the inaccuracy of the Old Testament text as derived from the Septuagint that he resolved, urged too by friends, to translate it anew from the Hebrew. On this he was engaged from perhaps 385 to 405 A.D. He issued first the books of Samuel and Kings, to which he prefixed the *Prologus galeatus*, in which he gave an account of the Hebrew canon. The other books followed; some of the apocryphal ones not being translated. It was only by degrees that this version gained its place in public estimation: there was great opposition to it at first, and much hostile criticism; but at length, by the approbation of Gregory I., it acquired such authority that since the seventh century, with some mixture of other ancient translations, it has been exclusively adopted (the Psalter, as above noted, excepted) in the western church, and has borne the name of the *Vulgate* or current text. By the council of Trent it was ordained that the Vulgate alone should be esteemed authentic in the public reading of the scriptures, in preaching, and in expounding, and that no one should dare to reject it under any pretext whatever.

But, prior to this, corruption had again crept in. By the multiplication of copies, and errors of successive transcribers, the text, a mixture as has been just said, was in a very unsatisfactory state. Various scholars, as Alcuin, Lanfranc, cardinal Nicholas, and others attempted to correct it; but it still needed revision when it was first printed, without place or date, in 1455. This edition is the famous Mazarin bible, one of the noblest exemplars of typography. Another edition succeeded at Mayence, 1462. The council of Trent ordered that an amended edition should be prepared. And after much delay this was published under the sanction of Sixtus V., in 1590. It was soon, however, discovered to be very inaccurate; and another authentic Vulgate appeared in 1592, under Clement VIII. It was followed by the edition of 1593, in which a few alterations were made; and this is the standard of the Romish church. It is unfortunate for that church that the Sixtine and Clementine editions vary so remarkably. Dr. James, in his *Bellum Papale*, has exhibited numerous discrepancies and contradictions. But, with all its imperfections, the Vulgate is a noble version of Scripture, and can never be neglected by the theological student.

The very briefest notice must be taken of other ancient translations. They will be arranged in alphabetical order.

Anglo-Saxon. Several versions are enumerated. Adhelm, bishop of Sherborne, translated the Psalter about 706 A.D.; and Egbert or Eadfrid, bishop of Lindisfarne, is said to have rendered the Gospels soon after. A version of the entire bible from the Vulgate is ascribed to Bede, who died 735 A.D. King Alfred translated some portions; and Elfric, probably the same who was archbishop of Canterbury in 995 A.D., several books of the Old Testament. The Anglo-Saxon Gospels were printed in 1571, under the auspices of abp. Parker; and other parts of the bible have appeared at various times.

Arabic. Arabic versions, of the whole or portions of the scriptures, are numerous, and have been made from the Hebrew, from the Septuagint, from the Peshito, from the Vulgate, and from the Samaritan Pentateuch. Many of these have not yet been printed. But none of them can be very ancient. John bishop of Seville in the eighth century is said to have translated the scriptures into Arabic; and Juynboll identifies the text of a MS. of the four Gospels in the library at Franeker as his work. This text was published at Rome in 1590-1. Saadias Gaon, a Jewish teacher at Sora in Babylonia, translated portions (possibly the whole) of the Old Testament in the tenth century. The Pentateuch of this version was printed at Constantinople in Hebrew characters in 1546. Erpenius published an Arabic Pentateuch at Leyden in 1622: it is a close translation of the Hebrew, and is ascribed to an African Jew of the thirteenth century. Erpenius also edited the New Testament at Leyden in 1616, from a manuscript of the thirteenth or fourteenth century. The whole bible in Arabic was printed by the Propaganda at Rome, in 1671.

Armenian. Miesrob, the inventor of Armenian letters, undertook an Armenian version in the fifth century. In conjunction with Isaac the Armenian patriarch, and some other helpers, he translated first from the Syriac. Afterwards a Greek copy was obtained, and a fresh version made from this. It was very imperfect; but on further study of the Greek language a better was subsequently executed. The whole bible was printed at Amsterdam in 1666 by Uscan, an Armenian bishop. His text is somewhat coloured from the Vulgate.

Egyptian. There are three Egyptian dialects: the Coptic or Memphitic in Lower Egypt; the Sahidic or Thebaic in Upper Egypt; and the Bashmuric or Oasitic, also called the Ammonian, prevailing probably in an eastern district of the Delta. There is reason to believe that versions of the scriptures existed in both Upper and Lower Egypt in the third or fourth century, made from the Septuagint. Wilkins published the Memphitic New Testament at Oxford in 1716, and the Pentateuch in 1731: the Psalter appeared first at Rome in 1744: the minor prophets were printed by archdeacon Tattam in 1836, Job in 1846, and the greater prophets in 1852. Bardelli published Daniel in 1849. Schwartze edited the Gospels at Leipsic, 1846-7; and after his death Boetticher put forth the rest of the New Testament. A beautiful edition of the New Testament appeared in 1848-52, under the Society for Promoting Christian Knowledge. Of the Thebaic and Bashmuric only fragments have been printed.

Ethiopic. The Ethiopic version of the bible was made from the Greek. It probably dates from the fourth century, and may have been executed, in part at least, by Frumentius of Tyre, the first bishop of the country. The Psalter and Song of Solomon were published at Rome in 1513, and the New Testament at the same place in 1548-49. A revised text was edited by Platt for the Bible Society in 1826-30. A complete edition of the Ethiopic scriptures has been undertaken by Dillman, of which the first volume appeared in 1853.

Georgian. A Georgian translation in the ecclesiastical dialect of the country was executed from the Septuagint and the original Greek of the New Testament in the sixth century. The whole bible, corrected from the Slavonic, was printed at Moscow in 1743.

Gothic. This version was made from the Greek of both Testaments by Ulphilas, appointed bishop of the Mœso-Goths in 348 A.D. He subscribed the Arian confession; and here and there, especially in Phil. ii. 6, his theological views tinged his translation. The Gospels of this version were first published at Dort in 1665 from the *Codex Argenteus*, a MS. most probably of the sixth century, now preserved in the university library at Upsal. The researches of Knittel and of cardinal Mai brought almost all the epistles and some fragments of the Old Testament to light. All the portions discovered of the Gothic version have been published by Gabelentz and Loebe in 1836-45, by Massman in 1855-6, and by Stamm in 1858.

Persic. The scriptures were doubtless early translated into Persian; but the ancient version does not exist. A translation of the Pentateuch appeared at Constantinople in 1546. It was the work of Jacob Ben Joseph surnamed Tawosi or Tusi, and has been thought to be only of the sixteenth century. There are other portions of the bible in Persian, some yet unprinted.

Slavonic. The Slavonians settled in Great Moravia received Christianity in the ninth century, mainly through the missionary labours of two brothers, Cyril and Methodius of Thessalonica. These translated perhaps only the New Testament and the Psalter into the Slavonian language; but the version of the Old Testament was afterwards completed. Portions were printed at an early date, and the whole bible at Ostrog in 1581.

Some account must now be given of modern translations.

English. The Anglo-Saxon versions of scripture in this country have been briefly noticed above. When the language of the people began to assume the shape of what might be called English, the desire of having the gospel in it began soon to manifest

itself. Metrical paraphrases of portions of the bible were made; and in the earlier part of the fourteenth century Richard Rolle of Hampole appears to have executed a version of the Psalms, and to have translated or paraphrased other parts of scripture. Labourers in the same field followed; and ere long the illustrious Wyclif in conjunction with Nicholas Hereford resolved to translate the whole bible. Their work is said to have been revised by Richard Purvey about 1388; and there cannot be a doubt that, in spite of the attempts to suppress it, it was repeatedly copied and widely circulated. The New Testament was printed in 1731 by Lewis, in 1810 by Baber, and the entire translation by Forshall and Madden at Oxford in 1850.

Earlier translations were based on the Vulgate. To Tyndale belongs the honour of first resorting to the original texts as the source of any satisfactory version. Tyndale's name deserves to be held in lasting remembrance. Some have praised him at the expense of Cranmer and Ridley, as setting to work while they were 'watching how the court-winds blew' (Smith's *Dict. of the Bible*, vol. iii. p. 1667), in hurried forgetfulness that Tyndale had done a large part of his work before Cranmer (much more Ridley) had emerged from obscurity. Such praise Tyndale does not need. His devotedness, his perseverance, his perils, his martyr's death, and dying prayer, 'Lord, open the king of England's eyes,' are enough to enshrine him in the affections of all who value an opened bible. He printed the Gospels of Matthew and Mark at Hamburgh in 1524, and the whole New Testament at Cologne and Worms in 1525; and many other editions followed, while he was labouring upon the Old Testament, of which he printed portions in 1530-1. The entire English bible first appeared in 1535, executed by Coverdale. This was in some respects retrograde; for it was based on Latin and German versions, with a certain use of Tyndale's. That of Matthews succeeded in 1537. The name of Matthews was assumed: the real editor was John Rogers, martyred in queen Mary's reign. The whole of the New Testament, and the beginning of the Old to the end of 2 Chronicles, with parts of the prophetical books, were Tyndale's version: the rest was supplied from Coverdale with sundry corrections. Part of this book was printed abroad; the rest in London. It was brought under the notice of abp. Cranmer, and had his warm approval, and by him through Cromwell the king's licence was obtained, and an order issued that a copy should be provided for every parish church: see Cranmer's *Works*, Park. Soc. edit., vol. ii. pp. 344-347. This, therefore, was the first authorized English bible. Others followed, as those called Cranmer's, and Taverner's, both appearing in 1539. They were little more than revisions of Matthews'. The accession of Mary of course checked the circulation of the scriptures in England. But there were English exiles who heartily carried on the work abroad. Whittingham, with Gilby, Sampson, and others, produced a version of which Tyndale's was the basis. This was called the Geneva bible: the New Testament, the first in which the verses are marked by numerals, appeared in 1557, the entire bible in 1560. This translation was frequently reprinted. When the protestant faith was restored in England, abp. Parker promoted another version. This, called the bishops' bible, because eight of those engaged on the work were bishops, was avowedly based on Cranmer's, and was published in 1568.

But these various versions and editions did not give entire satisfaction. At the Hampton-court conference in 1604 objections were produced by the puritans to the bishops' bible. And king James I. yielded to the demand and sanctioned a new translation. The most learned men in the kingdom were to be engaged on it; and fifty-four were selected; but some of these died or were prevented by other causes: only forty-seven, therefore, actually laboured in the work. The bishops' bible was to be the basis; but other translations were to be followed when more conformable to the original. Suggestions were invited from every quarter; and any scholars might be consulted, and every means adopted that the whole might faithfully set forth the true word of God. The translators were divided into various companies who met at Cambridge, Oxford, and Westminster. Andrews, then dean of Westminster, Barlow, dean of Chester, and the king's professors of Hebrew and Greek at the two universities were appointed directors; and the final revision was entrusted to Bilson, bishop of Winchester, and Miles Smith, afterwards bishop of Gloucester: the last-named wrote the dedication and preface. The work was begun in the spring of 1607, and was completed at press in 1611. This is our present authorized version, which, whatever imperfections may be imputed to it, is one of the noblest in existence.

It may be added that the Roman-catholics printed an English translation of the New Testament at Rheims in 1582, and one of the Old at Douay in 1609-10.

French. Jacques le Fèvre of Etaples published a French version of the bible in consecutive portions between 1512 and 1530. Olivetan's appeared first in 1535: having been revised, it was printed in 1588 as the 'Geneva bible': corrected editions of which were put forth by Martin, 1696-1707, and by Ostervald, 1724.

Gaelic. In 1767 the New Testament was translated and printed by James Stuart of Killin, whose son Dr. John Stuart, and Dr. Smith, translated the Old Testament. This was published in portions, 1783-1801, and a revised edition issued in 1807.

German. The first German version from the Vulgate was printed in 1466. Luther's Testament appeared 1522; and his translation of the bible was completed in 1530.

Irish. The New Testament was printed in 1602 by William Daniel, or O'Donnell, archbishop of Tuam, assisted by Mortogh O'Cionga or King. With the same person's help, bishop Bedell completed a version of the Old Testament in 1640, printed 1685.

Italian. The earliest Italian translation

is that of Malermi or Malherbi, printed at Venice in 1471. That of Bruccioli appeared 1532, Diodati's in 1607.

Latin. Several scholars put forth corrected editions of the Vulgate, as Clarius, in 1542, Paul Eber, 1565, Andrew Osiander the elder, 1522, Luke Osiander, 1574-86, Andrew Osiander the younger, 1600. The version of Pagninus was published in 1528. Protestant translations are those of Munster, 1534-5, Leo Juda, 1543, Castalio, 1551, Junius and Tremellius, 1575-9 (the New Testament appeared afterwards), Schmidt, 1696. Erasmus translated the New Testament in 1516, Beza in 1556.

Manx. Bishop Wilson commenced a translation; and St Matthew's Gospel was printed in 1748. Bishop Hildesley carried on the work; and the New Testament appeared in 1767, the Old in 1772.

Spanish. The Old Testament, translated by Spanish Jews, was printed at Ferrara in 1553. A version in the Valencian dialect had previously been set forth at Valencia in 1478. In Castilian the earliest edition was the New Testament of Enzinas, printed at Antwerp in 1543. The entire bible by Cassiodoro de Reyna appeared in 1569.

Welsh. A Welsh Testament, chiefly translated by Salesbury, was printed in 1567. Dr. Morgan, afterwards bishop of St. Asaph, published the whole bible in 1588. A revised edition by bishop Parry appeared in 1620.

Of course there are a multitude of modern versions of the scriptures in these and many other languages, which cannot be noticed here. Much information on the subject will be found in *The Bible of Every Land*, 1848.

VIAL (1 Sam. x. 1). A flask. The same word is rendered 'box' in 2 Kings ix. 1, 3. Golden vials are spoken of in Rev. v. 8, xv. 7, xvi., xvii. 1, xxi. 9; see CENSER.

VILLAGE. The term is used to denote the unwalled suburbs outside walled towns, as well as in the sense in which we employ it (Lev. xxv. 31, 34; Josh. xiii. 28; Esth. ix. 19; Ezek. xxxviii. 11). According to the Talmud a village was a place where there was no synagogue.

VINE. This tree, *Vitis vinifera*, is one of those most frequently mentioned in scripture; its plentiful produce, with corn and oil, indicating a fertile land (Gen. xxvii. 28, 37, xlix. 11, 12; Deut. vii. 13; Neh. x. 39; Psal. iv. 7). It is spoken of first in the history of Noah (Gen. ix. 20): it appears to have been abundantly cultivated in Egypt (xl. 9-11; Numb. xx. 5); and it flourished and was very productive in Palestine. When the spies were sent out by Moses to explore the promised land, they found clusters of grapes of such extraordinary magnitude at Eshcol that they carried with them a bunch as a specimen back to the camp, hanging it upon a staff borne by two men (xiii. 23, 24). We need not be surprised at reading of vines so prolific. Even in our own country huge bunches of large grapes may be produced. A bunch of the Syrian variety grown at Welbeck weighed 19½ lbs.: its length was 19¾ inches, and breadth across the shoulders 19½ inches; and those who have seen the vine at Hampton-court palace, cultivated at disadvantage under cover and by artificial heat, may readily conceive what such trees would yield in a suitable soil and a congenial climate. Even in the present state of Palestine vines abound; and Dr. Stanley thus speaks of the vineyards of Beth-lehem: 'Here more than elsewhere in Palestine are to be seen on the sides of the hills the vineyards marked by their watch-towers and walls, seated on their ancient terraces, the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine. He "bound his foal to the vine, and his ass's colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of grapes" .... "A vineyard on a hill of olives," with the "fence," and "the stones gathered out," and "the tower in the midst of it," is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah' (*Sinai and Pal.*, pp. 163, 164).

It was necessary of course for a vineyard to be fenced off, to keep out the various wild animals, boars, foxes, or jackals (Numb. xxii. 24; Psal. lxxx. 12, 13; Sol. Song ii. 15), which would be likely to do damage. A sunny aspect would be chosen for a vineyard: hence we may suppose it often on a hill (Isai. v. 1); the ground being well cleared of stones. A tower or lodge was provided for the vine-dresser, and a wine-press made (2; Matt. xxi. 33); and it would seem from our Lord's parable in the place last referred to that it was not unusual for the owner to let out his vineyard, receiving at the vintage his rent in kind.

The vintage, in autumn, about September, was a joyous and festive season. The people turned out of their habitations, and dwelt in lodges and tents. The grapes were gathered amid shout and song, and carried in baskets to the wine-press (Judges ix. 27; Isai. xvi. 10; Jer. vi. 9, xxv. 30). See WINE-PRESS. But the gleanings were to be left for the poor and the stranger (Deut. xxiv. 21; Jer. xlix. 9); and persons who passed through a vineyard might eat there at their pleasure, provided they carried nothing away (Deut. xxiii. 24). The vineyard was not to be sown with divers seeds (xxii. 9); and it was to lie untended in the sabbatical and jubilee years (Exod. xxiii. 11; Lev. xxv. 11). Fig-trees were occasionally planted in vineyards (Luke xiii. 6, 7); hence the dwelling quietly under a man's own vine and his own fig-tree was a proverbial expression for general peace and security (1 Kings iv. 25; Mic. iv. 4; Zech. iii. 10).

The produce of the vine was variously used. Some grapes were eaten fresh: others were dried as raisins (1 Sam. xxx. 12): for wine as a product of the grape see WINE: there was also a kind of syrup, the newly-expressed juice of grapes, boiled down to the third or half part. This was the 'honey' of Gen. xliii. 11. This syrup, called *dibs*, is in common use in Palestine at the present day (Robinson, *Bibl. Res. in Palestine*, vol. ii. pp. 80, 81).

The places mentioned in scripture, where vines appear to have specially flourished, are Elealeh, En-gedi, Eshcol, Heshbon, and Sibmah (Numb. xiii. 23, 24; Sol. Song i. 14; Isai. xvi. 8, 9, 10; Jer. xlviii. 32).

The vine is frequently spoken of figuratively. Thus Israel, when faithful, is represented as a fruitful vine, when ungodly, as yielding degenerate grapes (Psal. lxxx. 8-15; Isai. v. 1-7; Jer. ii. 21; Ezek. xix. 10-14; Hos. x. 1). The most remarkable example, however, is that in which our Lord represents himself as the vine, his disciples as the branches, and inculcates excellent lessons from the comparison on the little company who surrounded him on the last sad night of his bitter passion (John xv. 1-6). It has been imagined that the figure was suggested to him by the sculptured golden vine of the temple, or by the vineyards on the way to Gethsemane: perhaps such ideas are fanciful.

VINE OF SODOM (Deut. xxxii. 32). There have been many conjectures as to the tree meant. Among the more probable of these is that it is the *'ôsher* of the Arabs, *Asclepias (Calotropis) procera* of botanists. The fruit resembling a beautiful orange explodes, on being pressed, like a puff-ball. Probably it is this which Dr. Bonar saw by the Dead sea. 'This fruit,' he says, 'the natives call *Tuffah-el-Mejânîn*—that is the *mad-apples*—because they are said to make all who eat them mad' (*Land of Promise*, pp. 300, 301). Dr. Hooker, however, supposes that some plant, with the habits of a vine, must be intended, and suggests *Cucumis colocynthis*, bitter apple.

VINE-DRESSER (2 Kings xxv. 12; 2 Chron. xxvi. 10; Isai. lxi. 5; Jer. lii. 16; Joel i. 11: comp. Luke xiii. 6-9; John xv. 1, 2.

VINEGAR. Some question has been raised whether 'vinegar' (Numb. vi. 3; Ruth ii. 14; Psal. lxix. 21; Prov. x. 26) is the right rendering of the original word; but Gesenius approves it. As made from the grape it was not to be touched by the Nazarite; but it would supply a refreshing drink for those engaged in labour. And it might be mixed with a little olive-oil; as Pitts says was the case with that he had when in slavery with the Algerines (*True and Faithful Account of the Religion of the Mahometans*, p. 6, edit. 1731). The vinegar of Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 36; John xix. 29 was the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers.

VINEYARD. See VINE.

VINTAGE. See SEASON, VINE.

VIOL (Isai. v. 12; Amos vi. 5). See PSALTERY.

VIOLET (Esth. i. 6, marg., viii. 15, marg.). See COLOURS, p. 175.

VIPER (Isai. lix. 5; Matt. iii. 7). See ADDER.

VIRGIN. The virgin Mary: see MARY, 1. In respect to the prophecy that a virgin should conceive (Isai. vii. 14): see IMMANUEL. The Hebrews were in the habit of personifying the body of inhabitants in a place as a female; so the 'daughter' of a land (the people) is said to be a virgin (xxiii. 12, xlvii. 1; Jer. xviii. 13). The term is also used to indicate moral purity (Rev. xiv. 4).

VISION. See PROPHECY.

VOLUME. See MANUSCRIPTS, WRITING.

VOPH'SI (*my increase*). Father of the spy chosen from Naphtali (Numb. xiii. 14).

VOW. The earliest recorded example of a vow would seem to be that self-imposed by Jacob when on his road as a fugitive to Padan-aram (Gen. xxviii. 20-22). It was recognized and accepted by God (xxxi. 13).

Vows were not prescribed by the Mosaic law; for a vow is essentially a voluntary engagement; but they were carefully regulated. Essential provisions were that the person who vowed should be able independently to undertake the obligation, or be authorized by those to whom obedience was due (Numb. xxx. 2-15), that the vow should not respect that which was in its nature abominable (Deut. xxiii. 18), and that it should be expressed with the lips (23). Vows, then most binding, must be performed; the more because the party had been free to vow or to abstain from vowing, so that it was his own act and deed in binding himself (21, 22; Eccles. v. 4, 5).

Among vows may be reckoned the *kherem* or irremissible curse (Lev. xxvii. 28, 29). This was uttered against a city to be wholly destroyed; the guilt of a broken vow being incurred by any one who spared an inhabitant or appropriated the spoil. There is a notable example in the case of Jericho, which was so devoted that a curse was pronounced on him who should venture to re-build it (Josh. vi. 17-19, 21-26, vii.). Very similar was the execration which Saul denounced against any of his army who should taste food before his victory over the Philistines was complete (1 Sam. xiv. 24-28).

Common vows were positive in which a person engaged to do something, or negative by which he bound himself to abstain from what otherwise was not unlawful. Examples of the *neder* or ordinary vow may be found in the case of Hannah consecrating her hoped-for son to the Lord (i. 11); and in Absalom's pretended determination to be a faithful servant of God (2 Sam. xv. 7, 8) It was provided in regard to things vowed as offerings to God that, if they were unclean beasts, they were to be priced by the priest, and then might be redeemed by him who made the vow on the addition of one-fifth of the value (Lev. xxvii. 11-13), if clean animals, such as were usually sacrificed, they were under no circumstances to be redeemed or exchanged (9, 10), if lands or houses, these might on certain conditions (see JUBILEE), be redeemed (14-24), if persons, redemption-money was to be paid (1-8). Nothing was to be so dedicated which already by right, as the firstling of an ox or sheep, belonged to the Lord (26). Examples of negative vows were those in which any one engaged to abstain from wine, or any kind of food, or other thing. Such a vow was taken by the NAZARITE, which see.

There are instances of vows in the New Testament (e.g. Acts xviii. 18, xxiii. 12-21).

VULGATE. The name by which the authorized Latin version of the Bible is known. See VERSIONS, p. 906.

VULTURE. A powerful bird of the family of the *Vulturidæ* in the order *Raptores*

According to our version vultures were forbidden to the Hebrews as food (Lev. xi. 14; Deut. xiv.13). But the word *dâăh* or *dayyâh*, so translated, more properly signifies a kite. It occurs again in Isai..xxxiv. 15. There is another word, *ayyâh*, rendered 'vulture' (Job xxviii. 7). This also occurs in Lev. xi. 14; Deut. xiv. 13, where it is 'kite' in our translation. See KITE. But, as it is well known that there are several species of the vulture in Palestine, it may be reasonably believed that this bird is designated in scripture by some other word. It is probably, therefore, included in the term *nesher*, generally rendered 'eagle,' the rather because in some passages of scripture where *nesher* occurs the habits of the bird described agree more with those of the vulture than of the eagle. The *Gyps* or *Vultur fulvus*, or griffin vulture, is a powerful bird, four feet in length, bald on the head and neck (comp. Mic. i. 16): it builds its nests on elevated rocks or on high forest-trees: it has a keen eye, and preys on carcasses, being often known to appear where armies are contending (comp. Job xxxix. 27-30; Matt. xxiv. 28) even in districts where otherwise it is seldom seen. It inhabits the north of Europe, the Alps, the Pyrenees, Turkey the north of Africa, and is common in Palestine. The *Gypaëtus barbatus*, lammergeier, or bearded vulture, is a very rare bird, found only in mountainous regions. This too is known in Palestine. There is one other species which may be mentioned, the *Neophron percnopterus*, called Pharaoh's hen, and Maltese or carrion vulture. It is said to be the only vulture found in a wild state in Britain. It is a filthy bird, abounding in the towns and villages of the east, where it is the common scavenger. This is very likely the *râhhâm* or *râhhâmâh* of Lev. xi. 18; Deut. xiv. 17, in our version the 'gier-eagle.'

W

WAFER (Exod. xvi. 31, xxix. 2, 23; Lev. ii. 4, vii. 12, viii. 26; Numb. vi. 15, 19). A thin cake. See BREAD.

WAGES. The wages first mentioned were paid in kind, or by the gift of a daughter in marriage (Gen. xxix. 15-20, xxx. 28, xxxi. 7, 8, 41). Money-wages occur in the New Testament (Matt. xx. 1-14). Strict injunctions were given by the Mosaic law as to the punctual payment of wages (Lev. xix. 13; Deut. xxiv. 15). And there were judgments threatened against those that disregarded these commands (Jer. xxii. 13; Mal. iii. 5: comp. Luke x. 7; James v. 4). See HIRELING.

WAGGON. This word does not often occur in our version. It is the rendering in several passages (Gen. xlv. 19, 21, 27; Numb. vii. 3, 7, 8) of the word elsewhere generally translated 'cart.' This was for peaceful purposes. But there is one place (Ezek. xxiii. 24), where it represents another Hebrew word, and where it must be understood to denote the war-chariot.

WAIL, WAILING. See MOURNING.

WALL. For purposes of defence cities and towns were enclosed by walls, being thus distinguished from 'unwalled villages' (Ezek. xxxix. 11). According to the fact whether a place was so walled and therefore a city, or unwalled and a village, regulations were made as to the reversion of property to the original owner at the jubilee (Lev. xxv. 29-34). See JUBILEE. The walls of cities were made thick and strong (Numb. xiii. 28; Deut. iii. 5); so that houses were built upon them (Josh. ii. 15). There are remains existing in Assyria and Babylonia sufficient to show that the accounts of ancient historians of the vast size of city walls are not inaccurate. See BABEL. It was a matter of great importance for people who apprehended hostile attack to surround their dwellings with defences which could not easily be overthrown; and hence the jealousy manifested against permitting a suspected city to be walled (Neh. i. 3, ii. 8, 13, 15, 17, 18, iii., iv.). See FENCED CITIES.

The term is sometimes used metaphorically (1 Sam. xxv. 16); and the prophets describe thereby in glowing language the security of the restored Jerusalem (Isai. xxvi. 1, lx. 18; Rev. xxi. 12-20).

WANDERING. After the Israelites were delivered from Egypt, and had triumphantly passed the Red sea, it was intended, when a covenant had been made with them, and statutes were prescribed them, that they should proceed to occupy the land promised to their fathers (Numb. xiii.). But, in consequence of their rebellious fear to encounter the Canaanites, they were condemned to wander in the wilderness till the men of that generation perished (xiv. 26-35). The sentence was rigorously executed; and forty years (in the whole) expired before the Jordan was crossed, and the occupation of Palestine begun (Josh. iv. 19, v. 6).

The itinerary of their journeyings is given with much particularity in Numb. xxxiii. 1-49; and incidental notices of the direction they pursued, and the places at which they halted, are found in other parts of the Pentateuch. Generally it is clear that after passing the sea their course was south or south-east to Sinai, and then nearly due north to Kadesh; from which place they had to turn southward to Ezion-geber; and that it was by a circuit round the Edomitish territory that they at length came to the so-called 'plains of Moab,' nearly opposite to Jericho. But it is hard to identify many of the stations: the exact site of Sinai itself is disputed; and, as there are few notes of time, and nearly thirty-eight

years of the whole period are passed overwith the record of little that occurred in them, it is manifest that a writer must approach the topic with diffidence, and not attempt dogmatically to enforce the theory he adopts.

The present article can deal but briefly with the wanderings: it would demand a volume to discuss the various points of interest which present themselves.

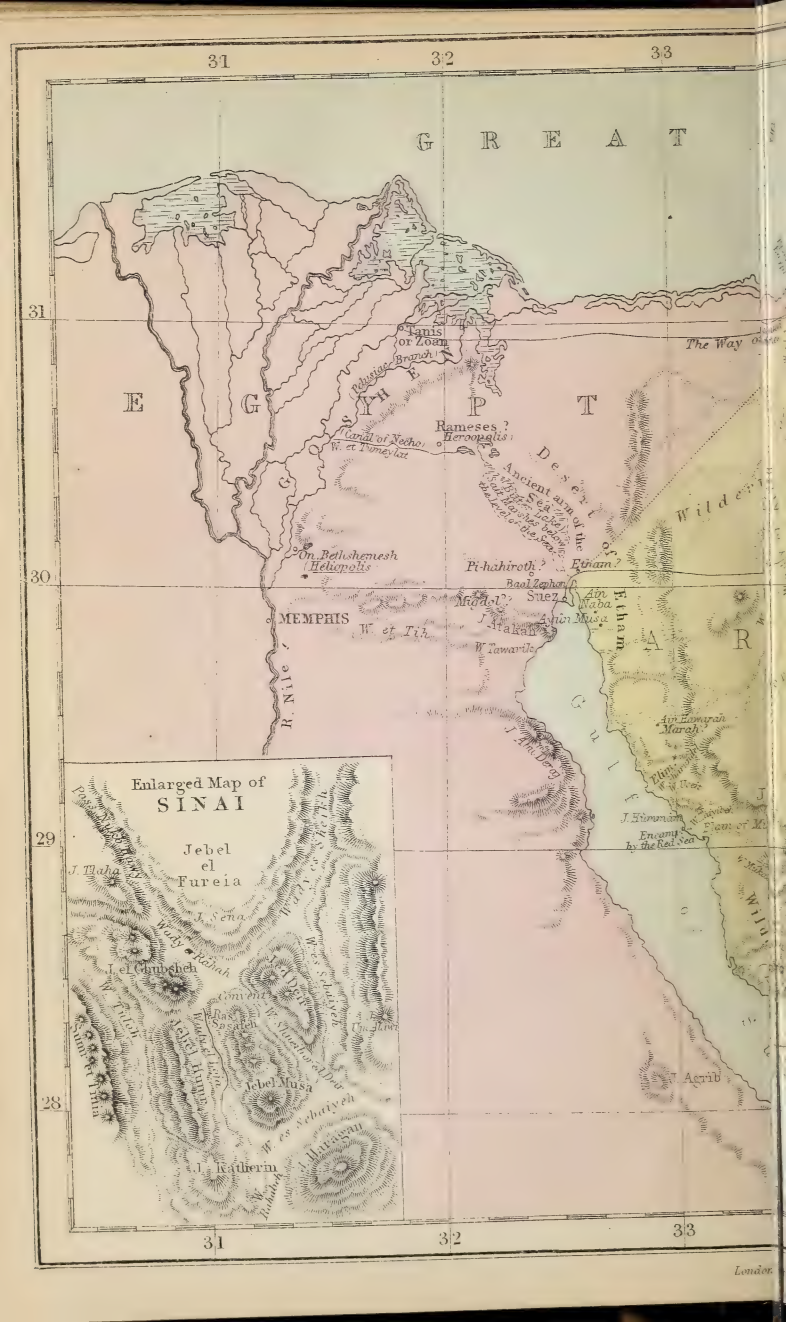
The possibility of the Israelites spending so long a time in the region traversed may be first noticed. We find them repeatedly murmuring for want of water and of food. And, though a supply of both was supernaturally vouchsafed, yet, when we recollect that they possessed large herds and flocks, we must allow that the nation could not have subsisted in a region utterly desolate. Now, if we suppose that the fastnesses of Horeb are sterile—though even there the monks of St. Catherine at the present day have cultivated gardens, and early travellers speak of green plains where now everything is bare—if we admit that the Arabah is an arid region unfit for habitation, yet large tracts of the so-called wilderness were rather open downs, distinguished indeed from the abodes of settled nations, but yet suitable for and occupied by nomad tribes. All evidence goes to establish this. The wilderness is traversed still by large pilgrim-caravans; and there are unmistakeable traces in many parts of ancient fertility. There are the ruins of cities, and there is the memory preserved of many more: there are indications of water in different wadies, a proof that, had not the trees been so recklessly destroyed, as we know even of late they have been, vegetation could have flourished. Besides, various peoples inhabited the region, the Amalekites, for instance, when the Israelites passed along; so that, though there were districts wild and solitary enough, yet there was not through the whole sweep of country the utter desolation which some have imagined. See Drew's *Scripture Lands*, chap. iii. pp. 58, 59, 73, 76, 79, 80. And, be it observed, it was a wise providence which chose their way. The training Israel received in the desert told admirably on their future character.

The passage of the Red sea has been elsewhere discussed: see pp. 801, 802. They took their journey thence by the wilderness of Shur to Marah, perhaps *'Ain Howârah*, and to Elim, *Wady Ghurundel*, or *Wady Useit* (Exod. xv. 22-27). They then reached the wilderness of Sin, *el-Kâa*, and proceeded by Dophkah and Alush to Rephidim, perhaps *Feirân*, and Sinai (xvi. 1, xvii. 1, xix. 1, 2; Numb. xxxiii. 9-15). The group of Sinaitic mountains is well known, though differences of opinion exist as to the exact summit on which the glory of God appeared: see HOREB, SINAI. It must be noted, however, that a writer in the *Journ. of Sacr. Lit.*, Apr. 1860, pp. 1-60, denies that the Israelites went so far south as they are generally supposed to have gone, and regards the *Jebel et-Tih* as the chain of Horeb. But his theory cannot easily be received.

After the giving of the law began the march to Kadesh, which was hard by the wilderneſses of Zin and Paran (Numb. x. 33, xi. 3, 34, 35, xii. 16). There appear to have been sixteen halting-places between Horeb and Kadesh, the first and second of which are not named (x. 33, xxxiii. 16-30), Moseroth being near to Kadesh, and as some think another name for mount Hor. For the identification of Kadesh, on which opinions vary, see KADESH. It was from Kadesh (or shortly before reaching it) that the spies were sent into Canaan, and at Kadesh on their return that the fatal refusal to march on occurred, when sentence of penal wandering was passed upon the obstinate nation (xiii. 26, xiv. 25, 34). We know (as before said) little of the history of those years. The rebellion of Korah occurred during the period; and certain additional statutes were given (xv.—xix.). We have also a brief record of stations on the way from Kadesh to Ezion-geber and from Ezion-geber to Kadesh. It is probable that the time was occupied by marches and countermarches between these points, till at last in the fortieth year, the fated time just closing, they came once more to Kadesh with better hopes, and encamped in the wilderness of Zin to the east of the city (xx. 1, xxxiii. 36).

There was still to be the tale of suffering, sin, and death. Miriam died. The people murmured for water; and Moses and Aaron offended, and were told they should not enter the promised land. But the march must not be delayed. Application was therefore made to Edom for a passage through their country, but was churlishly refused. Accordingly Israel 'turned away' from Edom; and when near mount Hor Aaron died (xx.). Surely the tradition is here at fault. If the Hor on which Aaron died be the mountain commonly so reputed, instead of turning away the Israelites penetrated into the very centre of the Edomitish territory: see HOR, 1. Be this however, as it may, from Hor they journeyed down towards the Red sea, much to the discomfort of the people, crossed the Arabah from west to east, perhaps somewhat above Ezion-geber, compassed the land of Edom, passed the brook Zered to the east of Moab, and at length came north of the Arnon into a district that had once belonged to Moab, and still retained its name, though now appropriated by the Amorites (xxi. 4-13, 18-20, xxii. 1; Deut. ii. 8, 13, 14, 24; Judges xi. 16-18). Many eventful passages were there during this circuit, the plague of fiery serpents, and the destruction of Sihon and Og; their conquests being pushed through Gilead and Bashan, before the Israelites sat down by the Jordan opposite to Jericho (Numb. xxi. 21-35). And there was yet the attempted curse of Balaam, and the chastisement of Midian (xxii.—xxv.), and then the last solemn charge of Moses (Deut. i. 1), recapitulating God's law, and his wonderful dealings with his people; and then the great lawgiver died, the last event (the wandering being over) before they crossed the Jordan into their inheritance (xxxiv.).

Little more can be added. It is but a general sketch which has been given of Israel's journeyings, of the country they traversed so long, and of the events that befel



31
32
33
GREAT
EGYPT
Tanis or Zoan
Pelusiac Branch
Canal of Necho
W. et Tumeylat
Rameses ?
Heroopolis
Desert of Etham
Ancient arm of the Sea
Wilderness
On Bethshemesh
Heliopolis
Pi-hahiroth ?
Etham ?
Baal Zephon
Suez
Ain Naba
Ain Musa
Migdol ?
Atakah
W. Tawarik
MEMPHIS
W. et Tih
R. Nile
Gulf of Aqaba
Ain Hawarah
Marah ?
Elim
W. Ivers
J. Hummam
Encamp by the Red Sea
Plain of Mi
J. Agrib
The Way
Enlarged Map of
SINAI
Jebel el Fureia
J. Tlaha
J. Sena
Wady Rahah
J. el Ghubsheh
W. Tidah
Sumr el Tina
Convent
Ras Sasaleh
Jebel Musa
W. es Sebaiyeh
J. Katherin
J. Maragan
Wady es Sheikh
W. es Sebaiyeh
W. Shaiboreh Deir
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them there. Great was their perverseness, and great the Lord's mercy towards them (Psal. xcv. 7-11). And their history in the wilderness remarkably pre-signifies the future fortunes of the church, travelling through the wilderness of the world towards her heavenly home. In our pilgrimage we many times provoke the Lord; but O how graciously does he deal with us, sparing us like a kind father, providing us with bread to eat and giving us water for our thirst, continually beckoning us onward to a better Canaan. 'Let us therefore fear, lest, a promise being left us of entering into his rest, any should seem to come short of it' (Heb. iv. 1).

For further information the reader may consult Winer, *Bibl. RWB.*, art. 'Wüste, Arabische'; and Smith, *Dict. of the Bible*, vol. iii. pp. 1746-1771.

WAR. Much has been already said upon this topic; and the reader must be referred to previous articles, for a description of the weapons used to ARMS, ARMOUR, for the mustering and marshalling of troops to ARMY, for the mode of attacking and defending towns to ENGINES and FENCED CITIES, for the spoil and its distribution to BOOTY, for the treatment of the conquered to CAPTIVE. A few general notices only remain to be added here.

The Israelites were much engaged in war. At their entrance into Canaan they had to take possession of their allotted inheritance by conquest. And, as they spared many of the clans whom they were to exterminate, and frequently by their sins brought down God's chastisement upon them, generally in the shape of being subjected by some neighbouring nation, they were consequently seldom long without having recourse to arms. But, had they been faithful to the national holy covenant, they would have been sure to be victorious.

In advancing against an enemy terms of surrender were to be offered, except in the case of the devoted Canaanitish nations; and only if these terms were refused was the assault to be made (Deut. xx. 10-18). The impending onset of battle was announced by the sound of the sacred trumpets (Numb. x. 9), and by the shoutings of the troops (1 Sam. xvii. 20). Sometimes, too, the men were encouraged by an address from the commander-in-chief (2 Sam. x. 11, 12; 2 Chron. xx. 20). Stratagems were practised, spies sent out (Josh. ii. 1), and ambuscades contrived (viii. 4, 9). In besieging a city banks were cast up and military engines placed on these to batter the walls (2 Kings xix. 32; Isai. xxix. 3), or attempts were made by scaling-ladders to climb over them; while the besieged took all the precautions they could, stopping the supply of water, &c. (2 Chron. xxxii. 2-5). Sometimes fire was employed to destroy the gates of a town or fortress (Judges ix. 48, 49, 52). A victory was celebrated with great rejoicings (xi. 34; 1 Sam. xviii. 6, 7; 2 Chron. xx. 26-28). And, as those who had distinguished themselves were specially praised, so for the dead in battle dirges were composed, and lamentations made (2 Sam. i. 19-27; 2 Chron. xxxv. 25). Trophies were set up when a victory was gained; and the arms of the vanquished were kept in the sanctuaries of the conquerors (1 Sam. vii. 12, xv. 12, xxi. 9, xxxi. 10). But the then customary ferocities were much mitigated in the case of the Hebrews, who were charged to show more mercy to their enemies during the hostilities, and afterwards, than could be obtained from other victors (Deut. xx. 14, 19, 20; 1 Kings xx. 31, 32).

Personal strength and skill were far more important in wars in which battles were rather a series of personal combats than in modern warfare carried on by means of fire-arms. Hence a single champion of great size and prowess might strike terror into a whole army (1 Sam. xvii. 23, 24); and even a campaign might be decided by the issue of a contest between two chosen warriors (8, 9, 51).

We very often find the incidents of war introduced with a figurative meaning. The Deity is described as a warrior, and Messiah predicted under the same symbol (e.g. Psal. xlv. 3, cx. 5, 6; Isai. xxvii. 1, xxxiv. 5, lix. 16-18, lxiii. 1-6). Further, the faithful are warned that they have a battle to fight, and enemies whom they are to subdue; and the Christian graces are occasionally represented as arms or pieces of armour (Eph. vi. 10-20; 1 Thess. v. 8; 2 Tim. ii. 3, 4), with a reference to those which decked Messiah himself (Isai. xi. 5, lix. 17). And the final blessedness of Christ's followers is described as attained by such as have been conquerors in a hard-fought battle (Rev. iii. 21).

WARS OF THE LORD, THE BOOK OF THE. Some book or writing so entitled is alluded to in Numb. xxi. 14, 15. Modern critics, for want of better arguments against the antiquity of the Pentateuch, have rashly pronounced it inconceivable that such a book could exist in the time of Moses, when the wars of God's people, some early victories over the Amalekites excepted, had begun only a few months before. Never was an argument hazarded of less solidity. A campaign may last a very short time; and yet its events be numerous and important. Moses was commanded to chronicle the war with Amalek (Exod. xvii. 8-16). Then there was the disastrous incursion which Israel adventured on the south of Canaan soon after the return of the spies (Numb. xiv. 40-45), the war with Arad (xxi. 1-3), then those with Sihon and Og (21-25, 33-35) and with the Midianites (xxxi.), besides, very possibly, military expeditions which might have occurred during the thirty-seven or thirty-eight years of which we have scarcely a record. Moreover, the deliverance of Israel from Egypt is always said to have been a conquest: it was emphatically a war of the Lord, when the Lord fought for Israel (Exod. xiv. 14). Again, there were wars in which some at least of the Israelites engaged while in Goshen; as the raid on the territory of Gath by the Ephraimites (1 Chron. vii. 20-22). There was also Abraham's victory over the eastern kings (Gen. xiv. 14-16). What the book of the wars of the Lord actually contained we know not; but we may see there were events enough

which it *might* contain, and which might fill a volume, occurring before the death of Moses. What reliance then can be placed on the judgment of critics who would make the mention of such a book an objection against the Mosaic authorship of the Pentateuch?

WARD. This word, besides its ordinary sense of a prison or imprisonment (Gen. xl. 3, 4), signifies sometimes the place of a watch, or station (Isai. xxi. 8); and sometimes the guards themselves (Neh. xiii. 30).

WASH, WASHING. See BATHE, FEET. The washing of hands before eating was specially necessary in countries where the food was handled. But it appears to have become a ceremonial observance which our Lord felt it right to discountenance, provoking thereby the censure of the Pharisees (Mark vii. 1-13). There are different expositions of the phrase used in this passage, in our version 'wash oft,' for which the margin supplies several suggestions. Perhaps the most literal rendering is to be preferred—'with the fist;' the hand first washed being closed before it was applied to cleaning the other. The ancient customs still exist in the east. The feet must be washed before Mohammedan prayer; and for washing the hands after eating a pitcher and ewer are brought, and an attendant pours the water over the hands of a guest (see 2 Kings iii. 11; and comp. John xiii. 4-15).

WATCH. Wherever there has been any sense of insecurity, it has naturally been the practice to keep a watch. Of course this is most necessary in warfare; and hence we find continually reference in scripture to the watchman whose business it was to give warning of the approach of an enemy, or to detect his motions (2 Sam. xviii. 24-27; 2 Kings ix. 17-20; Isai. xxi. 5-9). So ministers and teachers are likened to watchmen. They are to give notice of the dangers to be apprehended from spiritual foes, and are responsible if evil occurs through their neglect (Jer. vi. 17; Ezek. xxxiii. 2-9; Heb. xiii. 17). Watchmen were placed on towers for the purpose of obtaining an extended view; and such towers were frequently built in parts of the country away from the larger cities (2 Kings xvii. 9, xviii. 8). Perhaps chains of such posts were established. Warning of danger was given by the blowing of a trumpet, or a loud cry.

Besides watchmen against foreign enemies, the security of towns must be similarly provided for. In civilized communities the good order of society is preserved by those who watch against the nightly thief, or the seditious demagogue. So we find in scripture story that cities were watched (Psal. cxxvii. 1; Sol. Song iii. 3, v. 7). And hence very pertinent injunctions are given to God's servants to watch. They are not to be careless, like the slumberers whom destruction may surprise. They are to be always ready for their Master's approach; for he may come as a thief in the night (Matt. xxiv. 42-44, xxv. 13; Eph. vi. 18; 1 Pet. v. 8; Rev. iii. 3).

Of course there would have to be an organized system of watching; and those so employed must relieve each other. This would be at specified times. And therefore periods of the night were called 'watches' (Psal. xc. 4). These were originally three, 'the beginning of the watches' (Lam. ii. 19), from sunset to probably ten o'clock; 'the middle watch' (Judges vii. 19), from ten till two o'clock; 'the morning watch' (Exod. xiv. 24; 1 Sam. xi. 11), from two to sunrise. In after times there were four watches, according to the Greek and Roman custom, the 'even' from six to nine o'clock; 'midnight' from nine to twelve; 'cock-crowing' from twelve to three; 'morning' from three to six (Matt. xiv. 25; Mark xiii. 35; Luke xii. 38).

WATER. The vast importance of water in a warm climate can scarcely be exaggerated. The Israelites had ample experience of this in their wanderings through the desert; where their murmurings were checked and their thirst relieved by God's miraculous interference (Exod. xv. 22-26, xvii. 1-7; Numb. xx. 2-13). Hence in commendation of the promised land its plentiful supply of water is repeatedly noted (Deut. viii. 7, xi. 11); and the happiness of the righteous is described: 'bread shall be given him: his waters shall be sure' (Isai. xxxiii. 16). On the other hand, the miseries arising from failure of water and consequent famine and disease are often vividly depicted (1 Kings xvii. 7, xviii. 5; Lam. iv. 4: comp. Luke xvi. 24).

Water was supplied by fountains, brooks, or streams of running (in the original 'living,' as opposed to that which is stagnant) water, many of which became dry in hot seasons, cisterns or tanks, and wells. See CISTERN, FOUNTAIN, WELL.

It was natural that water should have a symbolical use. On certain solemn occasions the Israelites drew water and poured it out before the Lord (1 Sam. vii. 6). There was a custom of this kind at the feast of tabernacles, when for seven days a priest brought water in a golden vessel from the pool of Siloam, and poured it together with wine on the altar. To this Christ may be supposed to allude in John vii. 37-39 (see Alford, note on the place), symbolizing by water the refreshing and purifying influences of the Holy Spirit. Both spiritual graces and gospel blessings generally are frequently described by this term (Isai. lv. 1; Ezek. xxxvi. 25; Rev. xxii. 17). And the final happiness of God's people is said to be that they shall thirst no more (Matt. v. 6; Rev. vii. 16, 17, xxi. 6). For a notice of the water of jealousy see JEALOUSY.

WAVE-OFFERING (Exod. xxix. 24, 26, 27; Lev. vii. 29-34, viii. 27, ix. 21, x. 14, 15; Numb. vi. 20, viii. 11, marg., xviii. 11, 18, 26-29). The right shoulder of the victim in a peace-offering was to be 'heaved,' and the breast to be 'waved,' in token of a special presentation of the parts to God. They thus became the property of the priests. See OFFERINGS. In Lev. xxiii. 10-20 there is a provision that the first-fruits of the harvest, a sheaf at the passover, loaves at pentecost, should be waved before the Lord. The meaning was the same; and probably peace-offerings were in both cases a part of the ceremony.

WAX. The soft yielding substance formed by melting the combs of bees in which their honey is deposited. It is often mentioned by way of illustration (Psal. xxii. 14, lxviii. 2, xcvii. 5; Mic. i. 4).

WAY. See HIGH-WAY.

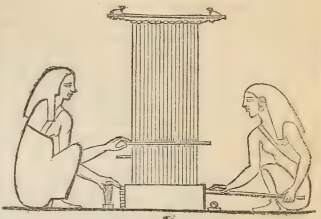
WEAN. It was customary for Hebrew mothers to nurse their children (Exod. ii. 7-9; 1 Sam. i. 23; Sol. Song viii. 1), though a nurse is mentioned in Gen. xxiv. 59, the mother being alive (53, 55). A child was weaned later than with us. Thus Samuel was not weaned till old enough to be carried to Eli; and it would seem probable that the suckling continued three years. A daily portion was not allotted to Levite children till that age (2 Chron. xxxi. 16): the reasonable inference is that they were not weaned till then. See also 2 Macc. vii. 27. The weaning was celebrated by a feast (Gen. xxi. 8), which is said still to be customary in the east.

WEAPON. See ARMS.

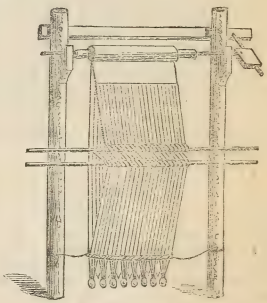
WEASEL. One of the animals pronounced unclean (Lev. xi. 29). The Hebrew name is derived from a root signifying to 'glide:' hence the weasel may be so called from its swift gliding motion, or its gliding into holes. Possibly, however, the mole may be meant.

WEAVE, WEAVER, WEAVING. Weaving was one of those arts which evidently were practised at a very early age. Thus it attained a great degree of perfection among the ancient Egyptians. For Joseph was clothed in a vesture of fine linen (Gen. xli. 42); and indeed there are still existing the woven cloths in which the bodies of their dead were thousands of years ago enveloped. The skill of the Egyptians is elsewhere alluded to (Isai. xix. 9; Ezek. xxvii. 7). So that some writers have attributed the invention of weaving to this people. From them the Hebrews, if otherwise unacquainted with it, would have derived the art. And accordingly we find that even in the wilderness woven articles were used from the coarser texture of the goats' hair curtains (Exod. xxvi. 7), and the woollen garment (Lev. xiii. 47) with which no linen or flax was to be woven, to the more delicate 'twined linen' (Exod. xxvi. 1) made of twisted threads, and the broidered raiment of the priests (xxviii. 4, 39), all wrought probably in the loom. It is true indeed that some of these fabrics were obtained elsewhere, and not actually manufactured by the Israelites on their journey; still we can hardly doubt that weaving to a certain extent was practised, and at all events the knowledge of the art preserved among them in order to their settlement in Canaan. Incidental notices of it afterwards occur (1 Chron. iv. 21); and there is the description of weaving as women's work (2 Kings xxiii. 7; Prov. xxxi. 13, 24), it being generally done by men in Egypt. The employment of gold tissue in costly garments is also mentioned (Psal. xlv. 13: comp. Josh. vii. 21); and coats woven without seam were not uncommon (John xix. 23: comp. Josephus, *Antiq.*, lib. iii. 7, § 4).

The Egyptian loom was upright; the weaver often standing to his work. It consisted mainly of a strong beam, over which the warp was passed. The woof was drawn through the alternate threads by means of a shuttle, and pressed down by an iron bar. Sometimes, however, the weaving was upwards (Wilkinson, *Anc. Egypt*, vol. ii. p. 60, vol. iii. pp. 134, 135). The loom is not mentioned in scripture. But we find the 'shuttle' with an allusion to its rapid motion (Job vii. 6); the pin of the web (Judges xvi. 14, in our version 'pin of the beam'), the warp or thread (13, 14, 'web'), the 'beam' (1 Sam. xvii. 7; 2 Sam. xxi. 19), and the 'thrum' (Isai. xxxviii. 12, marg.), that is the ends of threads, or those which tied the web to the beam. The 'warp' and 'woof,' too, occur in Lev. xiii. 48, 49, 51-53, 56-59; but it may be questioned whether these are the exact meanings of the original words there.



Weaving. Egyptian loom.



Ancient Roman loom.

WEDDING. See MARRIAGE.

WEEDS (Job xxxi. 40, marg.). See COCKLE.

WEEK. The week of seven days appears very early as a measure of time (e.g. Gen. vii. 10, viii. 10, 12, xxix. 27). See SABBATH. For feast of weeks see PENTECOST. Respecting the origin of this seven-fold division critics are not agreed. The most natural belief would be that the process of creation, six periods of working and one of rest, was at once made known to man (ii. 2, 3). In widely-separated nations the week has been acknowledged. And, though there are some

in which it cannot be traced, yet it is as probable that among these the observance had passed away as that it never descended from a common ancestor. In the last century an attempt was made in France to abolish the weekly reckoning of time. In a barbarous and illiterate age this attempt would probably have in a while succeeded.

WEIGHTS. The subject of the Hebrew weights is one of considerable difficulty. It would require a lengthened treatise to describe the modes of calculation adopted, and to state the reasons of the conclusions arrived at. It must be sufficient here to notice the different weights mentioned, to show their relative proportions, and to exhibit, so far as learned men have been able to determine, their equivalents in the weights of our own time and country.

The weights mentioned in scripture are a 'gerah,' implying a grain or berry, a 'shekel,' signifying weight, with its subdivisions of half-shekel, and quarter-shekel, a 'maneh,' meaning part, and a 'talent,' the Hebrew equivalent for which means a globe or mass. There is reason to believe that anciently weights were of stone (Deut. xxv. 13, 15, marg.; 2 Sam. xiv. 26, Heb.; Prov. xvi. 11, marg.); subsequently perhaps of lead (Zech. v. 7). There have been found in the Nineveh ruins bronze weights in the shapes of lions and ducks, with certain marks upon them indicating how much they were: in Egypt also there were lions' heads and bulls' heads; and similarly elsewhere: see KESITAH, p. 509. The shekel of the sanctuary (Exod. xxx. 13: comp. 2 Sam. xiv. 26) was probably the standard, preserved in the tabernacle or temple.

The following table will show the proportionate weights:—

Gerah.	Bekah			
1 or half-shekel.				
10	1	Shekel.		
20	2	1	Maneh.	
1200	120	60	1	Talent.
60,000	6000	3000	50	1

But this talent was of silver: the gold talent was double in weight: it was equal to 100 manehs, each of which contained 100 shekels.

Then as to correspondence with our own weights:—

Gerah	=	11 grains.
Bekah	=	110 ,,
Shekel	=	220 ,,
Maneh	=	13,200 ,,
Talent	=	660,000 ,,

But the 10,000 shekels of a gold talent weighed 132 grains each; and consequently the talent 1,320,000 grains.

It has been elsewhere explained (see MONEY) that trading was originally according to weight; so much gold or silver being weighed out by a purchaser: hence the monetary system grew out of that of weights; and the same words (as is indeed in some degree the case among other nations) denoted both money and weights. It is therefore specially desirable to understand the relative weights of the Hebrew coinage. Perhaps the proportion was not always accurately observed. Some tables taken from Dr. Smith's *Dict. of the Bible*, vol. iii. pp. 1733, 1734, will be serviceable to the reader; and for further information he may consult the whole article (pp. 1727-1735).

Copper Coins.

	Average weight.	Supposed weight.
Half	235·4	250 gr.
Quarter	132·0	125
(Sixth)	81·8	83·3

Silver Coins.

	Average weight.	Supposed weight.
Shekel	220 gr.	id.
Half-shekel	110	id.
(Third)	73·3	

Some of these weights differ from those given above, p. 605; but, as before observed, an accurate adjustment is very difficult.

Eastern Talents.

Hebrew gold	1,320,000 gr.
Babylonian (silver)	959,040
Egyptian	840,000
Hebrew copper?	792,000?
Hebrew silver	660,000
Babylonian lesser (silver)	479,520
Persian gold	399,600

The word 'dram' appears to be sometimes used as indicating weight: it corresponds with the Persian daric, 129 grains troy.

WELL. An adequate supply of water in a hot country is of the first necessity. And, as streams exposed to the summer sun frequently dry, it is of importance to have deep wells. Hence we find contention in which the patriarchs were frequently engaged, in order to establish their right to wells which they had digged; and, as it was necessary for an agriculturist to fix his abode near water, the means sometimes adopted of driving him from his settlement was to stop up the wells (Gen. xxi. 25-31, xxvi. 14-33). These wells were not mere tanks, the receptacles of stagnant water: they were fed by springs, and were carefully kept as the common property of the neighbouring inhabitants, who at particular times came to water their cattle there, the mouth of the well being often closed with a stone to prevent sand and extraneous matter from choking it (xxix. 2, 3, 7-10), there being also a low wall round the mouth to prevent accident (Exod. xxi. 33). 'Who,' says Dr. Thomson, 'that has travelled much in this country has not often arrived at a well in the heat of the day which was surrounded with numerous flocks of sheep waiting to be watered? I once saw such a scene in the burning plains of northern Syria. Half-naked fierce-looking men were drawing up water in leather buckets: flock after flock was brought up, watered, and sent away; and, after all the men had ended their work, then several women and girls brought up their flocks and drew water for them. Thus it was with Jethro's daughters when Moses stood up and aided them; and thus no doubt it would have been with Rachel, if Jacob had not rolled away the stone and watered her sheep. I have frequently seen wells closed up with large stones, though in this part of the country it is not commonly done, because water is not so scarce and precious. It is otherwise, however, in the dreary de-

serts' (*The Land and the Book*, p. 589). The same writer speaks of public wells in the Philistine country, where the water is raised by wheel-and-bucket-work called *sâkieh*, at the common cost, and for common use. One he noticed which was worked night and day by four mules allotted to it (p. 544). An ordinary rope and bucket, or pitcher, sometimes a water-skin, are also used, and the *shadouf*: see above, pp. 241, 242.

Wells were the usual places of halting for travellers (Gen. xxiv. 11), and for the encamping of armies (Judges vii. 1). And some of the very touching incidents of scripture have occurred at wells (John iv. 6).

WEN. Spoken of animals (Lev. xxii. 22). It probably means having running sores, or ulcers.

WEST. The Hebrew word for west properly signifies sea, i.e. the Mediterranean—a proof that the Hebrew language was developed in Palestine. Sometimes, indeed, the phrase 'where the sun goeth down' is used (Deut. xi. 30; Josh. i. 4). And there is another word signifying 'darkening' or 'sunset,' met with in alike sense (Isai. xlv. 6). A Hebrew regarded himself as looking wards the east; and therefore 'behind,' or 'backward,' implies westward (Judges xviii. 12; Job xxiii. 8; Isai. ix. 12). Hence also the western or Mediterranean sea is called the 'utmost,' 'uttermost,' or 'hinder' sea (Deut. xi. 24; Joel ii. 20; Zech. xiv. 8).

WHALE. The *Cetacea* is an order of aquatic mammals with fin-like anterior extremities, and a large horizontal caudal fin or tail. They have no external ear, or hair on the external integument; and the cervical bones are so compressed as to leave the animals without any outward appearance of a neck. To this order including different families and species belong the largest animated forms in existence. The Hebrew word *tannîn*, sometimes translated 'whales' (Gen. i. 21; Job vii. 12), would seem to comprise great marine creatures, mammifers, and non-mammifers. The 'great fish' which swallowed Jonah (Jonah i. 17) is called by our Lord *kêtos*, a 'whale': probably the Greek term as well as the Hebrew is of a comprehensive character. But whales have been sometimes seen in the Mediterranean. The public prints gave an account of the Mæris steamer striking upon a whale in the straits of Messina, Oct. 12, 1864. This animal was 21 feet 4 inches long, with a maximum girth of 13 feet 9 inches. The white shark, *Carcharias vulgaris*, also frequents this sea. It is sometimes 30 feet in length. See DRAGON, JONAH, THE BOOK OF.

WHEAT. One of the best-known and most valuable species of corn. The various sorts of wheat, *Triticum*, have been cultivated from a very early period; and it is impossible to say where the most common sorts are indigenous. There are very many species of this genus of plants, and of many species several varieties. The vegetable principles contained in the flour of wheat are starch (carbonaceous) and gluten (in which is nitrogen). This flour, therefore, possesses both fattening and strengthening qualities, and is consequently admirably fitted for a staple article of diet. The various species of wheat are most abundantly produced in temperate climates.

Wheat is mentioned in scripture as grown in Egypt, Palestine, and other countries, and the *Triticum vulgare*, common wheat, also one or two other kinds, are cultivated now. There is an Egyptian species, *Triticum compositum*, many-spiked wheat, which appears to be that which Pharaoh saw in his dream (Gen. xli. 5); several ears being produced upon one stalk. Such expressions as 'the fat of kidneys of wheat' (Deut. xxxii. 14), 'finest of the wheat' (Psal. lxxxi. 16, cxlvii. 14, where 'fat,' marg.) mean the best

Egyptian Wheat.

and most nutritious. Palestine was very fertile, and was a wheat-exporting country. Thus Solomon supplied Hiram king of Tyre with it in return for the timber furnished to the Hebrew monarch (1 Kings v. 11: comp. Ezek. xxvii. 17; Acts xii. 20).

Parched corn, grains of wheat roasted in a pan or on an iron plate, or green ears held in a blaze till the chaff is burnt off, was and is still a favourite article of food in Palestine (Ruth ii. 14; 1 Sam. xvii. 17; 2 Sam. xvii. 28); and persons are often seen now plucking the ears in the wheat-fields, rubbing them in their hands, and eating the grains unroasted, just as the disciples did

(Matt. xii. 1 ; Mark ii. 23 ; Luke vi. 1). This was permitted by the Mosaic law (Deut. xxiii. 25). But neither parched corn nor green ears were to be eaten till the first-fruits had been presented before the Lord (Lev. xxiii. 14).

WHEEL. The Hebrew word *galgal*, rendered 'wheel' in Psal. lxxxiii. 13, and in Isai. xvii. 13 'a rolling thing,' is very reasonably supposed by Dr. Thomson to designate the wild artichoke. This plant, called by the natives '*akkûb*, throws out numerous branches of equal size and length in all directions, thus forming a kind of globe about a foot in diameter. In autumn these break off, and being very light and dry trundle about before the wind. 'Thousands of them come scudding over the plain, rolling, leaping, bounding with vast racket, to the dismay both of the horse and his rider..... My eyes were half blinded with the stubble and chaff which filled the air ; but it was the extraordinary behaviour of this "rolling thing" that invited my attention. Hundreds of these globes, all bounding like gazelles in one direction over the desert, would suddenly wheel short round, at the bidding of a counterblast, and dash away with equal speed on their new course.' Some proverbial expressions now in use are taken from the 'akkûb (*The Land and the Book*, pp. 563, 564).

WHIP (1 Kings xii. 11). See PUNISHMENTS, SCOURGE.

WHIRLWIND. See WIND.

WHITE. The union of the various rays of light into one. White is used in scripture as the symbol of purity. Thus the Levites were arrayed in white (2 Chron. v. 12) ; also angels, and the redeemed. And so of the cleansing from sin and moral pollution (Isai. i. 18 ; Rev. iii. 18, vii. 14). Our Lord is described in his transfiguration as wearing raiment 'white as the light' (Matt. xvii. 21 ; Mark ix. 3 ; Luke ix. 29). There is a difference between dead white and the resplendent hue of heaven. It is this last that is attributed to Christ. See COLOURS.

WHITE STONE. See STONE, p. 853.

WIDOW. See MARRIAGE. A tender regard for widows was inculcated by the Mosaic law (Exod. xxii. 22 ; Deut. xiv. 29, xvi. 11, 14, xxiv. 17, 19-21, xxvi. 12, xxvii. 19 : see also Job xxii. 9, xxiv. 3, 21 ; Psal. xciv. 6 ; Isai. i. 17, x. 2 ; Jer. vii. 6, xxii. 3 ; Ezek. xxii. 7 ; Zech. vii. 10 ; Mal. iii. 5). In the New Testament the same kindness was prescribed (Acts vi. 1—6 ; 1 Tim. v. 3—16). It is questioned whether, in the directions just referred to, a kind of religious order was intended. Probably not at first. The creditable Christian widows were just to be recipients of Christian charity ; but afterwards some special duties were, it is likely, assigned to them.

WIFE. God created mankind male and female, sanctioning in paradise the ordinance of marriage, in which a man was to cleave to his wife, and they twain be one flesh (Gen. ii. 24 ; Matt. xix. 4-6). This would imply that each man should have a single wife. But polygamy commenced early in the world's history (Gen. iv. 19), and was subsequently carried to the most frightful excess (1 Kings xi. 3). The Mosaic law did not prohibit polygamy, but by various statutes it endeavoured to control it, and remedy some of the evils which naturally flowed from such a practice. See MARRIAGE.

A wife, among both the Hebrews and the neighbouring nations, was for the most part purchased ; the treaty being made not with the woman herself but with her parents or brethren : occasionally we read of a man providing a wife for his son (Gen. xxiv. 1-9, 34-51, 53, xxix. 16-20, 26-28, xxxiv. 4, 6-12, xxxviii. 6 ; 1 Sam. xviii. 20-25 ; 2 Sam. xiii. 13). A man might have more than one wife ; but no woman might have more than one husband. And, if a man had a plurality of wives, and loved one better than another, he was not to show his preference by assigning the birth-right to the son of her he loved, if he was really not the first-born (Deut. xxi. 15-17). The duties of a wife are illustrated in Prov. xxxi. 10-31 ; 1 Tim. v. 14 ; and her legal rights specified in Exod. xxi. 10. The duty also of a man to a wife that he chose to marry from captives or slaves was carefully defined (7-11 ; Deut. xxi. 10-14). Besides wives, a man might have concubines, who were in a secondary position (see CONCUBINE) ; but their children were not regarded as illegitimate. Sometimes indeed the wife, especially if barren, supplied her husband with a concubine, her own servant, and considered the children hence born as hers (Gen. xvi. 2, xxx. 1-13). A husband had the power of divorcing his wife, except in specified cases (Deut. xxii. 13-21) ; but we do not find that the wife had the reciprocal right of separating herself from her husband (Deut. xxiv. 1-4). See DIVORCE. From all these usages it appears that a wife was not really on a level with her husband. It is true he was to cherish and comfort her (5) ; but yet the power a man had over his wife, and the dissensions which were sure to arise where polygamy was practised, of which the households of Jacob and of Elkanah furnish sufficient proof (Gen. xxx. 1, 15 ; 1 Sam. i. 5-8), must have placed the woman at great disadvantage, and have destroyed domestic comfort. Yet by degrees a better state of things prevailed. Polygamy was less practised. Our Lord restricted divorce to the single case of adultery (Matt. xix. 3-9) : the apostles prescribed the reciprocal duties of husbands and wives, and showed how the marriage-tie symbolized the union of Christ with his church (1 Cor. vii. 2-5 ; Eph. v. 22-33 ; Col. iii. 18, 19 ; 1 Pet. iii. 1-7). Officers of the church, too, were to be those who had but a single wife (1 Tim. iii. 2, 12 ; Tit. i. 6). Hebrew women lived under social restraint less than those of other eastern nations. Still they were to be notable house-wives, diligently attending to home affairs (Prov. vii. 11, xiv. 1, xxxi. 10-31). And the New Testament confirms this (1 Tim. v. 13, 14 ; Tit. ii. 3-5), and specially prescribes grave and modest behaviour to the wives of ministers of the church (1 Tim. iii. 11).

WILDERNESS. See DESERT, WANDERING.

WILL. The condition of mind freely choosing or refusing things is the will in exercise. That which moves or influences

the will is the mind's view of the benefits to be obtained or the evils to be shunned.

By the will of God in scripture we may understand his absolute purpose (Rom. ix. 19), his free determination (Eph. i. 11), or his holy commandments (Matt. vii. 21).

Man's will may be influenced by motives, but it cannot be forcibly changed. The fault of our fallen state is that pointed out by our Lord, 'Ye will not (ye are not willing to) come to me that ye might have life' (John v. 40). And the condemning reason is given, 'Light is come into the world; and men loved darkness rather than light because their deeds were evil' (iii. 19). The remedy for this is that divine operation which enables us rightly to appreciate things, and therefore to desire that which is really desirable. 'The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will' (Art. x.).

'Will' in the sense of a testamentary disposition of property does not occur in scripture. But such wills were made (see 2 Sam. xvii. 23; 2 Kings xx. 1; Isai. xxxviii. 1).

WILLOW. There are two Hebrew words rendered 'willow' in our version. One occurs (Lev. xxiii. 40; Job xl. 22; Psal. cxxxvii. 2; Isai. xliv. 4) only in the plural. It is perhaps the *Salix Babylonica*, weeping willow, with pendulous boughs; or, still more likely, the oleander. The 'brook of the willows' (Isai. xv. 7) is supposed to be that elsewhere called the brook Zered, the boundary between Moab and Idumea, now the *Wady el-Ahsi*, (comp. Pusey, *Minor Prophets*, p. 209). Another word is used in Ezek. xvii. 5. Probably it denotes the *Salix Ægyptiaca*. The stems and twigs of this are long, thin, and of a pale yellow colour. On the twigs are shoots a span in length, which put forth in spring woolly flowers of a pale colour and fragrant smell. A kind of sweet water is distilled from these. After the captivity the willow was regarded as an emblem of sorrow.

WIMPLE (Isai. iii. 22). The same word is also rendered 'veil' (Ruth iii. 15). It is a woman's wide upper garment or shawl. See DRESS.

WIND. Air in motion. The scriptures frequently speak of the four winds blowing from the four quarters of heaven (Jer. xlix. 36; Ezek. xxxvii. 9; Dan. viii. 8; Zech. ii. 6). The Hebrews would therefore seem to have recognized the winds which blew from the four cardinal points, east, west, north, and south, and to have included under these names respectively those which we designate more precisely, north-east, south-west, &c. &c.

The north wind naturally was the coldest, yet not so cold as to be injurious, for we find it equally with the south invoked to blow upon the garden of the Spouse in order to promote luxuriant vegetation (Sol. Song iv. 16). The south traversed the Arabian peninsula, and was a hot wind (Job xxxvii. 17; Luke xii. 55). The destructive samoom in the desert, which, however, does not seem generally to have reached Palestine, was a south wind; and the *khamsin* of Egypt now blows from the south. The east wind was dry and parching (Ezek. xvii. 10, xix. 12); and as it blows strongly the word seems occasionally put for any strong wind (Job xxvii. 21; Isai. xxvii. 8), and also for any parching wind (Gen. xli. 6, 23, 27); for a blasting wind like that described in this place would in Egypt most probably be the khamsin just mentioned from the south and south-east. The western quarter was rainy (Luke xii. 54). At present westerly winds prevail in the Holy Land from November to February, easterly from February to June, north from June to the autumnal equinox, and north-west from the equinox to November.

Particular winds are sometimes spoken of, as whirlwinds, furious sweeping gales, which generally came from the east (Psal. lviii. 9; Prov. i. 27), violent squalls which drove down upon the lake of Gennesaret (Mark iv. 37), and which are not unfrequent in other lakes similarly surrounded by hills also the tempestuous wind which caught St. Paul's ship: see EUROCLYDON.

Winds occur in figurative language. Thus the rush of invaders is signified by the driving whirlwinds (Isai. xxi. 1): the striving of the four winds implies wild commotion among the nations of the world (Dan. vii 2). The east wind, from its wasting character, denoted nothingness (Job xv. 2). The winds are described also as subject to the divine power (Psal. xviii. 10, cxxxv. 7); and by the blowing of the wind is illustrated the Spirit's operation, as its rushing sound indicated his descent on the apostles (John iii. 8; Acts ii. 2-4).

WINDOW. See HOUSE.

WINE. The use of wine as a product of the grape is of great antiquity. Thus we find it recorded that Noah planted a vineyard and drank of the wine he procured from it to intoxication (Gen. ix. 20, 21).

There are several different words used in the original languages of scripture which are rendered 'wine' by our translators. The account of them which follows is condensed from an article in Dr. Smith's *Dict. of the Bible*, vol. iii. p. 1775. *Yayin* is the most general term, clearly the same with the Greek *oinos*, the Latin *vinum*, and our own *wine*. *Tîrôsh* is also of frequent occurrence. Derived from a root which signifies to 'get possession of,' it is perhaps applied to wine as indicating its inebriating qualities, whereby it gets possession of the brain. *'Asîs*, found in Sol. Song viii. 2; Isai. xlix. 26; Joel i. 5, iii. 18; Amos ix. 13, is derived from a word denoting to 'tread'; it refers, therefore, to the method of expressing the liquor from the fruit. It may properly mean new wine, as recently trodden out, but not necessarily unfermented wine. *Sôbe* occurs but thrice, viz. in Isai. i. 22; Hos. iv. 18; Nah. i. 10: its root signifies to 'soak' or drink to excess. The cognate verb and participle are constantly used in the latter sense (Deut. xxi. 20; Prov. xxiii. 20, 21; Isai. lvi. 12; Nah. i.

10). *Hhemer* (Deut. xxvii. 14), in Chaldee *hhamar* and *hhamrâ*, conveys the notion of 'foaming' or ebullition; which may apply equally to the process of fermentation or to the frothing of a liquid, fermented or unfermented, on being poured out. *Mesech* (Psal. lxxv. 8), *mezeg* (Sol. Song vii. 2), and *mimsâch* (Prov. xxiii. 30; Isai. lxv. 11) are all connected with the idea of 'mixing,' and imply a mixture with some other substances, as water or spices. *Shêcâr*, 'strong drink,' is a generic term applied to all fermented liquors, such as those obtained from barley, apples, honey, dates, all of which according to Jewish authorities were known in Palestine. It is sometimes distinguished from wine (e.g. Deut. xiv. 26), but certainly sometimes, as in Numb. xxviii. 7, includes it; occasionally it is a mixture (Isai. v. 22). *Hhômetz* was a weak sour wine or vinegar: *âshîshâh* (2 Sam. vi. 19; 1 Chron. xvi. 3; Sol. Song ii. 5; Hos. iii. 1, where our version gives 'flagons of wine') was a solid cake of pressed raisins; and *shêmârim*, properly implying the 'lees' or 'dregs of wine', is sometimes, as in Isai. xxv. 6, used of wine kept on the lees in order to increase its body. In the New Testament the following terms occur; *oinos*, the general designation of wine; *gleukos* (Acts ii. 13), sweet wine; *sikera*, from the Hebrew *shêcâr*; *oxos*, vinegar, and in Rev. xiv. 10, a strange expression, *kekerasmênos akratos*, literally 'mixed unmixed,' in our version 'poured out without mixture.'

It has been questioned whether some of these words do not apply rather to the fruit than to the wine which might be produced from it. And undoubtedly *yayin* and *tîrôsh* are found connected with expressions (e.g. Isai. xxiv. 7; Jer. xl. 10, 12) which more properly belong to fruit. But it has been well replied that it is not fruit simply as fruit that is intended in such places, but rather as the raw material from which wine comes. Thus in Mic. vi. 15 the drinking of wine is referred to as the result of treading, and in Judges ix. 13; Psal. civ. 15 the exhilarating effects of the product are distinctly noticed. Besides, whatever kinds of liquor may be understood by *yayin* and *tîrôsh*, it is clear that they were liquors, because they are generally said to be drunk (e.g. Gen. ix. 21; Isai. lxii. 8, 9). And, though *tîrôsh* is often connected with corn, no argument can be thence derived that both were solids more than for changing the usual signification of our own 'drink,' because it is often coupled with 'meat'—'meat and drink' (see FRUIT, p. 304). The evidence is conclusive when we consider the effects of indulgence in *yayin* and *tîrôsh*. 'To the former' says the writer of the article already referred to, 'are attributed the darkly-flashing eye (Gen. xlix. 12), the unbridled tongue (Prov. xx. 1; Isai. xxviii. 7), the excitement of the spirit (Prov. xxxi. 6; Isai. v. 11; Zech. ix. 15, x. 7), the enchained affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxxi. 5; Isai. xxviii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the heat of wine (Hos. vii. 5). The allusions to the effects of *tîrôsh* are confined to a single passage; but this a most decisive one, viz. Hos. iv. 11, "Whoredom, and wine (*yayin*), and new wine (*tîrôsh*) take away the heart," where *tîrôsh* appears as the climax of engrossing influences in immediate connection with *yayin*' (p. 1776).

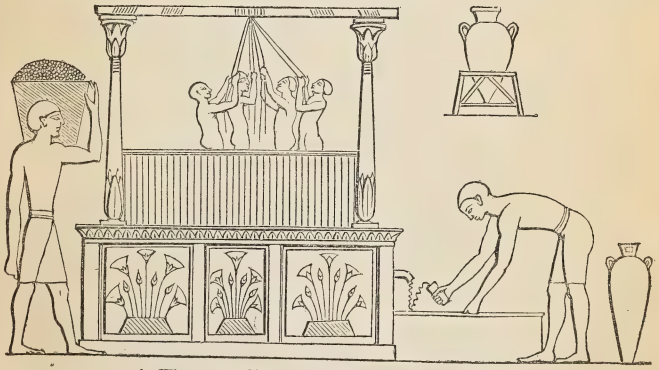
It is hence of little consequence to determine whether the ordinary wine of the Hebrews was fermented or unfermented. Still it is the fair inference that the fermenting process did take place. Our Lord's comparison (Matt. ix. 17) is well-nigh conclusive; and, if exception be taken to that, none can be made to Job xxxii. 19, where new wine is described as likely to burst new bottles. Besides, the eye of the wine (Prov. xxiii. 31, where in our version 'colour') must be the air-bubble which is one of the tokens that fermentation has taken place.

Special notice has been taken of the two words which occur most frequently in Hebrew for wine: a similar proof might be offered in regard to the other words: for example, the power of intoxicating is ascribed to *'âsîs* (Isai. xlix. 26; Joel i. 5). And indeed we may reasonably infer that, if some kinds of wine produced intoxication, while others did not, then a distinction would be made in the scripture warnings. Whereas, instead of allowing one kind as innocuous, and censuring another as dangerous, the prohibition is in all cases the same—against excess. And even the *gleukos*, which, according to its name, must have been sweet rather than new wine, seeing that it was at pentecost that the reference was made to it (Acts ii. 13, 15), when the jeering populace ascribed the utterance of the inspired apostles to drunkenness, must have had intoxicating power. Sweetness or a luscious flavour would seem to have been agreeable. The inspissated juice of the grape obtained by boiling must down to one-half or one-third of its original bulk was anciently (as at the present day) much in use. By the Hebrews it was termed *dêbash* (Gen. xliii. 11, where in our version 'honey'); and it is now known as *dîbs*. A sweet beverage was also obtained by macerating grapes, probably referred to as 'liquor of grapes' (Numb. vi. 3).

Of the mixing of wine a word must be said. Some of the Hebrew terms given above imply this. But it was not always to lower its strength, by adding water; more generally to increase it. Thus we find mixed wine provided for festivals, and occasions of revelry (Prov. ix. 2, 5, xxiii. 30; Isai. v. 22); and, when wine is symbolically used for the severity of God's judgments, the cup in the divine hand is described as 'full of mixture.' Doubtless also the flavour was to be increased: we may well suppose, therefore, that, as among the Greeks and Romans, so by the Hebrews, spices and aromatics were mingled with the wine. The mixture of wine and myrrh offered to our Lord (Mark xv. 23) was intended to stupefy and deaden the sense of pain; but he who for our sake drank the cup of sorrow to the very dregs refused the alleviation.

Enough has been said to show that wine

was in general use in Palestine (Gen. xxvii. 28); some kinds being more prized than others, as the wine of Helbon (Ezek. xxvii. 18), still notable, and the aromatic wine of Lebanon (Hos. xiv. 7). Our Lord provided it miraculously when the ordinary supply failed at a marriage-feast (John ii. 1-11); and those only of whom we read as refusing wine were the Rechabites, on whom their father laid the charge, in order the better to secure their persistence in a nomad life (Jer. xxxv.); for, had they built houses, or sowed fields, or cultivated vineyards, their whole manner of living would have been changed. The Nazarites indeed were to abstain from wine during the period for which their vow extended (Numb. vi. 1-4, 20); and those who were so dedicated from their birth were to abstain perpetually (Judges xiii. 4, 5; Luke i. 15, vii. 33). The priests, too, when performing their sacred functions, were to take neither wine nor



A. Wine-press. From ancient Egyptian painting, Thebes.

strong drink; it being possibly under the influence of liquor that Nadab and Abihu had committed their fearful sin (Lev. x. 1, 8-11). These were all exceptional cases.

Besides the social use of wine, it was an accompaniment of sacred rites. A drink-offering must be presented with the daily sacrifice (Exod. xxix. 40, 41), also when the first-fruits were brought (Lev. xxiii. 13), and with burnt-offerings and sacrifices, vowed or free-will, generally (Numb. xv. 5, 7, 10): see OFFERINGS. The priests received tithe of wine, and had also the first-fruits of it (Exod. xxii. 29; Deut. xii. 17, 18, xviii. 4; Neh. x. 37, 39; Prov. iii. 9, 10). For a notice of wine used at the celebration of the passover see PASSOVER, p. 662. It was with this wine, together with the leavened bread, that our Lord instituted the sacrament of the holy supper. There is an elaborate proof that this was fermented wine in the *American Bibl. Repository*, Oct. 1836, pp. 285-308. For the mixing of water with the wine of the eucharist as practised in the early church see Bingham, *Orig. Eccles.*, book xv. chap. ii. sect. 7.

There are many admonitions in scripture against excess in the use of wine: particularly those who held office in the church were to be sober and temperate (Luke xxi. 34; Rom. xiii. 13; Eph. v. 18; 1 Tim. iii. 3, 8; Tit. i. 7).

WINE-PRESS. There were two parts in the wine-press; a trough in which the grapes were bruised, and a vat or receptacle into which the liquor was received. The Hebrew terms for these are respectively *gath*, which implied 'striking,' and *yekeb*, implying 'excavation.' The two are clearly distinguished in Joel iii. 13: 'the press is full: the vats overflow.' The latter word, indicating the most essential part, was occasionally put for the whole wine-press, as in Job xxiv. 11; Isai. v. 2; the last-named place showing that this receptacle was sometimes hollowed out of a rock. There is another word, *pûrâh*, it implies 'breaking in pieces': it is not quite clear with what exact meaning it was used. From Hagg. ii. 16, where it seems to designate measure, Saalschütz (*Arch. der Hebr.*, cap. x. vol. i. p. 114) is inclined to believe it smaller than the *gath* and *yekeb*. In the New Testament there are also two terms, *lēnos*, the trough (Rev. xiv. 19, 20, xix. 15), and *hupolēnion*, the lower vat (Mark xii. 1). Our translators have rendered the words, without much precision, 'press' (Isai. xvi. 10; Joel iii. 13), 'wine-press' (Deut. xv. 14, Lam. i. 15), 'wine-fat' (Isai. lxiii. 2; Hos. ix. 2, marg.), 'press-fat' (Hagg. ii. 16), and 'fat' (Joel ii. 24).

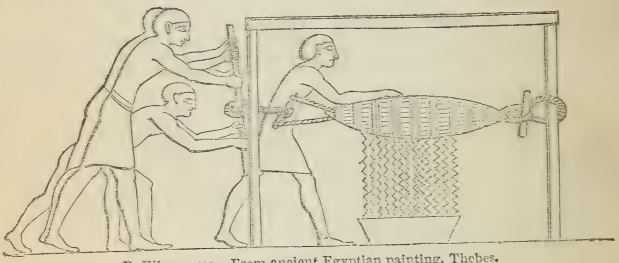
The mode of pressing grapes is figured in the Egyptian monuments. There is a beam with short ropes attached, for the treaders to hold by. See A. They were also placed in a bag, apparently of flags or rushes, suspended in a frame. This bag was compressed by turning a handspike, and the juice forced out. See B. Dr. Robinson saw an ancient wine-press near Gilgal. He describes it as complete

with the upper shallow vat, eight feet square, for treading the grapes, and the lower deeper one, four feet square, to receive the liquid, and says it might be used now, were there here grapes to tread (*Bibl. Res.*, vol. iii. p. 137). This method is still pursued. There is a kind of cistern or tank with holes near the bottom. Into this the fruit is heaped; and several men, with bare feet and legs, dance upon it, with shout and song. The expressed juice runs through the holes into a vat placed below.

The legs and feet of the grape-treaders are of course stained, as with blood: hence the symbolical use of the term 'wine-press' (Isai. lxiii. 2, 3; Rev. xiv. 19, 20, xix. 15).

It would seem that monarchs and great men had their winter-houses (Jer. xxxvi. 22; Amos iii. 15). These in their aspect and construction promoted warmth; and provision was made for fires, as in the brazier which was brought in before Jehoiakim.

WISDOM. In reference to the Deity wisdom may be said to be one of those perfections which go to form his character. In his infinite wisdom he decides on that which is most fitting, in the best way, at the most suitable time. The scripture frequently extols the divine wisdom, and, drawing the contrast between that and the wisdom of the world—the reliance of men upon their own imperfect and perverted



B. Wine-press. From ancient Egyptian painting, Thebes.

WINNOW (Ruth iii. 5; Isai. xxx. 24). The same word is used figuratively in Psal. cxxxix. 3, marg. The winnowing succeeded the threshing of corn. See THRESH. This was a process especially needful in consequence of the slovenly way in which the threshing was performed. The general mode of it has been briefly explained before; see AGRICULTURE, p. 16. It may be added that evening appears to have been the best time for winnowing, as a breeze then usually sprung up. A fork was occasionally employed, as in Palestine at present, to toss the heaps of intermingled corn and chaff. An apt illustration is taken from the agricultural use of the fan to describe the Lord's separation of his people from the ungodly (Matt. iii. 12).

WINTER. One of the seasons which we find indicated in scripture (Gen. viii. 22). It was considered as extending from the beginning of December to the beginning of February. See SEASON. Dr. Kitto (*Pict. Bible*, note on Gen. viii. 22) says, 'The climate necessarily varies with the situation of the country; but in general it becomes very cold as the season advances, particularly in the mountains, which are covered with snow, and where the cold, accompanied by the biting north wind, can scarcely be borne even by natives of our northern climate. Vehement rains, hail-storms, and falls of snow distinguish this season. In the low plains the season is comparatively mild; and at the worst days occur in which it is warm in the open air when the sun shines and the wind does not blow.'

judgment—shows us that, if we would be truly wise, we must learn of him who gives wisdom without upbraiding to those who ask it at his hand (Job xxviii. 12-28; Prov. iii. 13-18; Rom. i. 22, xvi. 27; 1 Cor. i. 17-21, 24, 25, 27, ii. 6-8, 13; James i. 5).

It is not necessary to multiply observations of this kind: let it rather be remarked that so high is the estimation of true wisdom that we find it personified in scripture, and described as uttering a voice to incite men to listen to the message which God has conveyed to the world (Prov. i. 20, viii. 1, ix. 1-5). Indeed we may regard this as more than a mere personification, and may with reason believe that we have here the word of that divine Person who is elsewhere emphatically called 'the wisdom of God' (1 Cor. i. 24).

The question has been keenly debated among biblical critics; and it is freely conceded that there is a high propriety in personifying one of Jehovah's attributes, especially in a book of poetical structure. Thus the righteousness of faith is represented as speaking (Rom. x. 6); and the scripture is said to foresee (Gal. iii. 8); and our Lord himself not only, when quoting the Old Testament, introduces the citation, 'Therefore also said the wisdom of God' (Luke xi. 49), but speaks of wisdom having children and being justified of them (Matt. xi. 19), where certainly nothing higher than a personified principle can be intended. This is admitted. But, when we read not merely of wisdom's expostulations, and reproofs, and her originating thoughts and

purposes, 'witty inventions' (Prov. viii. 12), but also of her promise to pour forth her Spirit (i. 23), the case is very different.

Let us then briefly examine Solomon's description of wisdom (20-33, viii. 1—ix. 12). These two passages may properly be taken together; for, though some expositors have doubted, they are both from the same pen. According to the able disquisition of Prof. Burrows (*Biblioth. Sacr.*, Apr. 1858, pp. 353-381) 'the divine wisdom . . . is not the Son of David according to the flesh, but David's Lord according to the Spirit of holiness; not the Messiah in his simple personal presence, as the Word made flesh, but the eternal Word himself, whose being and activity are not limited by time, who, both before and since his incarnation, is always present with his church, as the centre and source of her spiritual light and life.' It is indeed objected that the expressions (Prov. viii. 22, 24) are incompatible with this view; and there are scholars who translate the word rendered in our version 'possessed' by the term 'create'; but, by a comparison of passages where it occurs, it appears that this is not the just meaning; and these verses may well be understood as designating the 'eternal generation of the *Logos* from the Father, in such a sense that he is himself of the same substance with the Father, and co-eternal with him.'

Without entering into a critical examination of the language here used, which would certainly afford strong proof that not a mere passive quality is intended, but an active power, it must be sufficient to note the remarkable similarity of the description in this place to the way in which the divine Word is spoken of in the New Testament. 'Is Wisdom,' says Prof. Burrows, 'set forth as a person, dwelling from eternity with God? The divine Word, also, was "in the beginning with God" (John i. 1, 2), as a true personality. He dwelt in glory, with God, before the foundation of the world (xvii. 24). Is Wisdom before all things? So also is Christ (Col. i. 17). Is Wisdom the eldest child of God, brought forth before the existence of all created things? So also Christ is "the only-begotten of the Father" (John i. 14), and "the first-born of the whole creation" (Col. i. 15). Was Wisdom present at the formation of the earth and heavens, as God's counsellor and co-worker? The New Testament developes the idea, here contained in the germ, in all its fulness, teaching us that by the Word "all things were made, and without him was not anything made that was made" (John i. 3); that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things; and by him all things consist" (Col. i, 16, 17). Is Wisdom the delight of God, dwelling always with him, and exulting always before him? Christ is his well-beloved Son, in whom he is well-pleased (Matt. iii. 17), and who dwells in his bosom (John i. 18). Did God associate with himself Wisdom as his darling child in the work of creation, so that she was present at the whole, saw the whole understood the whole, and had a part in the whole? There is a remarkable correspondence between this and the following words of our Lord: "The Son can do nothing of himself, but what he seeth the Father do; for, what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth" (v. 19, 20). And, finally, is Wisdom's delight with the sons of men, and has she been constantly labouring to recall them to the paths of holiness and happiness? The heart of Christ has been set on the salvation of men from the beginning. They are in a peculiar and emphatic sense the objects of his divine love; and from the fall of Adam to the present hour he has spoken in every communication from God to man, calling sinners to repentance and salvation.'

Considerations of this kind are surely of great weight. For there is no safer mode of interpreting the scripture than to lay its declarations side by side; and, when we see the coincidence of one part with another, we may reasonably infer that, the same mind inspiring both, the same thing is taught. And therefore the conclusion is most reasonable 'that the full personality here ascribed to Wisdom, as well as her several relations to God and man, is something more than poetic drapery; that it has for its author, not the luxuriant imagination of the sacred writer alone, but the prescient mind of the Holy Ghost, who moulds and controls the thoughts of inspired men as he pleases.' See Horne's *Introd.*, edit. Ayre, vol. ii. pp. 736-738).

WISDOM OF JESUS THE SON OF SIRACH, THE. See *ECCLESIASTICUS.*

WISDOM OF SOLOMON, THE BOOK OF. One of the books rightly placed among the apocryphal writings. For, though it bears the name of Solomon, it cannot possibly have been written by that monarch. There can be little doubt that the original language was Greek. The style is free, and not at all like a version; and there are examples of paronomasia, or play upon words, to which Hebrew expressions would not correspond. And there are passages (e.g Wisd. xv. 14) evidently betokening a later time than that of Solomon.

The real author it is impossible to identify. Some have ascribed the book to the celebrated Philo, who lived about our Lord's time, and some (as in Philo's time the Alexandrian philosophy was more developed than in this work) to an older person of the same name. Then again it has been surmised (from iii. 13, &c., xvi. 28) that the writer belonged to the ascetic sect of the Therapeutæ; but the grounds alleged are not sufficient to support the notion. Wilder conjectures have been indulged in. But all that can be said with any show of certainty is that the work was composed by an Alexandrian Jew, probably about 120 B.C., or some time in the reign of Ptolemy Physcon, or Euergetes II., 145-116 B.C. (see De Wette, *Einleit.*, § 314).

This book has always been (and with justice) highly regarded. It has been called

Panaretos, or 'the treasury of virtue'. Mr. Westcott characterizes it as 'the noble expression of a mind which might have sought rest and joy in meditative life' (*Introd. to Gosp.*, chap. i. pp. 75, 76). It was called forth by the circumstances of the times when many of the Jews were located in Egypt under a foreign lord, and required the comfort which the remembrance of God's dealings with their fathers was well calculated to impart. Hence the writer dilates on the perfections of God, and the ways of his providence, in order to confirm the faithful, and give them hope of deliverance from their trials. The precepts are of excellent moral tendency; and the whole work a valuable exhibition of the contemporary Jewish religious mind, tinged with Alexandrianism, and possibly in a degree evincing an oriental cast of thought. Some have imagined the book of Wisdom the production of more than one author, or that it has come down to us in a fragmentary shape; but careful investigation will demonstrate its unity and completeness. It falls naturally into three divisions.—I. An encomium on wisdom, with an earnest exhortation to strive after it (Wisd. i.—vi.).—II. An instruction concerning the means of obtaining it, its source, its nature, and its blessings (vii.—ix.).—III. A recommendation of it by the examples of Israelitish history (x.—xix.). Some divide it into two parts, i.—ix., x.—xix.; and some distribute the three, i.—v., vi.—ix., x.—xix. The writer speaks in the person of Solomon, perhaps not intending a forgery, but because the wise king was pre-eminently regarded in after ages as the fount and teacher of wisdom. The style is unequal, sometimes turgid, sometimes simple, and occasionally even sublime.

It has been asserted that the book of Wisdom is cited or alluded to in the New Testament. Some of the instances produced will be found by comparing Wisd. iii. 7 with Matt. xiii. 43; ii. 18 with Matt. xxvii. 43; xiii. 1 with Rom. i. 20; v. 18, 19, vii. 26, ix. 13 with Rom. xi. 34, Eph. vi. 13, 14, 17, Heb. i. 3; &c., &c. Many of these, however, are doubtful; still, as profane authors are cited in the New Testament, it cannot be thought incongruous or surprising if allusion is made to Jewish uninspired literature. Clement of Rome cites the book (*Epist. i. ad Cor.*, 3, 27); and other fathers treat it with great respect. There are versions of it, Latin, Syriac, Arabic, &c. &c.

WISE MEN (Gen. xli. 8; Exod. vii. 11; Esth. i. 13; Jer. l. 35; Matt. ii. 1, 7, 16). The expression implies not merely men renowned for wisdom, but astrologers, diviners, magicians. Comp. 2 Sam. xiv. 2, xx. 16. See DIVINATION, MAGI.

WIST (Exod. xvi. 15; Acts xii. 9, xxiii. 5). Knew.

WIT (Gen. xxiv. 21; Exod. ii. 4). Know. To do to wit (2 Cor. viii. 1). To let know.

WITCH (Exod. xxii. 18; Deut. xviii. 10). See WIZARD.

WITCHCRAFT (1 Sam. xv. 23; 2 Kings ix. 22; 2 Chron. xxxiii. 6; Mic. v. 12; Nah. iii. 4; Gal. v. 20). See DIVINATION, ENCHANTMENT, WIZARD.

WITNESS (Numb. xxxv. 30; Deut. xvii. 6, 7; Acts vii. 58, and elsewhere). See TRIAL. Sometimes inanimate things were appealed to as witnesses (e.g. Gen. xxxi. 44-53; Josh. xxiv. 26, 27). Witnesses were first to be the executioners of those whom their testimony had condemned (Deut. xiii. 9, xvii. 7; Acts vii. 58). False witnesses were to suffer that which those they slandered would have suffered. See OATH, p. 641.

A witness may be opposed for standing to the truth. Those who had witnessed the works of Christ, and maintained his cause, were so opposed, sometimes even to the shedding of their blood. Hence the term in the New Testament comes to signify 'martyr' (Acts xxii. 20; Rev. ii. 13, xx. 4).

WITNESS OF THE SPIRIT. St. Paul, speaking of the blessedness of those who are led by the Spirit of God, describes them as being made 'sons of God,' so that with filial confidence, being adopted into his family, they call God 'Abba, Father.' He adds: 'The Spirit itself beareth witness with (or perhaps to) our spirits, that we are the children of God' (Rom. viii. 14, 16). The following remarks of Dr. Alford on the passage may properly be cited here. 'What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is something separate from, and higher than, all subjective inferences and conclusions. But, on the other hand, it does not consist in mere indefinite feeling, but in a certitude of the Spirit's presence and work continually asserted within us. It is manifested, as Olshausen beautifully says, in his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love, to bear testimony before the world, &c. And he adds with equal truth, "On this direct testimony of the Holy Ghost rests *ultimately* all the regenerate man's conviction respecting Christ and his work. For belief in scripture itself (he means, in the highest sense of the term "belief," *conviction personally applied*) has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same commentator remarks that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1): the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19); and it is by the influence of this highest principle of holiness that man becomes one spirit with the Lord himself (1 Cor. vi. 17)' (note on Rom. viii. 16).

WIZARD (Lev. xix. 31, xx. 6, 27; Deut. xviii. 11; 1 Sam. xxviii. 3, 9; 2 Kings xxi. 6, xxiii. 24; 2 Chron. xxxiii. 6; Isai. viii. 19, xix. 3). The original word properly signifies 'wise,' 'knowing,' hence a wizard or sorcerer; just as our word 'wizard' is derived from wise. Sometimes the spirit by which wizards were supposed to be attended is meant. See DIVINATION.

WOLF. A well-known wild animal, repeatedly mentioned in scripture for its rapacity (Gen. xlix. 27), and its fierce prowling about by night (Jer. v. 6; Hab. i. 8). The name is also figuratively used to designate cruel adversaries of the church (John x. 12; Acts xx. 29). The wolf, *Canis lupus* (with varieties), is still abundant in Asia Minor; and it is very possible that it may anciently have been common in Palestine. At this day, though some deny that wolves are found there, yet others speak of occasionally meeting with them.

WOMAN. The woman, according to the inspired history, 'was taken out of man' (Gen. ii. 23). St Paul refers to this narrative in order to distinguish the proper place of woman. 'The head of the woman is the man.' 'For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man' (1 Cor. xi. 3, 8, 9). Still the pre-eminence of the man is not to be strained to lordly authority; but honour is to be given to the wife 'as unto the weaker vessel' (1 Pet. iii. 7). It is observable that, generally speaking, women are allowed their due place of honour only where the truths of divine revelation are known. In countries ignorant of God they are subjected to degradation, and regarded by men as their slaves. The progress of the gospel is peculiarly a boon to the female sex.

It is very true that we have in heathen story traces of God's original disposition. Ignorant as men must have been in the Greek heroic age of the material appliances of civilization, we yet find them, as represented by Homer, with a certain dignity and delicacy of mind and character. Still more is this apparent in the women. Polygamy seems to have been unknown: the relations between husband and wife were tender, the marriage-tie inviolable; so that, though surrounded with rude and boisterous men, Penelope, holding to the belief that her husband still lived, had no force to dread but that of persuasion. The manners of Greeks of those times show in favourable contrast to those of the Hebrews. No such foul deeds as that of Amnon and Tamar are met with. Was it that the religion then was of a higher type? nay, for it was peculiarly anthropomorphic; debased from the first principle, and likely from its character to deteriorate further. As the Greek religious element was developed, not bringing down god-like virtues to men, but carrying up, as was natural from its falsity, human vices to the deities, though civilization spread, yet the earlier purity was lost, and in the historic ages of their literature we read little of virtuous women, much of courtesans, and thus the sex was degraded; and to repair that degradation is one object of the gospel, and it is, as experience shows, only by Christian principles that woman is re-placed in the condition for which she was created.

Our Lord uses the narrative of the creation to show the indissoluble nature of the marriage-tie betwixt the man and the woman (Matt. xix. 3-8). This, with the near equality of the sexes, is a strong argument against polygamy. See MARRIAGE, WIFE.

Much greater social liberty seems to have been anciently allowed to the Hebrew women than is now customary in the east. We find also in scripture story several mentioned who were endowed with prophetical gifts, such as Deborah (Judges iv. 4, 5), Huldah (2 Kings xxii. 14), Anna (Luke ii. 36, 37), the four daughters of Philip the evangelist (Acts xxi. 8, 9), and others. Rules are given for the exercise of such gifts in Christian assemblies (1 Cor. xi. 5). But generally by the gospel women are peremptorily forbidden to teach publicly (xiv. 34, 35; 1 Tim. ii. 11, 12). Unless, therefore, commissioned by special revelation, women would in so teaching directly disobey the holy law.

WOOD. See FOREST.

WOOD-OFFERING. The offering of wood in order to keep up a sufficient supply of fuel for the fire on the altar is not mentioned till after the return from captivity (Neh. x. 34, xiii. 31). It appears that there was a solemn feast appointed, called *xylophoria*: this was held according to some authorities on the 22nd day of the month Ab; and the Talmudists say that every family when they brought their wood sacrificed a voluntary burnt-offering called the 'korban of wood.' But the accounts we have of this do not agree.

WOOL. See DRESS, SHEEP. Wool has always been of high value (2 Kings iii. 4), and the first-fruit of it was to be offered to the priests (Deut. xviii. 4). The white wool of Damascus was brought to Tyre (Ezek. xxvii. 18); and the purity of this whiteness often serves for illustration (Psal. cxlvii. 16; Isai. i. 18; Dan. vii. 9; Rev. i. 14). Yet dyeing of it was then understood by the Hebrews.

A garment of linen and woollen was not to be worn (Deut. xxii. 11). This was a warning against incongruous mixtures, and had a spiritual meaning, doubtless. But it is also said that such garments were worn by idolatrous priests.

WORD OF GOD. A name, in Greek *Logos*, given to Him who 'was made flesh and dwelt among us' (John i. 14), as the Messiah, the Lord Jesus Christ.

There were fore-shadowings of this term in the Old Testament (e.g. Psal. xxxiii. 6, cvii. 20, cxix. 89; Isai. xl. 8). In such passages we can scarcely limit the meaning to an uttered word or command. Many truths were announced indistinctly in the earlier revelation, which received by degrees a fuller embodiment, and were at length brought into thorough prominence in the gospel. Thus names that at first seemed but to express a divine attribute were seen afterwards to indicate a divine Person. See WISDOM. So the 'word' was taken up by Jewish writers with perhaps somewhat of a Messianic application: see Wisd. xvi. 12, xviii. 15. The term is adopted by the Chaldee paraphrasts. Thus on Deut. xxvi. 17, 18, it is said, 'Ye have appointed the *word of God* a king over you this day, that he may be your God.' The Alexandrian Jew Philo continually speaks of the *Logos*. But his philosophy, a mixture of Platonism

and Judaism, was imperfect, and his language far from precise.

When great religious truths are to be unfolded to men, existing words must be used as the instruments of such teaching. They very probably will require a heightening or a limitation of their sense; and this a divinely-instructed teacher will take care to supply. St. John, appropriating the term *Logos* or Word, as fitly describing One from whom the divine utterances proceeded, shows at once what he means by declaring, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made' (John i. 1-3). There is an unmistakeable difference between the idea thus conveyed and that of Philo. The Word here spoken of is not merely an attribute, he is a Person, existing before all creatures from the beginning, the Former of created things, eternally with God, God himself. He manifested in flesh, developed, that fulness of grace and truth which ancient sages, in whom nevertheless he spoke, had but partially proclaimed (17). He was essentially the life of the world, from whom all the illumination and vivifying principle in man must proceed (4).

Words could not more emphatically express the dignity of the Only-begotten, or the transcendent glory of the manifestation of the 'Word of Life' (1 John i. 1, 2); and truly indeed are we taught to desire to receive out of his fulness 'grace for grace' (John i. 16)

The matter can be but most briefly treated here; and the barest outline given: there are some valuable remarks in Dr. Alford's note on John i. 1-5, which may be advantageously consulted.

WORKS. This word occurs sometimes in the sense of ordinary labours; as in Exod. v. 13; sometimes as indicating miracles (Numb. xvi. 28; John v. 20, x. 25). By the 'works' or conduct of men their character is known. For, as our Lord teaches, grapes cannot be gathered of thorns, or figs of thistles, the productions of a tree testify to its nature and quality, so men are known by their fruits (Matt. vii. 16-20). The 'works of the law' (Gal. ii. 16, iii. 2, 10) are those which the law of God requires. But a sinless performance of them is nowhere found with fallen man (1 John i. 8, 10): hence justification before God is not by the works of the law (Rom. iii. 20, 28). The 'works of the flesh' are those which naturally flow from the corrupted heart of men (Rom. viii. 8; Gal. v. 19-21). These the law condemns; and for these God's just judgments are inflicted. But a holy principle will yield its appropriate fruit. There are works of faith: that is, if a man believes in Christ for the remission of his sins, he will give proof of the reality of his faith by his conduct. And, if he does not seek to please God in his actions, honouring the Saviour by a holy walk and conversation, his faith is a mere name, of no value or efficiency (James ii. 17, 18, 26). This doctrine is summed up in the 12th article of the Anglican church: 'Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discovered by the fruit.'

WORLD. Several Hebrew and Greek words are thus rendered in our translation. Thus *hhedel* is the place of rest for the dead, *hades* (Isai. xxxviii. 11): *hheled*, translated 'age' (Psal. xxxix. 6), means life or the world regarded as transient, fleeting (xvii. 14, xlix. 1): *'olam* implies worldly things (Eccles. iii. 11); but, in another passage where the same word occurs (Psal. lxxiii. 12), the better rendering would be 'ever secure,' i.e. prosperous so long as they live: *tebel* comprises different shades of meaning, as the fertile and inhabited part of the world, as opposed to a desert (Job xviii. 18; Prov. viii. 31, where the idea is precisely given in our version; Isai. xiv. 17), again, the whole earth or world in general, specially where the founding of it is referred to (1 Sam. ii. 8; Psal. xviii. 15, xciii. 1; Prov. viii. 26; Isai. xiv. 21, xxvii. 6); also it is sometimes put for the inhabitants of the world (Psal. ix. 8, xcvi. 13, xcviii. 9); sometimes hyperbolically for a kingdom or country, as that of Babylon (Isai. xiii. 11), of Israel (xxiv. 4). This last-named word is a poetical term, and does not seem to extend beyond our globe; the Hebrews, when they wished to express that larger sense of the 'world' comprehending created things generally, used a periphrasis, 'heaven, and earth, the sea, and all that in them is' (Exod. xx. 11).

In the New Testament several Greek words are found to which 'world' corresponds in our translation. *Aiōn*, implying 'duration,' signifies the material world as created by the Deity (Heb. xi. 3), more generally an age with the notion of time, a period of time, that which men live in (Matt. xii. 32, xiii. 22), that before the Messiah, or the Jewish dispensation, and that after, or the Christian (1 Cor. x. 11; Heb. vi. 5, ix. 26). *Kosmos* has a large signification, as we say the 'universe' (Matt. xiii. 35), designating sometimes the earth as man's abode (38), and sometimes the beings dwelling in the great universe, or in our world (v. 14; John i. 29; 1 Cor. iv. 9), the mass of the people (John vii. 4, xii. 19), the possessions of the world (Matt. xvi. 26; 1 Cor. iii. 22); the heathen people (Rom. xi. 12, 15), worldlings, men of the world as opposed to Christ's disciples (John xv. 19; 1 Cor. iii. 19), and sometimes perhaps the Jewish dispensation (Eph. i. 4; 1 Pet. i. 20). There is yet another word, *oikoumenē*, implying the 'inhabited earth' (Matt. xxiv. 14), the people of it (Acts xvii. 31), sometimes the Roman empire (xvii. 6, xxiv. 5), and sometimes perhaps Palestine and the parts adjacent (Luke ii. 1; Acts xi. 28).

These are the principal meanings which the term 'world,' as found in our translation, bears. It will be observed that, when used in a moral sense, that is, as implying

the inhabitants of the material frame, an unfavourable idea is conveyed (e.g. John i. 10; 1 John v. 19). Satan is called the 'prince' and the 'god of this world' (John xii. 31, xiv. 30; 2 Cor. iv. 4); and the faithful are exhorted not to be conformed to this world (Rom. xii. 2), the wisdom of which is 'foolishness with God' (1 Cor. iii. 19), and not to 'love the world, neither the things that are in the world'; seeing that, 'if any man love the world, the love of the Father is not in him' (1 John ii. 15). And Christ's true followers are not of the world, but chosen out of the world; and therefore the world hateth them (John xv. 19). These are lessons which ought to be deeply pondered. And hence the great mercy of God in man's salvation is eminently displayed. 'For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (iii. 16): hence, too, the largeness of Christ's mediatorial work is illustrated: 'He is the propitiation for our sins, and not for ours only but also for the sins of the whole world' (1 John ii. 2).

WORM. There are several Hebrew words so rendered in our version; some of them improperly so. Thus *zôhhâlîm*, implying 'creeping' or crawling (Mic. vii. 17), is more accurately translated elsewhere 'serpents' (Deut. xxxii. 24). *Sâs*, also, a word signifying the 'leaper' (Isai. li. 8), must mean some species of moth. But besides these there are two other words, *rimmâh*, signifying rotting or putridity, and *tôl'â*, *tôla'ath*, or *tôlê'âh*, so called from 'licking' or 'swallowing'. The first of these seems to describe the maggots bred in any putrefying substance, as in the manna (Exod. xvi. 24). The second is used for any maggot, worm, or caterpillar. Sometimes it designates the worm or insect, *Coccus ilicis*, from which the scarlet or crimson dye is obtained (Isai. i. 18). Also it is used for the maggots bred in the manna kept beyond the proper time (Exod. xvi. 20); and described as gnawing plants (Deut. xxviii. 39; Jonah iv. 7); where probably it was a caterpillar, some kinds of which are peculiarly destructive. The words *rimmâh* and *tôl'â* are often employed indiscriminately. Thus both are represented as feeding on the bodies of the dead (Job xxi. 26, xxiv. 20; Isai. lxvi. 24). From the last-named passage our Lord seems to have adopted his striking metaphor of the eternal worm which torments the lost in the future world (Mark ix. 44, 46, 48). In Job xix. 26 there is no word in the original expressing 'worms.' In the New Testament we have the fearful death related of Herod Agrippa I., who was 'eaten of worms' (Acts xii. 23). Josephus describes Herod the Great as dying in a similar way (*Antiq.*, lib. xvii. 6, § 5); and an apocryphal writer uses the same language in regard to Antiochus Epiphanes (2 Macc. ix. 9).

WORMWOOD. A plant belonging to the genus *Artemisia*, remarkable for the intense bitterness of many of its species. This genus is distinguished by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small round drooping greenish-yellow or brownish flower-heads with which the branches are loaded. *Artemisia absinthium*, wormwood, is said by Kitto not to exist in Palestine. *Artemisia abrotonum*, southernwood, is widely scattered over the south of Europe, Palestine, Persia, and other parts of Asia and elsewhere. But there is another species, *Artemisia Judaica*, which has been found in Palestine, Arabia, and the deserts of Numidia. It is erect and shrubby, with a stem about 18 inches high. Its taste is very bitter; and both leaves and seeds are used in the east in medicine, as a tonic. Probably the scripture term is general, comprising various bitter plants; but, if an individual be intended, we may fairly suppose it to be the *Artemisia Judaica*.

The term is commonly employed in a figurative sense for a bitter lot, or calamity, or curse (Deut. xxix. 18; Prov. v. 4; Jer. ix. 15, xxiii. 15; Lam. iii. 15, 19), and for injustice (Amos v. 7, vi. 12; where our version gives 'hemlock'). It also aptly represents the disastrous nature of an anti-christian power which should corrupt and embitter the pure water which it touched (Rev. viii. 11, 12). For more information see Winer, *Bibl. RWB.*, art. 'Wermuth.'

WORSHIP. This word is properly used to express the homage which was to be paid to the Deity, and which it was sinful to offer to any other being (Exod. xxxiv. 14; Isai. ii. 8, and elsewhere): see IDOLATRY. Thus we find St. Peter and an angel refusing such tokens of reverence (Acts x. 25, 26; Rev. xxii. 8, 9). The case of Nebuchadnezzar worshipping Daniel (Dan. ii. 46) is peculiar. The Chaldee word used and its Hebrew cognate indicate everywhere else the paying of divine honour; and it seems most probable that this is the sense here. If so, Daniel no doubt (though the fact is not expressly stated) directed the king's reverence to the Most High; for in the very next verse Nebuchadnezzar declares his belief that the God of Israel was 'God of gods.' For notice of the mode of public worship among the Hebrews see OFFERINGS, SYNAGOGUE, TEMPLE.

WORSHIPPER (Acts xix. 35). Comp. marg., and see EPHESUS, p. 268.

WRATH. See ANGER.

WRESTLE (Eph. vi. 12). See GAMES.

WRIED or WRYED (Psal. xxxviii. 6, marg.), altered in many modern copies into 'wearied.' Curved, crooked.

WRITING. The origin of writing is of unknown antiquity. Doubts, indeed, have heretofore been expressed whether it was practised at the time of the departure of the Israelites from Egypt; and it was hence questioned if the Pentateuch could have been really the work of Moses. All such doubts have been set at rest by the discovery of Egyptian writing certainly as ancient as the early Pharaohs.

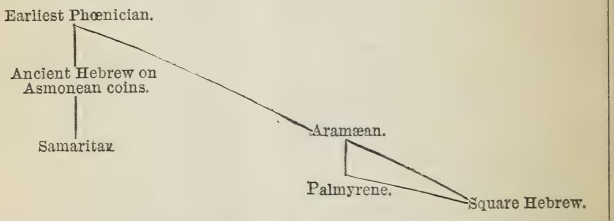
When the art was known to the Hebrews is not so clear. Judah is described as having a signet (Gen. xxxviii. 18, 25); but whether there was a legend or merely a device upon it is uncertain. In Exod. xvii. 14 Moses is commanded to record the attack of Amalek 'in the book,' some memorial well known; and afterwards mention is

frequently made of writing (xxviii. 11, 21, 29, 36, xxxi. 18, xxxii. 15, 16, xxxiv. 1, 28, xxxix. 6, 14, 30). It is observable that in none of these places is writing spoken of as a new invention; nor is surprise expressed at the commands. The likening, too, of the engravings upon the precious stones and the mitre of the high priest to the engraving of a signet is a presumption at least that the signet, previously spoken of, of Judah had some word or words upon it. It is very probable that the knowledge of the art was confined to a few persons; and the name of 'writer' or scribe appears, not long after, to be one of distinction (Judges v. 14). It has been thought that the title borne by the officers of the Israelites in Egypt (Exod. v. 6) was equivalent to writers; if so, it was probably their knowledge of this kind that qualified them for the posts they filled. When the Hebrews entered Canaan, they came among a people among whom writing was unquestionably practised. For the earlier name of the city Debir was Kirjath-sepher (Josh. x. 38, xv. 15; Judges i. 11), 'book-town,' in which we may reasonably suppose that there was some school of literature.

It is unnecessary to produce further ancient examples of writing. Books were no doubt by degrees multiplied; but we do not find letters as a mode of ordinary correspondence till the time of David, who wrote to Joab for the purpose of securing Uriah's destruction (2 Sam. xi. 14, 15). Uriah was himself the bearer of the fatal missive: it was perhaps known that he could not read; else David would have hesitated to trust it to his hands. Letters are subsequently often mentioned (1 Kings xxi. 8, 9, 11; 2 Kings x. 1, 2, 6, 7, xix. 14; 2 Chron. xxi. 12-15, xxix. 1, 6-9, xxxii. 17; Ezra iv. 6-23; Neh. vi. 5-7, 17, 19; Esth. iii. 12-14, viii. 5, 9, 10, ix. 29, 30; Jer. xxix.).

The alphabet used by the Hebrews was probably of Phœnician origin. This Hebrew alphabet has varied in the shape of the letters. The square characters now employed are not of very remote antiquity; for it is demonstrably proved by the inscriptions on Jewish coins yet existing that the characters formerly in use were those now called Samaritan. And it has been commonly said that they lasted down to the captivity; and that Ezra introduced on the return the more modern square letters usually termed Chaldee. This account, however, is not borne out by careful examination. It is not likely that a change in the letters used would be suddenly made by any nation. More reasonably may it be supposed that the process was gradual. Modifications of an original type would be introduced in order to promote facility and swiftness in writing, and also to secure beauty and regularity of form. Now, there are inscriptions in the old Phœnician character, rude and irregular, but yet exhibiting the type from which more finished letters were developed. And some of the inscriptions show the progress of the modification. The degree varied under different circumstances. The Samaritans preserved with little change the characters in which they received the Pentateuch; while the Jews formed from them in the course of time those Hebrew letters which are now so denominated. Still it is uncertain when they came into customary use. We cannot fix upon a precise date, but can only say generally that the commencement of the change was not earlier than the second century before Christ, and that it made gradually its way till the end of the first century after Christ. It may be added that from these ancient Phœnician characters those of many other languages would seem to have been derived. Aramæan, Persian, Greek are traced to this source; and from these proceeded the alphabets of daughter or kindred tongues.

The following table is given by Madden (*Hist. of Jewish Coinage*, p. 315) from Gesenius to indicate the channel through which the square Hebrew character has been derived from the early Phœnician.



But, though Phœnician characters are of great antiquity, it is by no means clear that that maritime people were the inventors of them. Letters were originally of a pictorial cast; and their names indicated the objects which they were intended to represent. Now, taking a few of the letters, *aleph* is an ox, *beth* a tent, *gimel* a camel, *daleth* a tent-door, *vau* a tent-peg, &c. &c. (comp. Saalschütz, *Arch. der Hebr.*, vol. i. taf. iv.), the forms being a rude likeness of the things signified by the names. But such names would be given by an agricultural population, and from such must have passed to the Phœnicians, through whom they became widely disseminated. Perhaps they had an Aramæan origin, and hence prevailed among western Shemitic tribes.

The Phœnician alphabet, so far as we can trace it upwards, comprised twenty-two

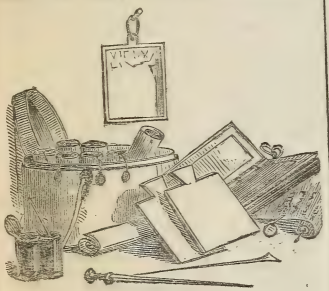
letters; and the writing was written from right to left. There were the same number in Hebrew, as we can conclude from the alphabetic psalms, some of them perhaps composed by David. But according to the Greek legend the alphabet as brought from Phœnicia into Greece had but sixteen letters; and some scholars are inclined to believe that there were originally no more in Phœnician. Be this as it may, the letters are taken to have been consonants only; though it is not impossible that some of them represented long vowels. For, while Hebrew was a living tongue, it was not necessary to express the vowels generally by letters or signs. But when it had ceased to be spoken some means must be found of fixing the vowel-pronunciation of the language. The fundamental idea of a word in this and kindred dialects was conveyed by its consonants, while the modifications of this idea were indicated by the vowels. Hence the comparatively-small need of expressed vowels to the language so long as it was vernacular. The pronunciation was known. But afterwards external signs, points, and accents were employed, not to form a new mode of reading, but to preserve as far as possible that which was then in use, that according to which the speaking had previously been modified, though with little or no development in writing. It would seem that this system was gradually brought to the state in which we now have it, perhaps between the sixth and tenth centuries after Christ. But in different regions different modes of writing vowels were probably adopted. The same process appears in regard to other languages. Thus Arabic and Syriac, with consonantal letters, introduced before the seventh century vowel-points above or below the line.

It has been said that the Phœnician letters were very likely pictorial. Pictorial signs, we know, have been used by some nations; and pictorial representation was the basis of the Egyptian hieroglyphics. Egyptian monuments are covered with paintings exhibiting warlike and domestic scenes, accompanied by inscriptions, composed of men and animals, astronomical and geographical figures, plants, instruments, and utensils, together with a variety of imaginary forms, winged snakes and globes, griffins, &c., &c. It was long a problem hopeless of solution how to discover the meaning of these inscriptions. Valuable information, unknown facts of history, might be contained therein; but there was no key to this, the supposed sacred mode of Egyptian writing. At length a remarkable monument, usually called the 'Rosetta stone,' was dug up by a French officer named Bouchart in 1799. By Lord Hutchinson's victory and the capitulation of Alexandria this was obtained by the British, and was brought to England in 1802: it is now in the British Museum. It contains an inscription in hieroglyphic, in what has been called enchorial or demotic popular Egyptian —a running hand, derived from the hieroglyphic, but by a later deterioration—and in Greek; and the three were reasonably supposed to be copies of the same document The Greek text was found to be a decree by certain functionaries at Memphis for the coronation of Ptolemy Epiphanes, 196 B.C. Scholars now anxiously set themselves with this most important help to decipher the hieroglyphic characters. Dr. Young was the first to publish a conjectural translation, in 1816; and his researches were extended by M. Champollion, who interpreted other inscriptions, and prepared a grammar and dictionary. The results, hitherto obtained, are interesting and important. It would seem that hieroglyphic signs are employed in three classes of signification: '1. Pictorially, as denoting simply the object represented. 2. Symbolically, for some other object or idea conventionally connected with the figure,' as an eye for seeing, a sceptre for a king, two arms in an attitude of repulsion for the negative conjunction, &c. &c. '3. Phonetically, as the syllabic or initial sound of the name of the object represented, or of that which it symbolizes,' just as if in English there were to be drawings of a captain, an *arch*er, and a *b*utcher to denote the word 'cab' (see Trevor's *Ancient Egypt*, chap. iv.). From the hieroglyphics, so interpreted, light has been thrown upon the Egyptian annals; and, as further researches are made, more information may be reasonably expected. It is, however, to be carefully observed that much uncertainty still prevails upon the subject. The existing Coptic is considered the representative of the ancient Egyptian tongue, and is made the basis of interpretation. But eminent scholars have questioned the soundness of this proceeding. Results must, therefore, be at present received with caution, and further discoveries be patiently waited for.

By a very similar process the inscriptions in Assyria, Babylonia, and Persia, have been interpreted. The kind of writing found there is called cuneiform, i.e. wedge-shaped or arrow-headed, the characters being much like slender wedges, or heads of arrows. At Persepolis tri-lingual inscriptions were found; and by the study of these Grotefend was able between 1800 and 1815 to ascertain that they were written from left to right, to read the names of Cyrus, Darius, Hystaspes, and Xerxes, and to discover a considerable number of the letters of an alphabet. Other explorers in the same field, among whom may specially be named Lassen and Rawlinson, followed; and most important results have been already obtained. This cuneiform writing appears to have been confined to sculptures and impressions, while a cursive character (read from right to left) was used for ordinary purposes. The language first discovered was an ancient Persian, with many analogies in the modern Zend and in Sanscrit. The Persepolitan inscriptions were also in a Scythian language, which has been expounded; and the knowledge acquired has been successfully applied to the deciphering of the writing on the Assyrian monuments. According to Rawlinson, cuneiform writing may be divided into three groups, Babylonian, the oldest, Assyrian, and Elymæan;

and in these groups there are varieties. The primitive signs, like the Egyptian hieroglyphics, 'were originally mere pictures of natural objects,' but gradually by far the greater part of them assumed a phonetic or alphabetical value; for it is probable that cuneiform writing was first introduced into Chaldea by a Hamite race cognate with the Egyptians. The Assyrian language, which consists of upwards of 600 characters or elements, has indeed some peculiarities in common with the Egyptian, but is, in many roots, very nearly allied to the Hebrew and Chaldee, thus affording another reason why Asshur is represented to be of Shemitic origin (Gen. x. 22).' So it is that the progress of discovery tends to corroborate the records we have in the sacred volume (see Kalisch, *Comm. on Old Test. Gen.*, pp. 303-305).

It is to be observed that certain Hebrew letters are extremely similar, scarcely in coarse writing to be distinguished, also that letters are used as numerals. Hence mistakes readily occur. And it is to the mistakes of transcribers, arising from this source, that many of the discrepances now

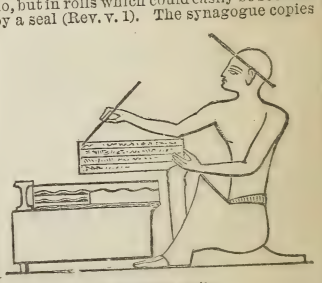


Ancient writing-materials.

existing in the sacred text may undoubtedly be traced.

The materials of writing, either referred to in scripture, or known to be anciently in use, are various. Stone tablets, on which documents were incised, are mentioned in Exod. xxxi. 18, xxxii. 15, 16, 19, xxxiv. 1, 4, 28, 29. So Egyptian and Assyrian inscriptions are many of them on stone. Frequently also they were stamped or cut upon moist clay, which was afterwards baked into bricks. Some of the earliest existing specimens are the bricks of Nineveh and Babylon on which inscriptions are found. Papyrus was used from a very remote age by the Egyptians. Skins were frequently employed, sometimes made into the finest leather, and sometimes in the shape of parchment or vellum (2 Tim. iv. 13). Peculiar directions are given by Jewish authorities that the skins used for the sacred books should be those of clean animals. There were other substances on which things were occasionally written, just as in certain cases among ourselves, e.g. the rods on which the names of the tribes were placed (Numb. xvii. 2, 3), the gates on which holy words were to be imprinted (Deut. vi. 9), tablets of box-wood (2 Esdr. xiv. 24) and of brass (1 Macc. viii. 22, xiv. 27), and also plaster on which Joshua was to inscribe certain portions of the law (Deut. xxvii. 2 4; Josh. viii. 32). The writing on gates and doors is still most common in the east. The Moslems 'never set up a gate, cover a fountain, build a bridge, or erect a house, without writing on it choice sentences. . . Christians also do the same' (Thomson, *The Land and the Book*, p. 98). The same author says that he has seen numerous specimens of writing on plaster still perfectly distinct, though more than 2000 years old. He supposes that what Joshua did was 'to write *in* the still-soft cement with a style, or, more likely, *on* the polished surface when dry with red paint, as in ancient tombs (pp. 471, 472). Occasionally, when letters were cut in stone, lead (and also copper) was poured in. To this practice probably allusion is made in Job xix. 24: see Carey, *Job*, p. 264. Writing on linen and on palm-leaves, now common in India, does not seem to have been practised by the Hebrews.

When the material to be written on was hard, a pointed style was used, sometimes of iron, or a graving-tool (Job xix. 24; Psal. xlv. 1; Isai. viii. 1; Jer. viii. 8, xvii. 1). For skins or parchment there was ink applied with a reed (xxxvi. 18; 2 Cor. iii. 3; 2 John 12; 3 John 13). The ink, it is said, was to be of lamp-black dissolved in gall juice, or sometimes gall and vitriol; and it was carried by a writer in an ink-horn suspended at the girdle (Ezek. ix. 2, 3). It was customary to write not in books, as we usually do, but in rolls which could easily be secured by a seal (Rev. v. 1). The synagogue copies



Egyptian scribe.

of the law are still rolls. See MANUSCRIPTS, p. 560.

The modern custom of writing in the east is described by Dr. Thomson. 'We are always struck with their writing materials, and their mode of using them. They do not carry ink-horns now, as the prophets and scribes of old did, but have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end,

for the ink. This they thrust through the girdle, and carry with them at all times. When they are to write a letter, for example, they open the lid of the ink-bulb, draw out a long reed pen from the tube, double over the paper, and begin from the right side of the page, holding the paper in the hand without any other support. . . . If you wish to be very respectful, you must take a large sheet; and the lines should incline upward toward the left corner of the paper. It must be folded long, like documents on file, placed within a nicely-cut envelope made for the occasion, and the address written across the letter. It *must be sealed*. The *open* letter, or paper sent by Sanballat to Nehemiah (Neh. vi. 5) was an insult' (pp. 131, 132). See EPISTLE.

X

XAN'THICUS (2 Macc. xi. 30, 33, 38). See MONTH.

XER'XES. This monarch is not mentioned in scripture by the name by which he was known to the Greeks. But there can hardly be a doubt that he was the Ahasuerus of the book of Esther. See AHASUERUS, 2, ESTHER, THE BOOK OF. Xerxes is referred to in Dan. xi. 2.

Y

YARN. See LINEN, WEAVING. It is questionable whether our version of 1 Kings x. 28 can be justified. Various interpretations of the words are proposed. Gesenius would render 'a troop of royal merchants always fetched a troop of horses at a fixed price'; and Keil approves (*Comm. on Kings*, vol. i. pp. 180, 181).

YEAR. A division of time, of which the Hebrew name, *shânâh*, signifies 'repetition' or revolution, very early noted in scripture (Gen. i. 14, v. 3). Being plainly marked by the heavenly bodies and by the recurrence of the seasons, it must have forced itself at once upon the observation of mankind. Doubtless the measure of the years was at first roughly taken, as comprising an exact number, or being a definite multiple of the lesser periods of months and weeks. But, as astronomical science advanced, certain discrepancies would be noticed. And, as in fact a single solar year, measured by the revolution of the earth around the sun, is 365d. 5h. 48m. 48s. nearly, means had to be found of adjusting the calendar, so that the seasons should not go round till midsummer fell in what was *called* midwinter. For a brief account of the means adopted see CHRONOLOGY.

The Hebrew year was regulated and characterized by the orderly succession of the sacred festivals, the passover marking the commencement (Exod. xii. 2), the other feasts, as that of weeks, and that of tabernacles, following at specified intervals. But it is observable that two reckonings seem to have been simultaneously observed. For the feast of in-gathering is said to be at the year's end (xxiii. 16, xxxiv. 22); and, besides, the year of jubilee, and by consequence the sabbatical year, commenced in what, according to the sacred computation, was the seventh month. This (so-called) seventh month, or Tisri, is now the beginning of the Jewish year. See Browne's *Ordo Sæcl.*, Append. §§ 403, 409, pp. 465, 467. The year, besides being divided into months and weeks, was also distributed into seasons: see SEASON.

YEAR, NEW. According to the Jews the destiny of every individual is at this time determined. The Creator sits on his throne, and on the first day of the first month weighs the merits and demerits of all: those whose demerits preponderate are sealed to death: those whose merits preponderate are sealed to life; while the cases of those whose merits and demerits are equally balanced are delayed till the day of atonement. See Mills, *British Jews*, part ii. chap. vi. pp. 155, 167, 168.

YEAR, SABBATICAL. Just as every seventh day was a day on which no work should be done, so every seventh year the land of Israel was to have its rest. The provisions, as we find them laid down in the law, are these. The fields were to be left to their own spontaneous yield, no seed being sown, and likewise the vineyards and the oliveyards were not to be pruned or tended. And whatever grew of itself was to be public property: the owner of the soil was not to gather it: the poor and the stranger and even the beasts of the field might feed on it at will (Exod. xxiii. 10, 11; Lev. xxv. 2-7). Moreover, there was to be a general release: all debts must be then forgiven save to a foreigner (Deut. xv. 1-11). We must not, however, confound with this year that seventh in which a Hebrew servant was to become free (12-18), this last might fall at any time, being the

seventh year from the date of his being sold.

There was a close connection between the sabbatical year and the weekly sabbath, a larger increase being yielded the preceding year (Lev. xxv. 20-22), just as an increased quantity of manna was gathered on the sixth day in the wilderness. God would impress on the people the great lesson that the land was his, and would inculcate the principle of loving fellowship, by showing that an owner, his steward, was not to keep in a hard and grudging spirit everything to himself. The land, too, would be benefited: it would have its season of lying fallow, and would the better thereafter yield its increase. And, to stamp more evidently the holy purpose of this season, it was then especially at the feast of tabernacles that the law was to be publicly read to the people (Deut. xxxi. 10-13): see some good remarks in Fairbairn's *Typol. of Script.*, book iii. chap. iii. sect. 9, vol. ii. pp. 423-425.

We have little notice of the observance of this year in the sacred history: the Jewish writers infer from 2 Chron. xxxvi. 21 that it had been neglected seventy times seven, i.e. 490, years. It is referred to in an apocryphal book (1 Macc. vi. 49), and sneered at by a heathen author (Tacitus, *Hist.*, lib. v. 4).

YELLOW (Lev. xiii. 30, 32, 36; Psal. lxviii. 13). See COLOURS.

YOKE. Several Hebrew words are rendered 'yoke' in our version. '*Ôl* is the curved piece of wood upon the necks of animals of draught, by which they are fastened to the pole or beam (Numb. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7). *Môṭâh*, properly a 'staff' or 'bar,' for bearing on the shoulder, signifies also a yoke (Jer. xxvii. 2, xxviii. 10, 12). Both these words are symbolically used as the emblem of servitude (1 Kings xii. 4, 9-11), also of suffering or calamity (Lam. i. 14, iii. 27). An iron yoke implies severe bondage (Deut. xxviii. 48; Jer. xxviii. 14). And hence to 'break a yoke' is to become free (Gen. xxvii. 40; Isai. ix. 4; Jer. ii. 20). Similarly in the New Testament the term 'yoke' indicates subjection or servitude (Matt. xi. 29, 30; Acts xv. 10; Gal. v. 1). There is another Hebrew word, *tzemed*, embodying the idea of 'fastening' or 'yoking together' as beasts are yoked together to the plough, and hence signifying a pair. It is used of oxen (1 Sam. xi. 7; 1 Kings xix. 19, 21); of asses (Judges xix. 10, in our version 'two asses'); of riders (Isai. xxi. 7, in our version 'a couple of horsemen'). Hence it is occasionally applied to land, meaning as much as a yoke of oxen could plough in a day (1 Sam. xiv. 14).

YOKE-FELLOW (Phil. iv. 3). Most likely reference is made to some one of the apostle's fellow-labourers; which it is impossible to say.

Z

ZAANA'IM (*removals*). A plain where Heber the Kenite had pitched his tent (Judges iv. 11). See ZAANANNIM.

ZA'AVAN (*place of flocks*). A place mentioned only once (Mic. i. 11): perhaps it is identical with Zenan, a town in the plain country of Judah (Josh. xv. 37).

ZAANAN'NIM (*removals*). A plain (so-styled) on the border of Naphtali not far from Kedesh (Josh. xix. 33). It is called also Zaanaim (Judges iv. 11). But the word rendered 'plain' is more properly an oak, and two places are not indicated in Josh. xix. 33, Allon and Zaanannim, but rather the oak at or near Zaanannim.

ZA'AVAN (*unquiet*). One of the descendants of Seir (Gen. xxxvi. 27); called also Zavan (1 Chron. i. 42).

ZA'BAD (whom God *gave*).—1. A descendant of Judah (1 Chron. ii. 36, 37).—2. An Ephraimite slain by the men of Gath (vii. 21).—3. One of David's warriors (xi. 41), very probably identical with No. 1.—4. One of the persons who murdered king Joash (2 Chron. xxiv. 26): he is also called Jozachar (2 Kings xii. 21).—5, 6, 7. Three who had married foreign wives (Ezra x. 27, 33, 43).

ZABADAI'AS (1 Esdr. ix. 35). Zabad (Ezra x. 43).

ZABADE'ANS (1 Macc. xii. 31). An Arab tribe attacked by Jonathan Maccabeus. A writer in Dr. Smith's *Dict. of the Bible*, vol. iii. p. 1809, thinks that their settlements were on the slopes of Anti-libanus, where are still the villages *Kefr Zebad*, and *Zebedany*.

ZAB'BAI (perhaps erroneously for Zaccai, *pure*).—1. A person who married a foreign wife (Ezra x. 28).—2. The father of one who helped to repair the wall of Jerusalem (Neh. iii. 20). The name is Zaccai in the margin.

ZAB'BUD (*given*). One who returned from Babylon with Ezra (Ezra viii. 14). In some copies the name is Zaccur.

ZABDE'US (1 Esdr. ix. 21). Zebadiah (Ezra x. 20).

ZAB'DI (*gift of Jehovah*).—1. A descendant of Judah, the grandfather of Achan (Josh. vii. 1, 17, 18): he is probably the person called Zimri in 1 Chron. ii. 6.—2. A Benjamite (viii. 19).—3. The superintendent of David's vineyards (xxvii. 27).—4. A Levite, of the sons of Asaph (Neh. xi. 17), perhaps and identical with Zaccur, 3, Zichri, 5.

ZAB'DIEL (*gift of God*).—1. The father of one of David's officers (1 Chron. xxvii. 2).—2. An overseer of the priests, said to be son of one of the great men (Neh. xi. 14). See HAGGEDOLIM.

ZAB'DIEL (1 Macc. xi. 17). An Arabian, who put Alexander Balas to death.

ZA'BUD (*given*). An officer of Solomon said to be 'the king's friend:' he was the son of Nathan, possibly the well-known

prophet (1 Kings iv. 5). It is not improbable that Zabud was identical with Zabad, 1, also the son of a Nathan.

ZABU'LON (Matt. iv. 13, 15; Rev. vii. 8). A Greek form of Zebulun.

ZAC'CAI (*pure, innocent*).—1. One whose descendants returned with Zerubbabel (Ezra ii. 9; Neh. vii. 14).—2 (iii. 20, marg.). See ZABBAI.

ZACCHÆ'US, or ZACCHE'US (*id.*). A Jew who held the office of chief tax-collector at Jericho. Dr. Alford imagines him administrator of the revenue derived from balsam which abounded in the neighbourhood. He had accumulated wealth in his post. When Jesus was passing through Jericho on his last journey to Jerusalem, Zacchæus was anxious to see him, to distinguish his person from those who clustered round. But, being a short man, he had little opportunity in the crowd: he therefore ran on, and climbed a tree. And great was his joy when the Lord looked up as he came to the place and told him he intended to abide that day at his house. The dissatisfaction of the people was loudly expressed: Jesus was gone (they said) to be guest with a man that was a sinner. But the merciful Saviour was come 'to seek and to save that which was lost.' And Zacchæus' heart was touched. If he had done any one wrong, he would restore fourfold; and the half of all his wealth he would give to the poor. True child of Abraham, he was rich towards God. And Jesus stayed there, and uttered in his house a striking parable (Luke xix. 1-27). Of Zacchæus nothing more is certainly known.

ZACCHE'US (2 Macc. x. 19). An officer of Judas Maccabeus.

ZAC'CHUR (*mindful*). A descendant of Simeon (1 Chron. iv. 26).

ZAC'CUR (*id.*).—1. The father of the Reubenite spy (Numb. xiii. 4).—2. A Levite of the family of Merari (1 Chron. xxiv. 27).—3. One of the sons of Asaph, head of a course of singers (xxv. 2, 10; Neh. xii. 35): he is possibly the same with Zichri (1 Chron. ix. 15).—4 (Ezra viii. 14, marg.). See ZABBUD.—5. One who helped to repair the wall of Jerusalem (Neh. iii. 2).—6. A Levite who sealed the covenant (x. 12).—7. The father of one of the treasurers appointed by Nehemiah (xiii. 13).

ZACHARI'AH (whom *Jehovah remembers*). —1. A son of Jeroboam II., who reigned over Israel for six months, 772 B.C., and was killed by Shallum, who succeeded to his throne (2 Kings xiv. 29, xv. 8-12). He was the last sovereign of the family of Jehu; and thus was fulfilled the prediction made to Jehu that his children to the fourth generation should sit upon the throne of Israel (x. 30; Hos. i. 4). Zachariah was an ungodly prince. There is some difficulty in adjusting the date of his reign. For, as Amaziah outlived Jehoash fifteen years (2 Kings xiv. 17-23), Uzziah must have begun to reign in the fifteenth or sixteenth year of Jeroboam's monarchy (see UZZIAH); and, therefore, as Zachariah reigned in the thirty-eighth year of Uzziah, there must have been a period, about eleven years, after Jeroboam's death before his son was actually seated upon his throne, or 'reigned' according to the general scripture use of the term. See Winer, *Bibl. RWB.*, art. 'Zacharias;' Browne, *Ordo Sæclorum*, p. 239. Or Jeroboam may have reigned a longer time, a copyist having introduced an incorrect number.—2. The father of Abi or Abijah, king Hezekiah's mother (2 Kings xviii. 2): he is also called Zechariah (2 Chron. xxix. 1).

ZACHARI'AS (*id.*).—1. A person mentioned by our Lord as unjustly slain by the Jews 'between the temple and the altar' (Matt. xxiii. 35; Luke xi. 51). There is a difficulty in deciding who it was that our Saviour meant. It can hardly be imagined that he referred to a then-future martyr, the Zacharias son of Baruch who, according to Josephus (*Bell. Jud.*, lib. iv. 5, § 4), was killed in the temple just before the destruction of Jerusalem. The father of John the Baptist, too, is said to have so perished; though the story rests on little solid ground. Possibly the Zacharias in question was the prophet, who is called 'the son of Barachiah' (Zech. i. 1); but of his death the scripture says nothing—or, with still greater likelihood, the son of Jehoiada the priest who at the commandment of Joash king of Judah was stoned 'in the court of the house of the Lord' (2 Chron. xxiv. 20-22), of whose blood it was said that it was not washed away till the burning of the temple at the captivity. And, as the books of Chronicles are placed last in Hebrew bibles, there is a propriety in the fixing upon this Zacharias at the close, as Abel's murder is recorded at the beginning of the sacred book. He, however, is not mentioned as connected with Barachiah. Some have imagined, therefore, that the words which are found only in St. Matthew's narrative are interpolated. The perplexity will never, it is likely, be fully cleared up.—2. The father of John the Baptist. He was of the course of Abia or Abijah, and resided in a city among the mountains of Judah (as some say, Hebron). When he was executing in his turn his office in the temple, he was apprised by an angel that his wife Elisabeth should have a son. Zacharias hardly believed the announcement, and was struck with dumbness till John's birth and circumcision. Then his mouth was opened, and he uttered that noble strain of praise with which ever since the church has honoured the Lord (Luke i.). Nothing more is certainly known of him.

ZACHARI'AS.—1 (1 Esdr. i. 8). Zechariah (2 Chron. xxxv. 8).—2 (1 Esdr. i. 15). A perversion of Heman (2 Chron. xxxv. 15).—3 (1 Esdr. v. 8). Seraiah (Ezra ii. 2).—4 (1 Esdr. vi. 1, vii. 3). The prophet Zechariah.—5 (1 Esdr. viii. 30). Zechariah (Ezra viii. 3).—6 (1 Esdr. viii. 37). Zechariah (Ezra viii. 11).—7 (1 Esdr. viii. 44). Zechariah (Ezra viii. 16).—8 (1 Esdr. ix. 27). Zechariah (Ezra x. 26).—9 (1 Macc. v. 18, 56). The father of Joseph, a captain in the Maccabean wars.

ZACH'ARY (2 Esdr. i. 40). The prophet Zechariah.

ZA'CHER (*memorial, praise*). A Benjamite (1 Chron. viii. 31). He is also called Zechariah (ix. 37).

ZA'DOK (*just*).—1. A high priest, son of Ahitub of the line of Eleazar (2 Sam. viii.

17). Zadok first joined David at Hebron (1 Chron. xii. 28), and continued ever loyal to him, being associated with Abiathar in the priesthood. In Absalom's rebellion the two would have carried the ark of God along with David; but the king desired them to remain with it in Jerusalem, trusting that he should be brought back thither; and, besides, they would be able to give him intelligence, by means of their sons, from the city (2 Sam. xv. 24-37, xvii. 15-21). Abiathar afterwards joined the party of Adonijah; but Zadok was faithful to David, and anointed Solomon (2 Kings i.): he was subsequently put by Solomon in Abiathar's place (ii. 35). Some difficulty has been felt as to the relative position of these two; and it has been imagined that Zadok was high priest at Gibeon, while Abiathar succeeded his father Ahimelech, high priest at Nob. It is not reasonable to believe that there were two high priests in Saul's reign, or indeed, in spite of some fanciful conjectures, at any time: it seems more likely that, as the high-priesthood had, we do not know how, been transferred to the family of Ithamar in the house of Eli, Abiathar, the representative of that family, was really chief till deposed by Solomon, while Zadok, the head of the elder house, to whom the high-priesthood was to revert (1 Sam. ii. 27-36), would naturally hold a very prominent position. Zadok is frequently mentioned in genealogies of the family of Aaron (e.g. 1 Chron. vi. 8, 53).—2. The father of Jerusha, king Jotham's mother (2 Kings xv. 33; 2 Chron. xxvii. 1).—3. Another in the line of priests (1 Chron. vi. 12). As he also is said to be son of Ahitub, some have imagined that the names are introduced a second time by an error of transcription. The Zadok of ix. 11; Neh. xi. 11 is either this person or No. 1.—4, 5. Two who helped to repair the wall of Jerusalem (iii. 4, 29).—6. One who sealed the covenant (x. 21), possibly identical with No. 4 or 5.—7. A scribe (xiii. 13).

ZA'HAM (*loathing*). One of the children of Rehoboam (2 Chron. xi. 19).

ZA'IR (*small*). A place in Idumea where, when the Edomites revolted from king Joram of Judah, he defeated them in a night-attack upon their troops (2 Kings viii. 21). Its locality can be only conjectured.

ZA'LAPH (*fracture, wound*). The father of a person who repaired the wall of Jerusalem (Neh. iii. 30).

ZAL'MON (*shady*). One of David's warriors (2 Sam. xxiii. 28). He is elsewhere (1 Chron. xi. 29) called Ilai.

ZAL'MON (*id.*). A hill near to Shechem (Judges ix. 48). It has been imagined that the same hill is intended by the psalmist: 'When the Almighty scattered kings in it (the land), there was snow on Salmon, or Zalmon' (Psal. lxviii. 14), i.e. the fields were whitened with the bones of the slain. But the Zalmon by Shechem could not have been high: snow would first appear on loftier summits. Hence some expositors suppose the word not a proper name, and render 'there was snow in the darkness,' i.e. light in calamity. See Winer, *Bibl. RWB.*, art. Zalmon. Mr. Grove suggests that there might be some allusion in the sacred writer's mind, the key to which is now lost (*Dict. of the Bible*, vol. iii. pp. 1094, 1095).

ZALMO'NAH (*id.*) One of the stations in the march of the Israelites next after mount Hor (Numb. xxxiii. 41, 42). Possibly it was here, or at Punon, that the brazen serpent was erected: comp. xxi. 4-6.

ZALMUN'NA (*shelter is denied* him). One of the Midianitish kings who, with Zebah having escaped from the first onset of Gideon, and passed the Jordan safely, was lying secure in Karkor with about 15,000 men, when Gideon unexpectedly came up, attacked them, took and afterwards slew the chiefs (Judges viii. 5-21; Psal. lxxxiii. 11). Zalmunna and Zebah are distinguished in the narrative from Oreb and Zeeb. The first are styled 'kings'; the latter 'princes.'

ZAM'BIS (1 Esdr. ix. 34). Amariah (Ezra x. 42).

ZAM'BRI (1 Macc. ii. 26). Zimri (Numb. xxv. 14).

ZA'MOTH (1 Esdr. ix. 28). Zattu (Ezra x. 27).

ZAMZUM'MIMS (*noisy people*). A gigantic tribe, like the Anakim, who originally occupied a district beyond the Jordan between the rivers Arnon and Jabbok, and were extirpated by the Ammonites (Deut. ii. 20, 21). They were probably the same with the Zuzim.

ZANO'AH (*marsh, bog*).—1. A town in the plain country of Judah (Josh. xv. 34; Neh. iii. 13, xi. 30): it is to the south-east of Zorah, still bearing the name of *Zânû'a*.—2. Another town of Judah in the mountains (Josh. xv. 56); perhaps *Z'anûtah*, ten miles south of Hebron.

ZAPH'NATH-PAANE'AH. A name or title given by Pharaoh to Joseph when appointed to the dignity of ruler next under the king of the land of Egypt (Gen. xli. 45). The signification of it is little more than conjectural; and scholars have widely differed in the derivations they have proposed. Those who prefer a Hebrew origin say it means 'the revealer of mysteries.' But surely, as an Egyptian title, it must have an Egyptian derivation. Osburn (*Israel in Egypt*, p. 57) makes it equivalent to 'the sage enemy of adultery.' But, as reference would thus be made to Joseph's private character, it seems more reasonable to interpret it as designating some public benefit derived from him to the kingdom. Gesenius believes that it may mean 'the preserver or rescuer of the age or world.' See Kalisch, *Comm. on Old Test. Gen.*, p. 653. Mr. Poole's opinion is not easily gathered from his article in Smith's *Dict. of the Bible*, vol. iii. pp. 1814-1816. He seems to suggest as the meaning 'Sesertasen-lives.'

ZA'PHON (*north*). A city in the low level of the Jordan in the kingdom of Sihon, allotted to the tribe of Gad (Josh. xiii. 27).

ZA'RA (Matt. i. 3). Zarah.

ZAR'ACES (1 Esdr. i. 38). A person (evidently not Zedekiah: comp. 46) said to be brother to Jehoiakim.

ZA'RAH (*a rising* of light). One of the sons of Judah by Tamar (Gen. xxxviii. 30, xlvi. 12). He is also called Zerah (Numb. xxvi. 20; Josh. vii. 1, 18, 24, xxii. 20; 1 Chron. ii. 4, 6, ix. 6; Neh. xi. 24).

ZARAI'AS. 1 (1 Esdr. viii. 2). Zerahiah (Ezra vii. 4). 2 (1 Esdr. viii. 31). Zerahiah (Ezra viii. 4). 3 (1 Esdr. viii. 34). Zebadiah (Ezra viii. 8).

ZA'REAH (*hornets' town*) (Neh. xi. 29). See ZORAH.

ZA'REATHITES. The inhabitants of Zareah or Zorah (1 Chron. ii. 53).

ZA'RED (*exuberant growth*, sc. of trees) (Numb. xxi. 12). See ZERED.

ZAR'EPHATH (*smelting-house*?). A Phœnician town situated about midway between Tyre and Sidon, whither Elijah was sent to reside with a widow in the famine after the drying up of the brook Cherith (1 Kings xvii. 8-24). It is once more mentioned in the Old Testament (Obad. 20): in the New it is called Sarepta (Luke iv. 26); and it must have been, if not here, at least in a neighbouring district, that our Lord healed the Canaanitish woman's daughter (Matt. xv. 21-28). The modern village *Sarafend* represents the ancient Zarephath: there are considerable ruins in the neighbourhood, indicating a place of no mean size or importance.

ZAR'ETAN (*cooling*?) (Josh. iii. 16). See ZERED A.

ZA'RETH-SHA'HAR (*splendour of the dawn*). A city allotted to Reuben: it was on a hill in a valley (Josh. xiii. 19). It has not been identified.

ZAR'HITES.—1. A family of Simeon, descendants of Zerah (Numb. xxvi. 13). See ZERAH, 2.—2. A family of Judah, descended from Zarah or Zerah (20; Josh. vii. 17; 1 Chron. xxvii. 11, 13). See ZARAH.

ZAR'TANAH (*cooling*) (1 Kings iv. 12). See ZERED A.

ZAR'THAN (*id.*) (1 Kings vii. 46). See ZERED A.

ZATH'OE (1 Esdr. viii. 32).

ZAT'THU (*a sprout*). One who sealed the covenant (Neh. x. 14).

ZAT'TU (*id.*). One whose descendants returned from captivity with Zerubbabel (Ezra ii. 8; Neh. vii. 13). Several of this family had married foreign wives (Ezra x. 27). Probably Zattu and Zatthu are identical.

ZA'VAN (*unquiet*) (1 Chron. i. 42). See ZAAVAN.

ZA'ZA (*plenty*?). A descendant of Judah (1 Chron. ii. 33).

ZEAL. An earnest temper which may spring from either commendable or imperfect and evil motives. It is often ascribed to God (2 Kings xix. 31; Isai. ix. 7, xxxvii. 32; Ezek. v. 13). And men are sometimes commended for the zeal they show, when it is an enlightened zeal, and evinces itself in exertions for God's glory (Numb. xxv. 11-13; 2 Cor. vii. 11, ix. 2). But sometimes zeal for God is assumed as a cloak for selfishness, as in the case of Jehu (2 Kings x. 16), who desired to gain the crown of Israel, but 'took no heed to walk in the law of the Lord' (31). Ignorant or misdirected zeal may incline men even to persecute the church and true servants of Christ (Rom. x. 2; Phil. iii. 6). Zeal, to be a Christian grace, must be grounded on right principles, directed to a right end, and must not be a mere transient emotion (Gal. iv. 18).

ZEALOTS. A name given to a sect or faction of the Jews. It originated with Judas the Galilean or the Gaulanite (Acts v 37), who headed an insurrection: see JUDAS, 5. His followers, when he perished, were only dispersed, and were conspicuous afterwards under the name of Zealots. They were distinguished by a fearless desire for independence. They deemed the paying of tribute to the Romans a violation of the theocratic principle that God alone was the king of Israel. This principle they maintained against the Roman government, and made it the pretext of unrestrained violence; so that in the latter days of the Jewish polity the Zealots were no better than lawless brigands, carrying everywhere devastation and death. After the death of Judas and his sons they were headed by Eleazar, one of his descendants, and were often called *Sicarii*, from their use of the dagger, the Roman *sica*.

ZEBADI'AH (*Jehovah gave*).—1, 2. Two Benjamites of different families (1 Chron. viii. 15, 17).—3. Another, also it would seem a Benjamite, who joined David at Ziklag (xii. 7).—4. A Levite porter (xxvi. 2).—5. A son of Asahel, who succeeded his father in his military command (xxvii. 7).—6. One of the Levites whom Jehoshaphat sent to teach in the cities of Judah (2 Chron. xvii. 8).—7. Another person, ruler of the house of Judah under the same king (xix. 11).—8. One who joined the caravan of Ezra when proceeding to Jerusalem (Ezra viii. 8).—9. A priest who married a foreign wife (x. 20).

ZE'BAH (*slaughtering, sacrifice*). One of the kings of Midian, taken and put to death by Gideon (Judges viii. 5-21; Psal. lxxxiii. 11). See ZALMUNNA.

ZEBA'IM (*the roes*). This is probably part of a man's name (Ezra ii. 57; Neh. vii. 59). See POCHERETH.

ZEBE'DEE (*Jehovah gave*). A Galilean fisherman, husband of Salome, and father of the two apostles James and John. He appears to have been a man of substance, as he had hired labourers in his business, and his wife was one of those who ministered to Jesus (Matt. iv. 21, x. 2, xx. 20, xxvi. 37, xxvii. 56; Mark i. 19, 20, iii. 17, x. 35; Luke v. 10; John xxi. 2). After the call of his sons by Jesus we hear no more of Zebedee himself. Possibly he did not live much longer.

ZEBI'NA (*bought*). One who had married a foreign wife (Ezra x. 43).

ZEBO'IIM (*roes*?) (Gen. xiv. 2, 8). Another form of

ZEBO'IM (*id.*). One of the cities in the vale of Siddim, destroyed with Admah, Sodom, and Gomorrah (Gen. x. 19; Deut. xxix. 23; Hos. xi. 8).

ZEBO'IM (*hyenas*). A town or place of Benjamin, standing in or near a valley or gorge (1 Sam. xiii. 18; Neh. xi. 34). Mr. Grove suggests *Shuk ed-Dubb'a*, a ravine between Jericho and Michmash, as the locality (Smith's *Dict. of the Bible*, vol. iii. p. 1819); but he has apparently overlooked the fact that Zeboim is coupled with Hadid, Neballat, Lod, and Ono, and was probably in a different direction.

ZEBU'DAH (*given*). The mother of Jehoiakim (2 Kings xxiii. 36).

ZEBUL' (*a habitation*). The governor of Shechem for Abimelech (Judges ix. 28-41). He over-reached and ejected Gaal, apparently a Canaanite chief.

ZEBU'LONITE (Judges xii. 11, 12): see ZEBULUNITES.

ZEBU'LUN (*a habitation*). The sixth son of Jacob by his wife Leah, so called because after bearing her husband so many sons she trusted that he would live with her (Gen. xxx. 19, 20). Nothing is recorded of Zebulun's personal history, save that he had three sons, heads of the families of the tribe (xlv. 14; Numb. xxvi. 26): according to Jewish tradition, he was one of those whom Joseph presented to Pharaoh (Gen. xlvii. 2), Dan, Naphtali, Gad, and Asher being the others. The prophetic blessing of Jacob on Zebulun declared that he should dwell on the coast of the sea and the coast of ships, his border extending unto Zidon (xlix. 13); and this, as we shall see, was remarkably fulfilled in the location of the Zebulunites.

The tribe multiplied fast. At the first census in the wilderness they numbered 57,400 (Numb. i. 30, 31): their position in the encampment was to the east of the tabernacle (ii. 5, 6), and on march they followed third under the standard of Judah (x. 14-16). At the second census they had still further increased: they were then 60,500 (xxvi. 26, 27). In the blessing of Moses Issachar and Zebulun were conjoined, reference being made to their geographical position and its advantages, with the service they might render in inviting the heathen to offer sacrifice on God's holy mountain (Deut. xxxiii. 18, 19). Zebulun's lot was cast in the north-eastern districts of Palestine, between Asher and Naphtali on the north, and Issachar on the south. It is doubtful whether it touched the lake of Gennesaret eastward (Matt. iv. 13), but in the west it must have reached to Carmel, Kishon, and, if not to the Mediterranean, at least to the Phœnician territory denominated Zidon, from the mother-city. The frontier-line is described in Josh. xix. 10-16; but several of the cities there enumerated have not been identified (see Thornley Smith's *Hist. of Joshua*, chap. xv. p. 232: comp. Kalisch, *Comm. on Old Test. Gen.*, p. 753; Thomson, *The Land and the Book*, pp. 425-428). Within the borders of this tribe lay Gittah-hepher or Gath-hepher, the birth-place of Jonah, and also certain towns most noted in our Saviour's history, such as Nazareth and Cana. Of the cities allotted from Zebulun to the Levites four are mentioned, Jokneam, Kartah, Dimnah, and Nahalal (Josh. xxi. 34, 35); but elsewhere there are said to be only two, Rimmon and Tabor (1 Chron. vi. 77); the original apportionment perhaps being afterwards changed.

The people of Zebulun, like many of their brethren, were slow to possess themselves of the whole of their inheritance (Judges i. 30). Still they appear to have been a brave and enterprising people. We find them joined with Naphtali under Barak (iv. 6, 10); and their prowess is celebrated in the song of Deborah (v. 18). And at a later period a large number of them, evidently experienced warriors, 50,000, joined David at Hebron (1 Chron. xii. 33). They applied themselves also to other pursuits. Dr. Kalisch says of this tribe: 'It extensively engaged in commercial enterprises, venturing on distant sea-trade, and greatly enlarging its revenues and connections: the chief articles of their commerce seem to have been the costly purple-dyes prepared from the juice of the shell-fish, a source of wealth ascribed to Zebulun by later tradition also; besides which they may have applied themselves to the manufacture and exportation of glass. Their maritime expeditions compelled them, further, to study the arts and sciences indispensable for successful navigation: they thus at an early period acquired the reputation of literary accomplishment; and the poet sang of them (Judges v. 14): "from Zebulun are the men who handle the pen of the scribe"' (*ubi supr.*, pp. 752, 753).

Besides the prophet Jonah, Zebulun gave birth to one, most probably two, eminent men. Elon the Zebulunite was an Israelitish judge (Judges xii. 11, 12); and Ibzan who preceded him was in all likelihood a native of the Zebulunite Beth-lehem (8-10).

David appointed a ruler over this tribe (1 Chron. xxvii. 19); but it is not distinctly stated under what commissariat department of Solomon it was comprehended (1 Kings iv. 7-19). The proximity of Zebulun to the idolatrous Phœnicians doubtless contributed to introduce into Israel the worship of the gods of the Zidonians. Retribution, however, overtook them: the northern tribes were first carried away captive into Assyria (2 Kings xv. 29); and, though divers of Zebulun humbled themselves and repaired to Jerusalem to keep the passover under Hezekiah (2 Chron. xxx. 11), yet ere long the eastern conqueror again appeared, and the land lay desolate. But God will not always afflict his people. Through Zebulun the footsteps of the Saviour trod; and the prophecy of Isaiah was fulfilled in the bright shining of gospel light upon those pleasant hills and fruitful valleys (Isai. ix. 1, 2; Matt. iv. 15, 16).

ZEBU'LUNITES (Numb. xxvi. 27). The descendants of Zebulun. But we find Zebulonite in Judges xii. 11, 12.

ZECHARI'AH (whom *Jehovah remembers*).—1. A Reubenite chief (1 Chron. v. 7).—2. A Levite, one of the porters (ix. 21), apparently identical with the one mentioned in xxvi. 2, 14.—3. A Benjamite (ix. 37), called also Zacher (viii. 31).—4. A Levite who took part in the musical service (xv. 18, 20, xvi. 2): he may be identical with No. 2.—5. A priest who blew with the trumpet before the ark (xv. 24).—6. A Kohathite Levite (xxiv. 25).—7. A Merarite Levite (xxvi. 11).—8. The father of Iddo, ruler of Manasseh in Gilead (xxvii. 21).—9. One of the princes sent by Jehoshaphat to teach in the cities of Judah (2 Chron. xvii. 7).—10. A Levite of the sons of Asaph (xx. 14).—11. One of the sons of king Jehoshaphat (xxi. 2).—12. The son of the high priest Jehoiada. He bore his faithful witness against the declension of Joash, king of Judah, and his people, and was stoned at the command of the wretched

king in the court of the house of the Lord (xxiv. 20-22). He may be the person whose death is referred to by our Lord. See ZACHARIAS, 1.—13. An eminent person said to have 'understanding in the visions of God' in the reign of Uzziah (xxvi. 5).—14. The father of Abi or Abijah, Hezekiah's mother (xxix. 1): he is called also Zachariah (2 Kings xviii. 2).—15. A Levite of the sons of Asaph (2 Chron. xxix. 13).—16. A Kohathite Levite, an overseer of those who repaired the temple in Josiah's reign (xxxiv. 12).—17. One, probably a noted priest, called 'ruler of the house of God' (xxxv. 8).—18. A prophet, the author of the book bearing his name. He is called sometimes the son of Iddo, sometimes the son of Barachiah, the son of Iddo (Ezra v. 1, vi. 14; Zech. i. 1, 7, vii. 1, 8): probably Barachiah was his father, Iddo his grandfather, or more distant ancestor. He seems to have been a young man at the time when he prophesied after the return from Babylon (ii. 4), stirring up the people, in conjunction with Haggai, to persevere in the re-building of the temple. We know nothing further with certainty of him; but see No. 27.—19, 20. Two of the chiefs who returned with Ezra from Babylon (Ezra viii. 3, 11).—21. A distinguished person whom Ezra sent to summon some of the Levites to accompany his caravan (16). He might be one of the two named just before.—22. One who had married a foreign wife (x. 26).—23. One who stood by Ezra when expounding the law (Neh. viii. 4), possibly identical with No. 21.—24, 25. Two descendants of Judah; the first of the line of Perez or Pharez, the other a Shilonite or of the family of Shelah (xi. 4, 5).—26. A priest (12).—27. A priest, the representative or descendant of Iddo in the days of Joiakim (xii. 16). It is not unlikely that this may have been the prophet, No. 18.—28. A priest who took part in the dedication of the wall of Jerusalem (35, 41). It is possible that some two or more of the names here mentioned separately, as of those living after the return from Babylon, may belong to the same individual.—29. A witness whom the prophet Isaiah took for his denunciation in regard to Maher-shalal-hash-baz (Isai. viii. 1, 2). Attempts have been made to identify him with some one of those bearing the same name who lived in the days of Hezekiah, Nos. 14, 15; but nothing certain can be affirmed in the matter.

ZECHARI'AH, THE BOOK OF (520-518 B.C.). This book has been variously divided into two, three, or four parts. Perhaps we may most conveniently distribute it into two principal sections, in each of which are some minor divisions. I. The first comprises Zech. i.—viii., in which we have, after an introductory message (i. 1-6), 1. A series of visions with which the prophet was favoured on the night of the twenty-fourth day of the eleventh month in the second year of Darius Hystaspis (7—vi. 15), closely connected with the then state of Jerusalem, symbolically describing the four great Gentile empires, and exhibiting with comfortable promises the establishment of a new theocracy, also pointing onward to the future glory of God's people under the great King and Priest, the Messiah, who would purge away iniquity, and rule his chosen; 2. A response of happy prediction delivered in the fourth year of Darius to certain enquirers, showing how times of mourning for past calamities should be turned into seasons of joyful praise (vii., viii.). II. In the second part (ix.—xiv.) there are far-reaching prophecies, which leaving present events stretch onward to Messianic times. Included here we have, 1. The struggle of worldly powers with God's chosen people, while Messiah's office is foreshadowed (ix.—xi.); 2. The last onset of foes upon Jerusalem, the repentance of the Jewish nation for their rejection and murder of Messiah, with the final glory of that new kingdom of righteousness which shall never pass away (xii.—xiv.).

The general scope and purport of this book will be seen from the analysis just given. The more precise interpretation of the visions and symbolical actions must be sought in commentaries. Here it will suffice to say that the comparative calmness of the world under Persian rule is exhibited by lively representations, as confirming the holy purpose of Joshua and Zerubbabel in re-building the temple; and, though the severance of Judah from Israel is mentioned, and the rejection of Messiah foretold, yet enough is revealed of the Maccabean conquests and the still more extended victories of the church in the latter days to strengthen and comfort all those that waited for salvation in Israel.

The style of Zechariah is for the most part prosaic; though in the later chapters the grandeur of the subject has given an elevation to the language which describes it. Several references to Zechariah occur in the New Testament (e.g. Matt. xxi. 4, 5, xxvi. 31; John xii. 15, xix. 37).

But the most perplexing matter respecting this book is the doubt felt by many critics whether it is all by a single hand. It is no new thing indeed to find this question started, since there is scarcely one of the Old Testament writings which has not been supposed more or less a conglomerate of divers pieces. Different hypotheses have been propounded. The first part (Zech. i.—viii.) is pretty generally ascribed to the prophet of the restoration; but it is questioned whether the rest was not the work of one or two persons of an earlier date. It is suggested, too, that at least one such earlier prophet may have been named Zechariah, and hence his composition would be the more easily attached to what another Zechariah wrote.

Now against such theories there is, first, an enormous improbability. Certainly the Old Testament canon was complete no long time after the captivity, if not while Zechariah himself, possibly while those who had known him, were yet alive. It is hard indeed to imagine such men attributing the productions of those who lived centuries before to their own contemporary.

But it is urged that in the former chapters symbolism is largely employed, in the later ones scarcely at all; that in the two portions different introductory formulas appear; and that in the latter part of the book

we do not find the prophet's name. It is said that the historical position in the two parts varies; that Damascus, Tyre, Philistia, Assyria, and Egypt are described in the latter portion as enemies of Judah; that the references to idolatry and false prophets betoken an earlier date than the exile (ix. 1-6, x. 2, 10, 11); and further that the continued existence of the monarchy is implied (xi. 6), with other indications which contradict the notion that the whole was written at the same time—also that the style of the latter sections is of a more archaic cast than that of the rest.

Doubtless these objections have considerable weight, and if established, be it remarked, would not impair the canonical authority of the book. But there must be set against them the facts that various expressions, not usual, occur in both portions (e.g. iii. 9, iv. 10, ix. 1, 8) with occasional Chaldaisms; that there are passages in both that bear a close resemblance (e.g. ii. 10, ix. 9); above all, that through the book there are allusions to previous writers, writers of the time of the exile, so that no part can be held posterior to that time. Thus comp. Zech. vii. 14 and ix. 8 with Ezek. xxxv. 7; Zech. ix. 5 with Zeph. ii. 4; Zech. xi. 3 with Jer. xii. 5, xlix. 19, l. 44; Zech. xi. 4, 5 with Jer. l. 6, 7, Ezek. xxxiv. 4; Zech. xiii. 8, 9 with Ezek. v. 12; Zech. xiv. 8 with Ezek. xlvii. 1-12; Zech. xiv. 10, 11 with Jer. xxxi. 38-40; Zech. xiv. 20, 21 with Ezek. xliii. 12, xlv. 9; to which other passages might be added. It is true indeed that some critics have imagined, conversely, that there were already-existing portions of Zechariah, which the prophets of the captivity imitated. But this can be put down only as conjecture; and it may be said that De Wette, who at one time believed the latter sections prior to the former, changed his opinion from the comparison of which some specimens have been given, and admitted that the whole book was most probably of the same date (*Einleit.*, § 250 *b*). In addition surely Zech. ix. 12, x. 6, 9 pre-suppose the exile.

The greatest difficulty is in the reference of Matt. xxvii. 9, 10 to Jeremiah instead of to Zechariah. But Dr. Lee shows that the evangelist very probably desired to explain that Jeremiah was to be regarded as the original author of a well-known prediction, to whose words (Jer. xviii. 1-3, xix. 2) the expression of Zech. xi. 12, 13 refers; Jeremiah standing to Zechariah in the same relation as Ezekiel and Daniel to the Apocalypse (*Insp. of Holy Script.*, lect. vii. pp. 339, 340).

On the whole, allowing due weight to the objections urged, it may be thought that the arguments in favour of the unity of the book preponderate. But doubtless many able conscientious critics reach a different conclusion.

Of commentaries on Zechariah, besides those on the minor prophets generally, Dr. Moore's *Prophets of the Restoration*, New York, 1856, may be mentioned. There is much curious matter in Kimchi's *Commentary*, translated by Dr. McCaul, 1837.

ZEDA'D (*mountain-side*). A place on the northern frontier of Palestine (Numb. xxxiv. 8; Ezek. xlvii. 15). It is probably the large village east of the road from Damascus to Hums, now called *Sûdûd*.

ZEDECHI'AS (1 Esdr. i. 46). King Zedekiah.

ZEDEKI'AH (*justice of Jehovah*).—1. A false prophet who encouraged Ahab to go against the Syrians at Ramoth-gilead, promising him victory, and by the symbol of artificial horns declaring that he should push the enemy till they were consumed. Zedekiah opposed the faithful prophet Micaiah, and struck him, with a taunting question. He was rebuked and told to expect a day of shame and fear (1 Kings xxii. 11, 24, 25; 2 Chron. xviii. 10, 23, 24). We are told nothing more of him.—2. The last king of Judah, son of Josiah. He was originally called Mattaniah; but his name was changed when Nebuchadnezzar placed him on the throne at the time that his nephew and predecessor Jehoiachin was carried captive to Babylon (2 Kings xxiv. 17; Jer. xxxvii. 1). Zedekiah's reign of eleven years, 598-588 B.C., was evil and unfortunate. He was unfaithful to his suzerain the king of Babylon, and thus brought destruction upon Judah and Jerusalem (2 Kings xxiv. 18-20; 2 Chron. xxxvi. 11-13). His lot was cast in miserable times. The people were thoroughly demoralized. False prophets deceived them (Jer. xxviii., xxxvii. 19): the priests misled them (xx. 1-6): the great men were insubordinate (xxxiv. 8-11). And Zedekiah was too weak to exert his authority, and too careless to act on any but selfish and worldly motives. He had not the spirit to protect Jeremiah. He sent for the prophet secretly, listened to his remonstrances, but did not dare to decide according to the admonitions he received (xxxviii.). It would seem that Zedekiah in the fourth year of his reign went to Babylon (li. 59), either at the command of Nebuchadnezzar or else to seek some alleviation of his oppressive vassalage (Winer, *Bibl. RWB.*, art. 'Zedekias'; Ewald, *Die Proph. des A. B.*, vol. ii. p. 505: comp., however, Henderson, *Jeremiah*, p. 266). In dependence upon Egypt (Jer. xxxvii. 5; Ezek. xvii. 15), and probably in correspondence with surrounding nations equally impatient of the Chaldean yoke (Jer. xxvii. 2, 3), Zedekiah rebelled against Babylon. But Nebuchadnezzar's armies overran his kingdom, and in spite of a temporary check by the movement of Pharaoh (xxxvii. 5) laid siege to Jerusalem. And two remarkable predictions were delivered against the unhappy prince, that he should be carried to Babylon (xxxiv. 3), and yet that he should not see it (Ezek. xii. 13). They were both exactly fulfilled: when Jerusalem was broken up, Zedekiah endeavoured to escape; but he was seized, and taken to Nebuchadnezzar at Riblah, where he received his sentence. His sons were slain before his eyes: then he was blinded, conveyed to Babylon, according to tradition condemned there to the labour of the mill, and there he died. Yet his end was not without honour. There were lamentations and burnings at his death (2 Kings xxv. 1-7; Jer. xxxiv. 4, 5, lii. 1-11). In one place we find Zedekiah called the 'son' of Jeconiah: the word is doubtless used with latitude for 'relative' or 'succes-

sor' (1 Chron. iii. 15, 16).—3. A false prophet put to death by Nebuchadnezzar (Jer. xxix. 21, 22).—4. One of the princes of Jehoiakim's court (xxxvi. 12).

ZEE'B (*wolf*). A prince of Midian slain by the Ephraimites after the rout of the Midianitish army by Gideon (Judges vii. 25, viii. 3; Psal. lxxxiii. 11).

ZEE'B (*id.*). A wine-press, so called because the Ephraimites killed Zeeb there (Judges vii. 25).

ZE'LAH (*a rib, the side*). A town of Benjamin, where Saul and Jonathan were buried (Josh. xviii. 28; 2 Sam. xxi. 14).

ZE'LEK (*fissure*). One of David's warriors (2 Sam. xxiii. 37; 1 Chron. xi. 39).

ZELOPH'EHAD (*first fracture*, perhaps *first-born*). A descendant of Manasseh, who died in the wilderness leaving only daughters. To them therefore his inheritance was allotted; and certain regulations were in consequence made in regard to heiresses (Numb. xxvi. 33, xxvii. 1, 7, xxxvi. 2, 6, 10, 11; Josh. xvii. 3; 1 Chron. vii. 15).

ZELO'TES. A surname of Simon, one of the apostles (Luke vi. 15; Acts i. 13). It is equivalent to the Kananite ('Canaanite' in our translation), an appellation by which the same apostle is elsewhere distinguished (Matt. x. 4; Mark iii. 18). He was probably before he followed Jesus one of the sect called Zealots. See SIMON, 2, ZEALOTS.

ZEL'ZAH (*shade from the sun*). A place by the border of Benjamin, not far from Rachel's sepulchre (1 Sam. x. 2).

ZEMARA'IM (*double hill?*).—1. A town of Benjamin (Josh. xviii. 22), possibly *es-Sumrah*, four miles north of Jericho.—2. A hill or summit in mount Ephraim, which extended to or into the territory of Benjamin, and might have its name from No. 1 (2 Chron. xiii. 4).

ZEM'ARITES. Descendants of Canaan (Gen. x. 18; 1 Chron. i. 16). They were most probably located in Phœnicia or Syria; and a town named Simyra by ancient geographers has been supposed to be the place of their habitation. There are considerable ruins still called *Sumrah*, surrounded by fruit-tree plantations, about 24 miles south-east of Tortosa, near the river Eleutherus. Here it is possible Simyra stood. The Zemarites may have migrated southward and given name to Zemaraim.

ZEMI'RA (*a song*). A descendant of Benjamin (1 Chron. vii. 8).

ZENA'N (*place of flocks*) (Josh. xv. 37). See ZAANAN.

ZE'NAS (probably contracted from Zenodorus). A Christian, whom Paul, writing to Titus, wished him to bring with him (Tit. iii. 13). He was, we may imagine, a Hebrew jurist, or teacher of the law; to whom the title of his old profession was still given.

ZEPHANI'AH (*Jehovah hides*).—1. The second priest in the reign of Zedekiah, who had succeeded in the place of Jehoiada, and was slain at Riblah after Jerusalem was taken (2 Kings xxv. 18-21; Jer. xxi. 1, xxix. 25-29, xxxvii. 3, lii. 24-27).—2. A Kohathite Levite (1 Chron. vi. 36).—3. A prophet ordinarily reckoned as ninth in order of the minor prophets. Nothing more is certainly known of him than what can be gathered from his book. His ancestors are there enumerated for four generations (Zeph. i. 1); and in the genealogy given is found the name 'Hizkiah,' identical with that of Hezekiah king of Judah. It is probable that it was this sovereign from whom Zephaniah was descended; and the fact may explain the unusual length of the pedigree. The date would be found to agree very well, as Zephaniah prophesied in the days of Josiah. There is indeed a tradition that he was of the tribe of Simeon; but this is of no authority; more especially because it can hardly be doubted that he prophesied in Jerusalem. Of his death nothing is known.—4. The father of one or more persons concerned in a symbolical action (Zech. vi. 10, 14).

ZEPHANI'AH, THE BOOK OF (628-620 B.C.). There is no division in this short book; and, though some have distinguished in it different prophecies, yet it seems best to consider it as a whole, one part in it apparently referring to another, as Zeph. iii. 8 to ii. 1-3. It might be written in order to give a kind of summary of the prophet's ministry. It commences with denunciations for the sin of Judah, for which repentance is enforced (i.); and, after threatenings against heathen nations (ii.), as also against Jerusalem, a time of blessed deliverance for Israel is predicted, to have its full accomplishment, doubtless, in the times of Messiah's happy reign (iii.).

It was said in a preceding article that Zephaniah prophesied in the time of Josiah: it is questioned whether earlier or later in that monarch's government. Perhaps we may most reasonably believe that it was between the twelfth and eighteenth years of his reign. Some progress might have been made in reformation; but it is evident, from i. 4, 5, 9, that many of the most flagrant abuses were yet unchecked. The chief argument urged against this view is that Josiah's sons were at that time too young to merit the denunciation of i. 8. But it by no means follows that 'the king's children' were the sons of Josiah. There were probably other princes then alive. The expression, however, might be used only generally; the prophet's purpose being to include all classes from the very highest. It may be added that the prediction against Nineveh (ii. 13-15) must have been delivered before that city was taken, the date of which is usually fixed as 625 B.C., the fifteenth year of Josiah. We may therefore place the career of Zephaniah somewhat prior to that of his contemporary Jeremiah. The desolation described as impending is that of the Chaldeans. Some, indeed, have believed that he alluded to the Scythian inroad; but that most probably did not touch the kingdom of Judah. Zephaniah predicts the same judgment as Jeremiah (Jer. iv.-xi.); where certainly the Chaldeans are meant.

The style of this prophet is dignified and energetic, yet not remarkable: he has poetic power, but of no high degree. He occasionally uses paronomasia, and has in several places adopted and repeated the utterances of other prophets. Commentaries on this book are included in those on the minor prophets.

ZEPHATH' (*watch-tower*) (Judges i. 17). See HORMAH.

ZEPHA'THAH (*id.*). A valley where king Asa met and overcame the Ethiopian host (2 Chron. xiv. 10). It was by Mareshah in the territory of Judah.

ZEPHI', ZEPHO' (*id.*). One of the sons of Eliphaz, Esau's son (Gen. xxxvi. 11, 15; 1 Chron. i. 36).

ZEPHO'N (*a looking-out*). One of the sons of Gad (Numb. xxvi. 15), called also Ziphion (Gen. xlvi. 16).

ZEPHO'NITES. A family of Gad, descendants of Zephon (Numb. xxvi. 15).

ZER (*flint*). A city of Naphtali (Josh. xix. 35).

ZE'RAH (*a rising of light*).—1. A son of Reuel and grandson of Esau (Gen. xxxvi. 13, 17, 33; 1 Chron. i. 37, 44).—2. One of the sons of Judah by Tamar. See ZARAH.—3. A son of Simeon (Numb. xxvi. 13; 1 Chron. iv. 24), from whom one of the families of the tribe were called Zarhites. He is also named Zohar (Gen. xlvi. 10).—4. A Levite of the line of Gershon (1 Chron. vi. 21, 41).—5. An Ethiopian or Cushite king, who invaded Judah with a mighty host in the reign of Asa, and was entirely defeated in the valley of Zephathah at Mareshah, the rout being so complete that the Jewish king pursued his foe to Gerar, and plundered all the cities round, which had doubtless been subjected by Zerah. The result of this battle to Asa was that, having seen the hand of God assisting him, he carried out a fuller reformation, and had his power augmented by many who fell to him from other tribes (2 Chron. xiv. 9-15, xv.). There is every reason to believe that Zerah is identical with Osorkon, or Osorthon, of the twenty-second Egyptian dynasty. There were more than one of the name; and scholars differ whether Zerah was Osorkon I. or II.

ZERAHI'AH (whom *Jehovah caused to be born*).—1. A priest of the line of Eleazar (1 Chron. vi. 6, 51; Ezra vii. 4).—2. One whose son headed a party who returned from Babylon with Ezra (viii. 4).

ZE'RED (*exuberant growth*, sc. of trees). A stream that flowed through a valley in the territory of Moab on the east of the Dead sea (Deut. ii. 13, 14), also called Zared (Numb. xxi. 12). According to Robinson it is the modern *Wady el-Ahsi*; but others would identify it with some other wady.

ZERE'DA, ZEREDA'THAH (*cooling*). A town of Ephraim in the plain of the Jordan, the birth-place of Jeroboam I. (1 Kings xi. 26; 2 Chron. iv. 17). Possibly it may be identical with Zaretan (Josh. iii. 16), Zererath (Judges vii. 22), Zartanah (1 Kings iv. 12), Zarthan (vii. 46). But Zarthan was not far from Beth-shan. See, however, Miss Corbaux in *Journ. of Sacr. Lit.*, Jan. 1852, pp. 384, 385, who would place it east of the Jordan.

ZERE'RATH (probably a corruption of Zereda) (Judges vii. 22). See ZEREDA.

ZE'RESH (*gold*). The wife of Haman (Esth. v. 10, 14, vi. 13).

ZE'RETH (*splendour*). One of the descendants of Judah (1 Chron. iv. 7).

ZERI' (probably for Izri) (1 Chron. xxv. 3). See IZRI.

ZERO'R (*a bundle*, or *purse*). A Benjamite, one of Saul's ancestors (1 Sam. ix. 1).

ZERU'AH (*leprous*). The mother of Jeroboam I. (1 Kings ix. 26).

ZERUB'BABEL (*begotten in Babylon*). An eminent descendant of the royal line of David, born, as his name indicates, in Babylon during the captivity. He is generally called in scripture the son of Salathiel or Shealtiel (Hagg. i. 1; Matt. i. 12). Elsewhere, however, he is said to be the son of Pedaiah, the brother or son of Salathiel (1 Chron. iii. 17-19). Perhaps he might be, according to a common usage of the word 'son,' Salathiel's grandson, or reckoned as his son, though really his nephew, by virtue of the levirate law. Zerubbabel, termed in Persian Sheshbazzar (Ezra i. 8, 11, v. 14, 16), was the leader of the Jews who returned from captivity under the decree of Cyrus (ii. 2; Neh. vii. 7, xii. 1). He, in conjunction with the high priest Joshua, erected an altar (Ezra iii. 2), and began to re-build the temple (8). The mixed people that inhabited Samaria desired to associate themselves with the Jews; but Zerubbabel refused their advances (iv. 2, 3); on which by their intrigues at the Persian court the work was suspended. Ultimately, however, in the reign of Darius Hystaspis, renewed permission was obtained for building; and therefore, encouraged by the prophets Haggai and Zechariah, Zerubbabel resumed his labours, and completed the holy house (Ezra v. 2; Hagg. i. 12, 14, ii. 2, 4; Zech. iv. 6, 10). He appears to have been provincial governor under the Persian rule (Neh. xii. 47), and to have typically represented his divine descendant (Hagg. ii. 20-23).

Nothing further is related of Zerubbabel in scripture: the story of him in the Apocrypha (1 Esdr. iv. 13-63) is undeserving of credit. He is called Zorobabel in the New Testament (Matt. i. 12, 13; Luke iii. 27).

ZERU'IAH (*cleft, wounded*). The mother of Joab, Abishai, and Asahel (1 Sam. xxvi. 6; 1 Chron. ii. 16). She was therefore sister to David and to Abigail. Abigail, however, is said to have been daughter of Nahash (2 Sam. xvii. 25). See JESSE, NAHASH, 2.

ZE'THAM (*olive-tree*). A Levite (1 Chron. xxiii. 8; xxvi. 22).

ZE'THAN (*id.*). A Benjamite chieftain (1 Chron. vii. 10).

ZE'THAR (*star*). One of seven chamberlains or eunuchs at the court of Ahasuerus (Esth. i. 10).

ZI'A (*motion*). A Gadite (1 Chron. v. 13).

ZI'BA (*statue*). A servant of the house of Saul, who apprised David that Mephibosheth, Jonathan's son, was living, and who was appointed by David to administer Saul's family-property for the benefit of Mephibosheth (2 Sam. ix.). In the rebellion of Absalom Ziba joined David with provisions, and reported that Mephibosheth was hoping, in the tumults of the time, to be called to his grandfather's throne. David, therefore, bestowed all his property on Ziba (xvi. 1-4). On David's return to his capital Ziba was with him; and then Mephibosheth appeared, and complained that he had been slandered by his servant. The king did not, however, seem

altogether to admit his excuse, for he divided the estate between him and Ziba (xix. 17, 24-30). See MEPHIBOSHETH.

ZIB'EON (*dyed*). A son of Seir the Horite, called a Hivite (Gen. xxxvi. 2, 14, 20, 24, 29; 1 Chron. i. 38, 40).

ZIB'IA (*a roe*). A Benjamite (1 Chron. viii. 9).

ZIB'IAH (*id.*). The mother of Jehoash or Joash king of Judah (2 Kings xii. 1; 2 Chron. xxiv. 1).

ZICH'RI (*remembered, renowned*).—1. A Levite, son of Izhar (Exod. vi. 21). In many editions the name is incorrectly printed Zithri.—2, 3, 4. Three Benjamite chiefs (1 Chron. viii. 19, 23, 27).—5. A Levite, son of Asaph (ix. 15): in Neh. xi. 17 he appears to be called Zabdi.—6. A Levite, descended from Moses (1 Chron. xxvi. 25).—7. A Reubenite, father of the ruler of Reuben in David's time (xxvii. 16).—8. The father of one of Jehoshaphat's captains (2 Chron. xvii. 16).—9. One whose son Jehoiada associated with him in making Joash king (xxiii. 1).—10. An Ephraimite who in a war between Pekah and Ahaz slew the king of Judah's son, and some of his high officers (xxviii. 7).—11. A Benjamite whose son was overseer at Jerusalem after the captivity (Neh. xi. 9).—12. A priest in the days of Joiakim (xii. 17).

ZID'DIM (*the sides*). A city of Naphtali (Josh. xix. 35), possibly *Hattin* at the foot of the noted hill so called.

ZIDKI'JAH (*justice of Jehovah*). One who sealed the covenant (Neh. x. 1). His name appears immediately after that of Nehemiah.

ZI'DON (*a fishery*) (Gen. xlix. 13; Josh. xi. 8, xix. 28, where Zidon-rabbah, marg.; Judges i. 31, xviii. 28; 1 Kings xvii. 9; Jer. xlvii. 4; Ezek. xxviii. 21; Zech. ix. 2, and elsewhere). See SIDON.

ZIDO'NIANS (Judges x. 12, xviii. 7; 1 Kings xi. 1, 5, 33, xvi. 31; 1 Chron. xxii. 4; Ezek. xxxii. 30). Inhabitants of Zidon. See SIDONIANS.

ZIF (*brightness, beauty*, q. d. flower-month) (1 Kings vi. 1, 37). See MONTH.

ZI'HA (*dry*).—1. One whose descendants, Nethinim, returned with Zerubbabel (Ezra ii. 43; Neh. vii. 46).—2. A person, perhaps the representative or descendant of No. 1, who was a ruler of the Nethinim (xi. 21).

ZI'IM (Isai. xiii. 21, marg., xxxiv. 14, marg.). This word, from a root signifying *dryness*, means inhabitants of the desert, both men, as 'they that dwell in the wilderness' (Psal. lxxii. 9; and perhaps Isai. xxiii. 13), and animals, various kinds of wild beasts (Psal. lxxiv. 14; Isai. xiii. 21, xxxiv. 14; Jer l. 39).

ZIK'LAG (*out-pouring of a fountain?*). A city in the south of Judah (Josh. xv. 31) afterwards allotted to Simeon (xix. 5), but still held by the Philistines. Achish king of Gath gave it to David while living in the Philistine country (1 Sam. xxvii. 6); 'wherefore,' it is added, 'Ziklag pertaineth unto the kings of Judah unto this day,' that is, it was re-incorporated with Judah, becoming probably the special demesne of the sovereign, instead of returning to Simeon. Ziklag is generally mentioned afterwards in connection with David (1 Sam. xxx. 1, 14, 26; 2 Sam. i. 1; 1 Chron. xii. 1, 20). It was inhabited after the return from the captivity (Neh. xi. 28). There is some uncertainty as to its position; but in all probability it may be identified with the ruined site *'Asláj* or *Kaslâj*. See Wilton, *The Negeb*, pp. 206-209.

ZIL'LAH (*shade*). One of the wives of Lamech of the line of Cain (Gen. iv. 19, 22, 23).

ZIL'PAH (*a dropping*). The handmaid of Leah, whom she gave as a concubine to Jacob. Her sons were Gad and Asher (Gen. xxix. 24, xxx. 9, 10, 12, xxxv. 26, xxxvii. 2, xlvi. 18).

ZIL'THAI (*shadow*, i.e. protection, *of Jehovah*).—1. A Benjamite (1 Chron. viii. 20).—2. A chieftain of Manasseh who joined David at Ziklag (xii. 20).

ZIM'MAH (*mischief*).—1. A Levite of the family of Gershon (1 Chron. vi. 20, 42).—2. A Gershonite Levite: perhaps the same person as No. 1 is intended (2 Chron. xxix. 12).

ZIM'RAN (*sung, celebrated in song*). One of the sons of Abraham by Keturah (Gen. xxv. 2; 1 Chron. i. 32). Probably the Zamereni, a tribe in the interior of Arabia, were descended from him.

ZIM'RI (*id.*).—1. A Simeonite chief slain by Phinehas for his open sin with a Midianitish woman (Numb. xxv. 14).—2. A captain under Elah king of Israel, who conspired against his master, and slew him in Tirzah. Zimri ascended the throne, and destroyed all the house of Baasha; but he reigned only seven days. For the soldiery made Omri king, who marched against Tirzah; and Zimri, finding resistance vain, shut himself in the palace, fired it, and perished 928 B.C. (1 Kings xvi. 9-20). His fate served to point a sarcasm of Jezebel against Jehu, as he, having slain two kings, was entering Jezreel (2 Kings ix. 31).—3. A descendant of Judah, of the family of Zerah (1 Chron. ii. 6). He is the person called Zabdi in Josh. vii. 1, 17, 18.—4. One of Saul's posterity (1 Chron. viii. 36, ix. 42).

ZIM'RI (*id.*). Some place or district whose kings are threatened (Jer. xxv. 25). It has been supposed to be Zabram, a city between Mecca and Medina; but, as Kalisch observes, it is mentioned with Elam and Media, and is clearly distinguished from Arabia (*Comm. on Old Test. Gen.*, p. 474).

ZIN (*a low palm-tree*). A part of the Arabian desert on the southern frontier of Palestine (Numb. xiii. 21, 22, xxxiv. 3), adjoining the territory of Judah (Josh. xv. 1, 3), and on the west of Idumea, wherein Kadesh lay (Numb. xx. 1, xxvii. 14, xxxiii. 36). But Kadesh was in the wilderness of Paran (xiii. 26), which extended to the Elanitic gulf; consequently Zin was a part (the northern part) of Paran, the district stretching from the Ghor south-westward in high masses of rock, but sinking down towards Jebel el-Helal. It must be distinguished from the wilderness of Sin. Mr. Wilton considers Zin the eastern portion of *Wady Murreh* (*The Negeb*, p. 129).

ZI'NA (*ornament?*). (1 Chron. xxiii. 10). See ZIZAH.

ZI'ON (*dry, sunny mount*). The strong

citadel of Jerusalem, or upper city, retained by the Jebusites till the reign of David, by whom it was stormed, and hence called 'the city of David' (2 Sam. v. 6-9; 1 Chron. xi. 4-7). The height of Zion above the level of the Mediterranean is 2537 feet. See JERUSALEM. An endeavour has been made to identify Zion with the temple-hill. But there are two objections which seem fatal to the theory. Solomon is said to have brought the ark *out of* Zion, when conveying it to the temple (1 Kings viii. 1). The one, then, must have been apart from the other. Again, Zion was to be 'ploughed as a field' (Mic. iii. 12). This prophecy has not been fulfilled with the temple-hill: it has been with that generally considered Zion.

Zion, called in the New Testament Sion, is used symbolically to express the glorious habitation of the redeemed (Heb. xii. 22; Rev. xiv. 1.)

ZI'OR (*smallness*). A city in the mountains of Judah (Josh. xv. 54).

ZIPH (*a flowing*). One of the posterity of Judah (1 Chron. iv. 16).

ZIPH (*id.*).—1. A city enumerated among those in the south of Judah (Josh. xv. 24). Mr. Wilton supposes the name an interpolation (*The Negeb*, pp. 85, 86).—2. A town in the mountains of Judah (Josh. xv. 55). The neighbouring district was the wilderness of Ziph, which David frequented when pursued by Saul (1 Sam. xxiii. 14, 15, 24, xxvi. 2). It is probably this town that is intended in 1 Chron. ii. 42: it was fortified by Rehoboam (2 Chron. xi. 8). A low hill three miles south of Hebron is called *Zif*; it is probably the site of the ancient town.

ZI'PHAH (*id.*). One of the descendants of Judah (1 Chron. iv. 16).

ZI'PHIMS. The inhabitants of Ziph (Psal. liv. title).

ZIPH'ION (*a looking-out*). One of the sons of Gad (Gen. xlvi. 16). He is called Zephon in Numb. xxvi. 15.

ZI'PHITES. The inhabitants of Ziph (1 Sam. xxiii. 19, xxvi. 1).

ZIPH'RON (*sweet odour*). A city in the north of Palestine (Numb. xxxiv. 9), said (Porter, *Handbook for Syria*, vol. ii. p. 621) still to bear its ancient name. It lay south-eastward of Hamath, towards Palmyra.

ZIP'POR (*a little bird*). The father of Balak king of Moab (Numb. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9, xi. 25).

ZIP'PORAH (*id.* fem.). The daughter of the prince or priest of Midian married to Moses, to whom she bore two sons (Exod. ii. 21, 22). When Moses was commissioned to return to Egypt, and to stand before Pharaoh, he took Zipporah and his sons with him; but at their halting-place a mysterious event occurred in relation to the circumcising of his (probably) youngest child (iv. 20, 24-26). 'The blood of circumcision,' says Kalisch, 'confirmed the personal covenant; hence the boy was on the day when the rite was performed called "a bridegroom of blood"; and the resected foreskin, which was considered unclean, typified both the abnegation of lasciviousness, and, like the offering of the firstlings, the acknowledgment of God's sovereignty (*Comm. on Old Test. Gen.*, p. 390). See MOSES. Zipporah seems then to have returned to her father; and it was not till after the deliverance of Israel that Jethro took her and her sons to join Moses in the wilderness (Exod. xviii. 1-6). We hear nothing subsequently of Zipporah: some have thought that she did not long survive, and that the 'Cushite,' in regard to whom Aaron and Miriam murmured, must have been another wife (Numb. xii. 1). But Cush had a wide signification · and one born in the Arabian peninsula might be termed a Cushite.

ZITH'RI (*protection of Jehovah*). A Levite, son of Uzziel (Exod. vi. 22). The introduction of the name into the verse preceding is a mistake: see ZICHRI, 1.

ZIZ (*a flower*). A pass, probably not far from En-gedi, the modern '*Ain Jidy*, where Jehoshaphat met the Moabites and others who were marching to attack him (2 Chron. xx. 16).

ZI'ZA (*fullbreast, abundance*).—1. A chieftain of Simeon (1 Chron. iv. 37).—2. One of the sons of Rehoboam (2 Chron. xi. 20).

ZI'ZAH (*id.*). A Gershonite Levite (1 Chron. xxiii. 11). He is also (10) called, probably by corruption of the name, Zina.

ZO'AN (*low region? place of departure?*). A very ancient city of Lower Egypt, called by the Greeks Tanis; both the Hebrew and Greek names being derived from the same Egyptian word which has the meaning above given. Zoan, the Avaris of Egyptian history (see Smith's *Dict. of the Bible*, vol. iii. p. 1855), was seated on the eastern side of the Tanitic arm of the Nile. We are told that it was built seven years later than Hebron (Numb. xiii. 22). It is further mentioned as having been the scene—at least the district around it, 'the field of Zoan'—of the marvellous deeds performed in order to the deliverance of Israel (Psal. lxxviii. 12, 43). Its importance appears by the way in which the prophets speak of it (Isai. xix. 11, 13, xxx. 4; Ezek. xxx. 14). Zoan was the chief town of a nome or province, and would seem to have been the metropolis of some (the 21st and 23rd) of the dynasties of Egyptian kings (Winer, *Bibl. RWB.*, art. 'Zoan'). There are extensive ruins yet existing at a place called *Sân* or *Zân*, which are the remains of this great city (see Wilkinson, *Handbook for Egypt*, pp. 234-236).

ZO'AR (*smallness*). One of the five cities of the plain, originally called Bela (Gen. xiii. 10, xiv. 2, 8). When the other cities were destroyed, this was spared on Lot's intercession—it was but small, and it would give him sheiter (xix. 20-30). Zoar was the limit of Moses' view in one direction (Deut. xxxiv. 3). It once belonged to Moab (Isai. xv. 5; Jer. xlviii. 34); but in post-exilian times it was seized by the Arabs; and it probably formed part of the dominion of Aretas. Its position was according to some south-east of the Dead sea, where ruins have been noted by late travellers. But, though there must yet rest an uncertainty upon the matter, it is more probable that Zoar was at the northern end of the sea, on the eastern side. It was near Sodom, within a moderate walk, which Lot performed in a

morning (Gen. xix. 15, 20, 23). The country round could be seen from a hill by Beth-el (xiii. 10), which (the information is obtained from an eye-witness) is not the case with the country about the southern part of the Dead sea; and, further, it was the 'plain of Jordan,' the Jordan valley, that Lot chose for his residence, an appellation which would not have been given to a district miles away from the river.

ZO'BA, ZO'BAH (*station*). One of the smaller kingdoms forming part of the land of Aram generally. When fully expressed it is Aram-zobah. It was on the north of Damascus, extending north-eastward, and comprehended the city Hamath; hence Hamath-zobah (2 Chron. viii. 3), to distinguish it from the more celebrated Hamath. The king of Zobah made war with Saul (1 Sam. xiv. 47), with David (2 Sam. viii. 3, 5, 12, x. 6, 8; 1 Chron. xviii. 3-9, xix. 6), and with Solomon (2 Chron. viii. 3). One of David's warriors is said to be the son of Nathan of Zobah (2 Sam. xxiii. 36), and, if the title to Psal. lx. may be trusted, that psalm was composed during David's wars with this northern kingdom. See HADAREZER.

ZO'BEBAH (*the slow-moving*). One of the descendants of Judah (1 Chron. iv. 8).

ZO'HAR (*whiteness*).—1. The father of Ephron the Hittite (Gen. xxiii. 8, xxv. 9).—2. One of the sons of Simeon (xlvi. 10; Exod. vi. 15). He is also called Zerah (Numb. xxvi. 13; 1 Chron. iv. 24).

ZO'HELETH (*serpent*). A stone by Enrogel (1 Kings i. 9).

ZO'HETH (the meaning is uncertain). One of the descendants of Judah (1 Chron. iv. 20).

ZO'PHAH (*a cruse*). A chief of Asher (1 Chron. vii. 35, 36).

ZO'PHAI (*honey-comb*). A Kohathite Levite, ancestor of the prophet Samuel (1 Chron. vi. 26). He is called also Zuph (35).

ZO'PHAR (*sparrow*). One of Job's friends, called 'the Naamathite.' His speeches are rough and cutting; and he has less to say than the other interlocutors (Job ii. 11, xi. 1, xx. 1, xlii. 9).

ZO'PHIM (*watchers*). A place whither Balak brought Balaam, from which only the extremity of the Israelitish camp could be seen (Numb. xxiii. 14). Mr. Grove suggests its identity with Mizpah of Moab (*Dict. of the Bible*, vol. iii. p. 1860). See also RAMATHAIM-ZOPHIM, or RAMAH, 2.

ZO'RAH (*nest of hornets, hornets' town*). A town first assigned to Judah, afterwards to Dan (Josh. xix. 41). It was the birth-place of Samson (Judges xiii. 2, 25, xvi. 31); the place, too, from which the marauding expedition set out which seized Laish (xviii. 2, 8, 11). It was fortified by Rehoboam (2 Chron. xi. 10), and inhabited after the return from captivity (Neh. xi. 29); where it is called Zareah, also Zoreah (Josh. xv. 33). It still exists as a secluded mountain-village named *Sur'a*.

ZO'RATHITES (1 Chron. iv. 2). A family of Judah, possibly inhabitants of Zorah.

ZO'REAH (Josh. xv. 33). See ZORAH.

ZO'RITES (1 Chron. ii. 54). Probably inhabitants of Zorah.

ZOROB'ABEL (Matt. i. 12, 13; Luke iii. 27). See ZERUBBABEL. This form occurs also in the Apocrypha (e. g. 1 Esdr. iv. 13).

ZU'AR (*smallness*). The father of Nethaneel prince of Issachar (Numb. i. 8, ii. 5, vii. 18, 23, x. 15).

ZUPH (*flag, sedge*) (Deut. i. 1, marg.). See SEA, RED SEA.

ZUPH (*honey-comb*). A Levite (1 Sam. i. 1; 1 Chron. vi. 35). See ZOPHAI.

ZUPH (*id.*). The district about RAMATHAIM-ZOPHIM, which see (1 Sam. ix. 5). Possibly the name is preserved in *Sôba*, five or six miles west of Jerusalem.

ZUR (*a rock, shape, form*).—1. One of the Midianitish kings or chiefs slain by the Israelites (Numb. xxv. 15, xxxi. 8; Josh. xiii 21).—2. A Benjamite (1 Chron. viii. 30, ix. 36)

ZU'RIEL (*my rock is God*). The chief of the families of Merari (Numb. iii. 35).

ZURISHAD'DAI (*my rock* is *the Almighty*) The father of Shelumiel prince of Simeon (Numb. i. 6, ii. 12, vii. 37, 41, x. 19).

ZU'ZIMS (*sprouting*, or *restless*). A tribe overcome by Chedor-laomer and his confederates (Gen. xiv. 5). They were of the same class as the Rephaim, an ancient people occupying the country between the Arnon and the Jabbok, and were no doubt identical with the Zamzummim, whom the Ammonites extirpated in a later age (Deut. ii. 20, 21). The position of their principal town Ham is unknown. Miss Corbaux believes that the Zuzim were that branch of the Rephaim who took the lead in the wars with Egypt. She considers them the same with the Shas·u, whence Shittim had its name: see SHITTIM. But for details of her theory her own dissertation must be consulted (*Journ. of Sacr. Lit.*, Jan. 1852, pp 375-392).

A Concise Chronological Table.

A.M.		B.C.
	The creation of the world	4004
1056	Birth of Noah	2948
1656	The deluge	2348
2008	Birth of Abraham	1996
2083	Call of Abraham	1921
2108	Birth of Isaac	1896
2168	Birth of Jacob	1836
2298	Jacob and his family go into Egypt	1706
2433	Birth of Moses	1571
2513	The Exodus	1491
2514	The giving of the law	1490
2553	Entrance of Israel into Canaan	1451
2561	Death of Joshua	1443
2909	Appointment of Saul as king	1095
2949	Accession of David as king of Judah	1055
2990	Accession of Solomon	1015
3001	Dedication of the temple	1004

The dates hitherto given are according to the computation of abp. Ussher: for leading dates according to other chronologers see CHRONOLOGY, p. 167; and for the perplexed period of the rule of judges see JUDGES, p. 503, where Mr. Browne's dates will be found. The table will proceed according to Winer: for a slightly-different computation in regard to the reigns of the monarchs of Israel and Judah see KING, p. 510: also small differences may be observed in the dates adopted from other authorities in some articles in this work.

	B.C.
Accession of Rehoboam / Jeroboam I.	975
Abijam	957
Asa	955
Nadab	954
Baasha	953
Elah	930
Zimri / Omri, Tibni	928
Ahab	918
Jehoshaphat	914
Ahaziah of Israel	897
Joram of Israel	896
Joram of Judah	889
Ahaziah of Judah	885
Jehu / Athaliah	884
Joash of Judah	878
Jehoahaz of Israel	856
Joash of Israel	840
Amaziah	838
Jeroboam II.	825
Uzziah	809
Zachariah	772
Shallum / Menahem	771
Pekahiah	760
Pekah / Jotham	758
Ahaz	741
Hoshea	729
Hezekiah	725
Samaria taken, and the kingdom of Israel ended	721
Accession of Manasseh	696
Amon	641
Josiah	639
Jehoahaz of Judah / Jehoiakim / Jehoiachin / Zedekiah	609
Jerusalem taken, and Judah carried captive to Babylon	598

	B.C.
Return of the Jews under Zerubbabel, according to the decree of Cyrus	536
The second temple begun	534
Death of Cyrus	529
Accession of Darius Hystaspis to the throne of Persia	521
The temple finished and dedicated	516
Accession of Xerxes	485
Artaxerxes Longimanus	465
Ezra proceeds to Jerusalem	458
Nehemiah appointed governor	445
Death of Darius Codomannus, the last king of Persia, and end of the Persian monarchy	330
Death of Alexander the Great	323
Antiochus Epiphanes obtains the crown of Syria	175
The statue of Jupiter Olympius set up in the temple at Jerusalem	167
The temple cleansed by Judas Maccabeus	164
Jonathan succeeds his brother Judas Maccabeus	161
Simon succeeds Jonathan	143
and establishes Jewish freedom	142
John Hyrcanus succeeds	135
Aristobulus I., first of the Asmonean family who had the title of king.	107
Alexander Jannæus	10[illegible]
Alexandra	7[illegible]
Hyrcanus II.	7[illegible]
Aristobulus II.	6[illegible]
Hyrcanus restored	63
Antigonus / Herod called the Great declared king of Judea by the Roman senate	40
Herod begins to re-build the temple at Jerusalem	21
Birth of JESUS CHRIST	6?
Death of Herod	4

	A.D.
Archelaus dethroned / Insurrection of Judas of Galilee	6
Death of Augustus Cæsar	14
Pontius Pilate procurator of Judea	25
The crucifixion	31?

The dates of the birth and death of our Lord are variously given by different chronologers: see JESUS, pp. 463, 469.

Pontius Pilate deprived of his government	36
Death of Tiberius: Caligula becomes emperor	37
Conversion of St. Paul.	38

For the chronology of St. Paul's life see PAUL, pp. 670, 671

Herod Antipas banished to Gaul	39
Claudius emperor	41
Death of Herod Agrippa I.	44
Council of apostles and elders in Jerusalem	51
Felix procurator of Judea	52
Death of Claudius; Nero emperor	54
Felix removed, Festus procurator	60 / 61
Vespasian emperor	69
Jerusalem taken by Titus	70

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